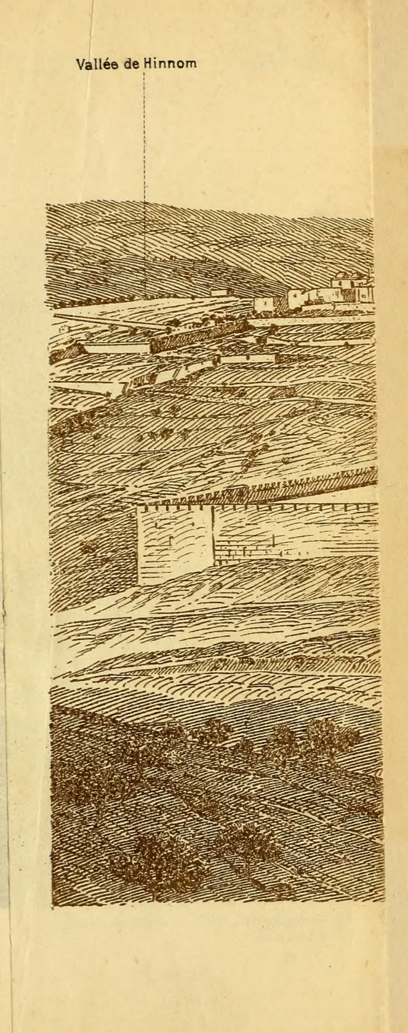




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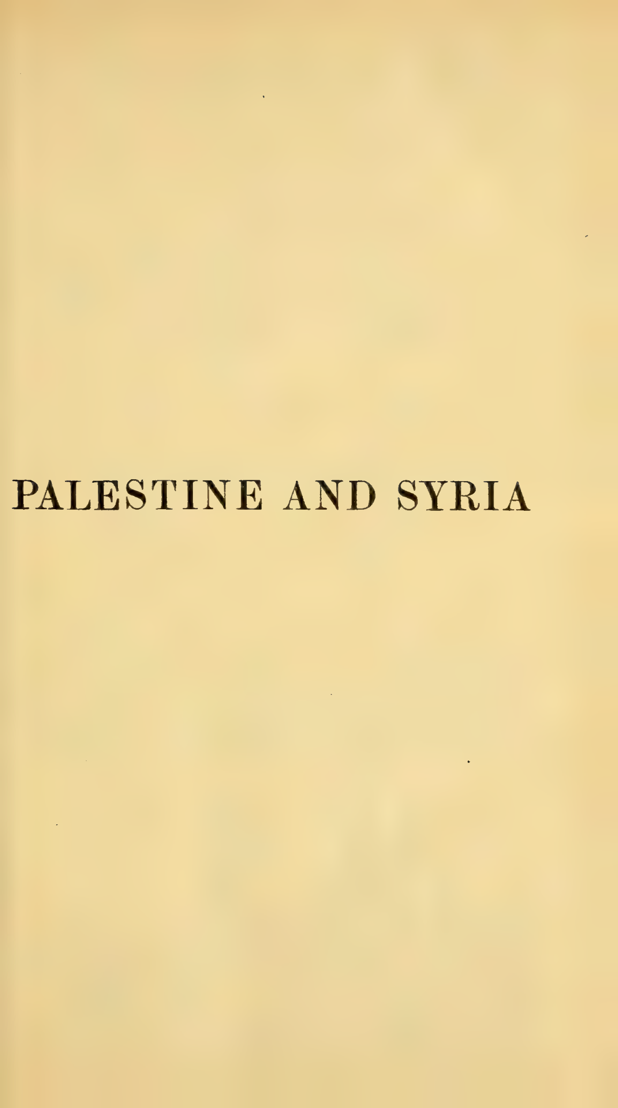
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PALESTINE AND SYRIA

Arab Name	English Name	Govern. Pi.	Govern. Pa.	Beirût. Pi.	Beirût. Pa.	Jaffa. Pi.	Jaffa. Pa.	Jerusalem. Pi.	Jerusalem. Pa	Damasc. Pi.	Damasc. Pa.
	I. Turkish Coins (comp. p. xxiii).										
COPPER COINS:											
khamsi, neḥâsi, saḥtût	five para piece	—	—	—	2½	not current				—	2½
ʿasheri	ten para piece	—	—	not current		—	2	—	1¼	not current	
fanas (nuṣṣ ḳabaḳ)	twenty para piece	—	—	″		—	4	—	2½		
ḳabaḳ	forty para piece	—	—	″		—	8	—	5		
NICKEL COINS:											
ʿasheri (tikk) or *metallik*	ten para piece	—	10	—	12½	—	14	—	12½	—	12½
ḳameri	twenty para piece	—	20	—	25	—	30	—	25	—	25
nuṣṣ beshlik } from the Turkish besh = 5	half beshlik	1	10	1	22½	1	30	1	20	1	20
beshlik[1]	beshlik	2	20	3	2½	3	20	3	—	3	5
rubʿa } *zahrâwi* or *altlik* from the Turk. alty = 6 (in Jerusalem *wazeri* is also used)	quarter } zahrâwi or altlik	1	10	1	20	1	30	1	20	1	20
nuṣṣ	half } zahrâwi or altlik	2	20	3	2½	3	20	3	—	3	5
zahrâwi or *altlik*[1]	zahrâwi or altlik	5	—	6	5	7	—	6	—	6	10
SILVER COINS:											
barghût	half } silver piastre	—	20	—	—	—	—	—	—	—	—
	whole } silver piastre	1	—	1	5	1	10	1	5	1	7½
	double piastre	2	—	2	10	2	20	2	10	2	15
rubʿa[2] } *riyâl* or *mejîdi* (from the Sultan ʿAbdu'l Mejîd)	quarter mejîdi	4	30	5	30	6	20	5	30	6	—
nuṣṣ	half mejîdi	9	20	11	20	13	—	11	20	12	—
mejîdi	mejîdi	19	—	23	5	26	—	23	—	24	—
GOLD COINS:											
lîra osmanlîyeh	Turkish pound (in coins of ¼, ½, 1, 2½, 5)	96	—	124	25	142	—	124	—	129	20
	II. Foreign Coins (comp. p. xxiii).										
lîra fransawîyeh	gold napoleons (of any coinage)	—	—	108	30	124	—	109	—	113	—
lîra inglizîyeh	English sovereign	—	—	136	30	156	—	136	20	141	—
lîra moskobîyeh	Russian imperial (15 roubles)	—	—	103	30	124	—	109	—	115	—
ʿasher karbônât	10-rouble piece	—	—	141	10	163	—	144	—	—	—
khams karbônât	5-rouble piece	—	—	70	25	81	20	72	—	—	—
frank[3]	silver franc (in coins of 1, 2, 5)	—	—	5	10	6	—	5	10	—	—
shillin	shilling	—	—	6	20	7	20	6	20	—	—

NOTES: [1] Beshlik and Altlik (Zahrâwi) are difficult to distinguish from each other. The traveller should, therefore, be on his guard.
[2] The quarter mejîdi is about as large as a shilling.

PALESTINE

AND

SYRIA

ITH ROUTES THROUGH MESOPOTAMIA AND BABYLONIA
AND THE ISLAND OF CYPRUS

HANDBOOK FOR TRAVELLERS

BY

KARL BAEDEKER

WITH 21 MAPS, 56 PLANS, AND A PANORAMA OF JERUSALEM

FIFTH EDITION, REMODELLED AND AUGMENTED

LEIPZIG: KARL BAEDEKER, PUBLISHER
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1912

‘Go, little book, God send thee good passage,
And specially let this be thy prayere
Unto them all that thee will read or hear,
Where thou art wrong, after their help to call,
Thee to correct in any part or all.’

PREFACE.

Thanks to improved communications Syria and more especially Palestine, once visited by few save pilgrims and explorers, now attract an increasing number of tourists every year. The peculiar characteristics of the East and its rich and varied colouring are seen, it is true, to better advantage in Egypt; but the chief attraction of a visit to Palestine and Syria lies in their historical associations, and the main object of this Handbook is to bear faithful and accurate witness to these on the spot itself. At the same time it endeavours to give, as far as is possible within the limits of a guide-book, a comprehensive and accurate account of the present state of the exploration of Palestine. The first edition of the Handbook appeared, in German, in 1875; its writer was *Dr. Albert Socin* (d. 1899), late Professor of Oriental Languages at Leipzig. The present is the fifth English edition and is based, like the two preceding editions, on the experience of *Dr. Immanuel Benzinger*, who has made his home in Jerusalem and by repeated journeys through the Holy Land has obtained an exceptional knowledge of the country. The description of the island of Cyprus appears in the present edition for the first time. The section on Mesopotamia and Babylonia was revised and supplemented by the *Rev. Dr. John P. Peters* of New York.

While the greatest pains have been taken to ensure accuracy, the Editor is well aware of the constant fluctuation to which many of the data in the Handbook are liable. He will therefore highly appreciate any corrections or suggestions with which travellers may favour him, especially if the result of their own observation. The information already received from numerous correspondents, which he gratefully acknowledges, has in many cases proved most serviceable.

The contents of the Handbook are divided into EIGHT SECTIONS†, each of which may be separately removed from the volume by cutting the gauze backing visible on opening the book at the requisite pages. Linen covers for these sections may be obtained through any bookseller.

The MAPS and PLANS have been an object of the Editor's special care. Of these twelve have been redrawn, or appear

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† Introductory Matter, Approaches to Palestine, pp. i-civ and 1-4; I. Jerusalem and its Environs, pp. 5-90; II. Judæa, the Country East of the Jordan, Southern Palestine, and the Peninsula of Sinai, pp. 91-214; III. Samaria, Galilee, Phœnicia, pp. 215-288; IV. The Lebanon and Central Syria, pp. 289-354; V. Northern Syria, pp. 355-392; VI. Island of Cyprus, pp. 393-410; VII. Mesopotamia and Babylonia, General Index, pp. 411-462.

for the first time in the present edition. At the end of the book will be found a clue-map indicating the ground covered by the special maps distributed throughout the volume.

Arabic names are in general transliterated on the system explained at pp. xxxi et seq., except in the case of such established historical forms as Jaffa, Ascalon, Acre, etc.

Heights (above the sea-level) are given in English feet, from the most recent and trustworthy English and other sources.

The Prices and various items of expenditure mentioned in the Handbook are stated in accordance with the Editor's own experience, or from the bills furnished to him by travellers. It must, however, be observed that they are liable to very great fluctuations, being influenced by the state of trade, the increased or diminished influx of foreigners, the traveller's own demeanour, and a number of other circumstances. It may therefore happen in some cases that the traveller's expenditure will be below the rate indicated in the Handbook; but for so long a journey, on which so many unexpected contingencies may arise, an ample pecuniary margin should always be allowed.

Hotels, etc., see p. xvi. Hotels which, in the Editor's opinion, cannot be accurately characterized without exposing him to the risk of legal proceedings, are left unmentioned, except when there is no other available accommodation.

To hotel-proprietors, tradesmen, and others the Editor begs to intimate that a character for fair dealing and courtesy towards travellers forms the sole passport to his commendation, and that advertisements of every kind are strictly excluded from his Handbooks. Hotel-keepers are also warned against persons representing themselves as agents for Baedeker's Handbooks.

Abbreviations.

hr.	= hour (of riding; *i.e.* about 3 M.).	Pl.	= plan.
min.	= minute.	R.	= route, room.
M.	= English mile.	pens.	= pension (board and lodging).
ft.	= English foot.	fr.	= franc.
N.	= north, northwards, northern.	c.	= centime.
S.	= south, etc.	*K*	= krone (Austrian currency)
E.	= east, etc.	*h*	= heller (" ")
W.	= west, etc.	mej.	= mejîdi.
ca.	= circa, about.	pi.	= piastre.
Mt.	= mountain.	pa.	= para.

P.E.F. = Palestine Exploration Fund (p. c).
ZDPV. = Zeitschrift des Deutschen Palästina-Vereins (p. c).

Asterisks denote objects of special interest or imply commendation.

CONTENTS.

LIST OF MAPS.

PLANS.

The following Arabic words (comp. vocabulary, pp. xxxvii et seq.) are of frequent occurrence: —

ʿAin, spring.
Arḍ, earth.
Bâb, gate.
Baḥr, lake.
Beit, house.
Beled, village.
Bîr, well.
Birkeh, pool.
Burj, tower.
Ḍahr, mountain-ridge.
Deir, monastery, convent.
Derb, way, street.
Jebel, mountain.
Jisr, bridge.
Kabr, tomb.
Kafr, village.
Kalʿa, castle, citadel.
Karya, village.
Kaṣr, castle, tower.
Khân, caravanserai.
Khirbeh, ruin.
Kubbeh, dome, domed tomb.
Maghâra or *Mughâra*, cavern.
Mâr, saint (Christian).
Merj, meadow.
Nahr, river.
Naḳb or *Neḳb*, pass.
Nebi, prophet (Mohammedan).
Râs, promontory, peak.
Sheikh, lord, saint.
Tell, hill.
Wâdi, valley.
Weli, tomb of saint.

I. Preliminary Information.

A. Travelling Expenses. Season. Companions. Plan of Tour.

Expenses. — The cost of travelling in the East is considerably greater than in Europe. Europeans will find so many unwonted requirements absolutely essential to their comfort, that the most economically arranged tour cannot be otherwise than expensive. The average daily expenses in the towns of the Orient during the chief travelling season (March and April) amount to at least 30-35 fr., including board and lodging, guides, horses, and gratuities. A tour through the country with a dragoman and tents (p. xvii) will cost a single traveller 90-100 fr. a day, two travellers 60-70 fr. each, three, 50-55 fr. each, a party of four to six, 40-45 fr. each. Those who travel without a tent and are content with somewhat simpler fare may reduce these charges by about 30-35 per cent. In summer and autumn the prices are 10 per cent lower. None of the above prices includes wine, and the cost of the journey to and fro must also be added to the estimate.

Letters of Credit or Circular Notes form the safest mode of carrying large sums of money. They must, however, be issued by important banking-houses which have direct intercourse with the Orient. The *Crédit Lyonnais*, the *Deutsche Palästina-Bank* at Berlin, the *Anglo-Palestine Co.* at London, and the *Banque Impériale Ottomane* (London Office, 26 Throgmorton Street, E. C.) are in correspondence with most of the principal banks in Europe, and have offices or agencies at Damascus, Beirût, Jerusalem, and most of the larger towns of Syria. These offices and agents, however, will not honour the letter of credit unless they are mentioned by name in it. Travellers should therefore be careful to see that this is done. Other European banking-firms are mentioned in the text in connection with the towns at which they have agencies. Beirût, being the focus of the trade of Syria, affords more facilities in this matter than any other place in the country. — The cheques issued by the American Express Companies, by the American Bankers Association, by the North German Lloyd, and by the International Navigation Co. are also convenient.

Season. — Spring, from the beginning of March to the middle of June, and autumn, from September to the end of October, are the best seasons for visiting Syria. The greatest influx of travellers takes place at Easter, at which season Jerusalem is crowded with tourists and pilgrims. In spring the scenery is at its best and the vegetation fresh and vigorous, while in autumn, on the other hand, travelling is less expensive. If autumn be chosen, the tour should be begun from the North, where the mountains afford a refuge from occasional hot days, while the traveller in spring should reserve

Lebanon for the end of his journeyings. A visit to Palestine should not be begun before the middle of March, as rainy days in that month are still frequent. Among the mountainous districts excursions are practicable up to the end of June.

Companions. — Travelling alone in the East, at least for any length of time, is much more expensive than for members of a party, and is also apt to become very tiresome, particularly in the country districts remote from towns and hotels. Even those who can speak Arabic and are familiar with the native customs will speedily be wearied by the stereotyped questions of the people with whom he comes in contact. Pleasant company will do much to obviate the monotony of travel and induce forgetfulness of fatigue and vexation. During the season parties may easily be formed; but caution in the selection of companions is very necessary in a country where arrangements once concluded are not easily altered.

Conducted Tours. — A number of tours of different lengths are arranged every year by *Thomas Cook & Son* (Ludgate Circus, London), the *Raymond & Whitcomb Co.* (306 Washington St., Boston, and 25 Union Square, New York), *Frank Clark* (96 Broadway, New York), etc. These tours are of two classes, personally conducted and independent, and they may be joined at London, New York, and various other points. The fares, itineraries, and conditions are fully detailed in the prospectuses issued by the firms in question.

The great advantages which a personally conducted tour offers to those who wish to make a pleasure-trip as comfortably as possible, and to see the most interesting places in the East in a short space of time, entail the not inconsiderable disadvantage that the traveller who joins the party is tied to society which he cannot choose for himself and must resign all claims to be master of his own time or to determine his own route. As regards the expense, a single traveller (and still better a party) can get along very well for the same amount.

The average expense of such tours is 2-3*l.* per head per day, from the date of leaving London. For a tour of 45 days, including Cairo, Memphis, the Pyramids, and four weeks in Palestine, *Messrs. Cook* charge 105 guineas. — For a tour of 96 days from New York viâ Naples, Athens, Constantinople, and Smyrna to Palestine and Egypt the *Raymond & Whitcomb Co.* charges $ 965. A more extended tour (4 months) costs $ 1585. — *Frank Clark's* trip to the Holy Land (2 months, with 8 days in Egypt and 11 days in Palestine) costs $ 750. A 6 weeks' trip by the 'Arabic' costs $ 400.

Plan of Tour. — A fortnight is enough for a flying visit to *Jaffa*, *Jerusalem* (with environs), *Beirût*, and *Damascus* (comp. Nos. I and II of the routes described at pp. xiii, xiv). Three or four additional days allow of a visit from *Ḥaifâ* to *Nazareth* and *Tiberias* (as described in RR. III and IV at pp. xiv, xv). Communication between the three seaports mentioned is maintained by steamers which ply from Jaffa to Beirût 3-4 times weekly, calling at Ḥaifâ. [During the chief travelling-season, berths should be ordered in good time.] Railways run from Jaffa to Jerusalem, from Ḥaifâ to Damascus,

and from Beirût to Damascus and Ba'albek, while Jerusulem is connected with Nâbulus, Jenîn, Ḥaifâ, and Tiberias by a road. There is therefore no unwonted demand made upon the strength of the traveller on these three routes. — Those who with to make a closer acquaintance with the country, and who do not object to the hardships of horseback and tent life, should certainly also make the trips numbered V-VII. In this case, however, it is impracticable to adhere so closely to a previously planned route, as the traveller will be more or less dependent on the weather and on his own physical condition. A few extra days should therefore be allowed for each trip.

I. Jaffa-Jerusalem *(Bethlehem, Dead Sea)*, 8 days.

1st Day. *Jaffa* (p. 6). The steamers generally arrive in the morning, so that there will be time to look round the town (with a guide) before taking the train (about 2 p.m.) for Jerusalem (p. 19), which is reached at 6 p.m.

The traveller cannot be too strongly urged to stroll about the streets of Jerusalem and Damascus as much as possible (with guide), in order to gain the full effect of Eastern life. He should reserve Friday evening for a visit to the Wailing Place of the Jews (p. 65). He should also lose no time in obtaining from his consul, either personally or through the landlord of his hotel, the permission for a visit to the Ḥaram esh-Sherîf or Place of the Temple (p. 51, closed on Friday).

2nd Day. *Jerusalem.* Walk or drive to the top of the *Mt. of Olives* (p. 73), visit *Gethsemane* (p. 75) and the *Tomb of the Virgin* (p. 74), and return on foot through the *Via Dolorosa* (pp. 51-49). — Afternoon: *Patriarch's Pool* (p. 34), *Church of the Holy Sepulchre* (p. 35), *Mûristân* (p. 45).

3rd Day. *Jerusalem.* Morning (unless Friday, see above): *Place of the Temple* (*Ḥaram esh-Sherîf*, p. 51). Afternoon: Drive or ride to *Bethlehem* (R. 10). Evening: *Cotton Grotto* (p. 86).

4th Day. *Jerusalem* (walk or, preferably, ride). Morning: *Valley of Jehoshaphat* (*Kidron Valley;* p. 80) and *Tomb of Absalom* (p. 81), *Fountain of the Virgin* (p. 83), *Pool of Siloam* (p. 83), through the *Valley of Hinnom* to the *Zion Suburb* (pp. 69, 70). — Afternoon: Drive or ride to *'Ain Kârim* (R. 7).

5th Day. *Jerusalem* (walk or drive). Morning: *Grotto of Jeremiah* (p. 87), *Church of St. Stephen* (Dominican Monastery, p. 87), *Tombs of the Kings* (p. 88). — Afternoon: excursion to *Tombs of the Judges* (p. 90), and *En-Nebi Samwîl* (R. 8).

6th and 7th Days. Excursion to the Jordan and to the Dead Sea and back. 6th Day. Drive, after an early start, to (4 hrs.) *Jericho* (pp. 125-128), thence to (1½ hr.) the *Jordan* (p. 130) and to the *Dead Sea* (p. 132), and return to Jericho. — 7th Day. From Jericho back to *Jerusalem*, visiting *Bethany* (p. 126). If an early

start has been made, the traveller will be in Jerusalem at noon. The ascent of the Mt. of Olives for the sake of the evening view is recommended.

8th Day. FROM JERUSALEM TO JAFFA by railway, arriving about noon. The steamer starts in the afternoon. Those who wish to drive to Jaffa (7 hrs.; R. 3b) are advised to leave Jerusalem the day before the departure of their steamer.

Those who make a longer stay in Jerusalem should pay repeated visits to the Place of the Temple (Ḥaram esh-Sherîf), the Church of the Holy Sepulchre, and the Mt. of Olives, and they should also walk round the city wall. Other objects of interest are the *Armenian Monastery* (p. 35), the *Tower of Goliath* (p. 35), the *Mâmilla Pool* (p. 68), the *German Colony of the Temple* (p. 70), the *Lepers' Hospital* (p. 70; not suitable for everyone), the *Tombs in the Valley of Hinnom* (p. 84), the *Mt. of Evil Counsel* (p. 84). — Excursions may be made to *'Ain Fâra*, 1 day (p. 98); the *Monastery of the Cross* (and Philip's Well), ½ day (pp. 92, 93); *El-Kubeibeh*, ½ day (p. 96; best combined with a visit to *En-Nebi Samwîl*, 1 day); the *Frank Mountain* and the *Cave of Adullam*, 1 day (p. 110); *Pools of Solomon* and *Hebron* (1-2 days; pp. 108, 113); and the Greek monastery of *Mâr Sâbâ* (1 day; p. 135), for which a permit must be obtained through the consulate.

II. BEIRÛT-DAMASCUS *(Ba'albek)*, 6 days.

1st Day. BEIRÛT. Walks to the Pines (p. 283) and the Râs Beirût (p. 284). Excursion to the Dog River (p. 284) or to the Pigeons' Grottoes (p. 284). The beautiful environs of Beirût will repay a longer visit.

2nd Day. From *Beirût* to *Damascus* (R. 37). The train starts at 7.20 a.m. and arrives at 5 p.m. Secure a guide for the next day.

3rd Day. *Damascus* (walk). After visiting the *Great Mosque* (p. 316), stroll through the *Bazaars* (p. 305). Visit to a private house. In the evening drive to *Eṣ-Ṣâleḥîyeh* (p. 320) and *Jebel Ḳasyûn* (p. 321).

4th Day. *Damascus* (walk). Stroll through the *Christian Quarter* (p. 315), bazaars, and the S. suburb *El-Meidân* (p. 313); thence to the E. and N. round the town (*St. Thomas's Gate*, p. 315). Visit the *Tekkîyeh* (p. 321) and one of the cafés on the Baradâ.

5th Day. RAILWAY to *Reyâḳ* (pp. 298, 297), starting at 7.30 a.m. and arriving at 10.50 a.m. Thence take the train to *Ba'albek* (p. 322). Arrival at 2.20 p.m. Visit the Acropolis (pp. 325 et seq.).

6th Day. Return to Reyâḳ and *Beirût*, arriving at 4.10 p.m.

III. ḤAIFÂ-NAZARETH-TIBERIAS, 4 days.

1st Day. *Ḥaifâ;* visit to *Mt. Carmel* (on foot or by carriage; p. 230) and, if time allows, make an excursion to *Acre* (p. 233).

2nd Day. Drive to (5 hrs.) *Nazareth* (p. 242) and visit the town (R. 30).

3rd Day. Drive from Nazareth to (4 hrs.) *Tiberias* (p. 252), visit that town, and make the excursion to *Capernaum* (p. 258) by boat.

4th Day. Drive from Tiberias viâ Nazareth back to *Ḥaifâ.*

IV. Ḥaifâ-Nazareth-Tiberias-Damascus-Beirût, 9 days.

1st to 3rd Days, see p. xiv (Tour III).

4th Day. From Tiberias by boat to *Samakh* (p. 241) and thence by railway to *Damascus* (pp. 241, 242, and 145-143).

5th & 6th Days. *Damascus*, see p. xiv (Tour II, 3rd and 4th days).

7th Day, see p. xiv (Tour II, 5th day).

8th Day, see p. xiv (Tour II, 6th day).

9th Day, see p. xiv (Tour II, 1st day).

V. The 'Shorter Tour': Jerusalem - Nâbulus - Nazareth-Tiberias-Ḥaifâ, 7 days at least.

1st Day. Start about midday. Sleep, if without tents, in (3 hrs.) *Râmallâh* (p. 216); if with tents, in *'Ain Sînyâ* ($13^1/_2$ M.; p. 217) or *'Ain el-Ḥarâmîyeh* (19 M.; p. 217).

2nd Day. From *Râmallâh* (or 'Ain Sînyâ) to (7 hrs.) *Nâbulus* (p. 219). If arriving early, ascend *Mt. Gerizim.*

Hurried travellers may drive from Jerusalem to *Nâbulus* in 1 day (8 hrs.; horses should be sent in advance).

3rd Day. From *Nâbulus* viâ *Sebasṭieh* to (6 hrs.) *Jenîn* (p. 227).

4th Day. From *Jenîn* across the *Plain of Jezreel* to (7 hrs.) *Nazareth* (p. 246).

5th Day. From *Nazareth* across *Mt. Tabor* (p. 250) to (7 hrs.) *Tiberias* (p. 252).

6th Day. From *Tiberias* viâ *Kafr Kennâ* back to (6 hrs.) *Nazareth.*

7th Day. From *Nazareth* to (6 hrs.) *Ḥaifâ* (carriage-road).

Tents are unnecessary for these tours, and quarters may be found everywhere at hotels or monasteries. Travellers who prefer driving to riding may drive on the 4th day from Jenîn to Ḥaifâ (pp. 224, 227-229), on the 5th to Nazareth (pp. 242, 243), and on the 6th to Tiberias (R. 31); thence as above (6th and 7th days). It is desirable to rest at least *one* day either in Nazareth (in which case the second night may be spent on Mt. Tabor), or in Tiberias, in order to see the neighbourhood. Other unoccupied days may be very profitably spent in excursions from Ḥaifâ.

VI. The 'Longer Tour': Jerusalem-Ḥaifâ-Nazareth-Tiberias-Bâniyâs-Damascus, 12 days at least.

1st to 3rd Days. *Jerusalem-Jenîn*, see above, Tour V.

4th Day (fatiguing; early start necessary). From *Jenîn* to (8 hrs.) *Ḥaifâ* (p. 229).

5th Day. *Ḥaifâ*, see Tour III, 1st day.

Travellers who are pressed for time may go direct from Jenîn to Nazareth (see Tour V, 4th day) and thence as below (see 7th and following days).

6th Day. From *Ḥaifâ* to (5 hrs.) *Nazareth* (road; p. 242).

7th Day. From *Nazareth* to *Tiberias*, viâ *Kafr Kennâ* (ca. $5^1/_4$ hrs.; p. 251) or viâ *Mt. Tabor* (7 hrs.; p. 250). Tiberias (p. 252) is also a good place for a day of rest.

8th Day. From *Tiberias* viâ ($2^1/_4$ hrs.) *Khân Minyeh* (p. 257) and (1 hr.) *Tell Ḥûm* (Capernaum, p. 258) to ($6^1/_2$ hrs.) *Ṣafed* (p. 259).

9th Day. From *Ṣafed* to ($5^1/_4$ hrs.) *Meis* (pp. 262, 263).

10th Day. From *Meis* viâ *Hûnîn* (p. 263) to the Jordan bridge and ($4^1/_4$ hrs.) *Bâniyâs* (Cæsarea Philippi, p. 264).

11th Day. From *Bâniyâs* viâ *Kal' at en-Namrûd* (*Kal'at eṣ-Ṣubeibeh;* p. 265) to (8 hrs.) *Kafr Ḥauwar* (p. 267.)

12th Day. From *Kafr Ḥauwar* to (7 hrs.) *Damascus* (p. 267).

Damascus, comp. Tour II, p. xiv.

VII. Phœnicia. From Jerusalem viâ Ḥaifâ, Acre, Tyre, and Sidon to Beirût, 9 days; viâ Nazareth and Tiberias 11 days.

From *Jerusalem to Ḥaifâ*, comp. Tour VI, 1st to 5th day (or Tour V, 1st to 7th day).

6th Day. From *Ḥaifâ* at midday to ($2^1/_2$ hrs.) *Acre* (p. 233); accommodation in the monastery.

7th Day. From *Acre* to (8 hrs.) *Tyre* (p. 272); accommodation in the monastery.

8th Day. From *Tyre* to (ca. 7 hrs.) *Ṣaidâ* (*Sidon*, p. 275); Arab locanda.

9th Day. From *Ṣaidâ* to (8 hrs.) *Beirût* (p. 279); a fatiguing day's march; start early.

Beirût and its environs, comp. Tour II, 1st day (p. xiv).

VIII. Lebanon. From Damascus viâ Ba'albek, the Cedars of Lebanon, and Tripoli to Beirût, 7 days (not to be attempted before May).

1st Day. From *Damascus* viâ *'Ain Fîjeh* to ($6^3/_4$ hrs.) *Ez-Zebedânî* (pp. 322, 323).

2nd Day. From *Ez-Zebedânî* to ($6^1/_2$ hrs.) *Ba'albek* (p. 324).

3rd Day. *Ba'albek* (pp. 324 et seq.). In the morning, visit the Acropolis. Afternoon: *Deir el-Aḥmar* (p. 332), 3 hrs.

From Ba'albek to Beirût by railway, see p. 322 and pp. 298-295.

4th Day. From *Deir el-Aḥmar* to ($6^1/_4$ hrs.) the *Cedars of Lebanon* (pp. 332, 333) and to ($2^3/_4$ hrs.) *Ehden* (p. 334).

5th Day. From *Ehden* to ($5^1/_2$ hrs.) *Tripoli* (p. 336).

6th Day. From *Tripoli* to ($9^1/_4$ hrs.) *Jebeil* (p. 339).

7th Day. From *Jebeil* to *Beirût* (ca. 7 hrs.; p. 340) viâ the Dog River (*Nahr el-Kelb*, p. 286).

Beirût and neighbourhood, comp. Tour II, 1st day (p. xiv).

For the trips to Petra, Sinai, the country to the E. of the Jordan, and Palmyra, comp. RR. 21, 22, 16-19, & 41.

B. Hotels. Monasteries. Hospitality. Khâns.

Hotels. — The towns on the great tourist-route are the only places which boast of hotels properly so called, managed by Europeans or native Christians. Most of these establishments are fairly comfortable, though the standard of cleanliness and punctuality is somewhat different from that of Europe. An inclusive daily charge is made, whether the traveller takes his meals in the hotel or not.

The average charge for board and lodging is 10-15 fr. per day (wine extra); for a prolonged stay or for a party a lower rate may be obtained. Native wines cost 1-2 fr. per bottle, French wine at least 3 fr., English ale or German beer 1-2 fr. Gratuities amount to about 10 per cent of the bill. Thus the daily hotel-expenditure may be reckoned at about 20-25 fr.

Hospices and Convents. The accommodation at these is much cheaper than at hotels. Though originally intended only for pilgrims of the respective churches, other travellers are also received. The Latin monks are for the most part Italian Franciscans (p. lxiii). When no fixed charge is made, travellers should give at least 3 fr. for their bed and as much more for supper and breakfast. Fodder for the horses is extra. The monasteries of Mt. Lebanon, those of the Maronites, and others likewise afford quarters to travellers, but in these cases the food and the beds are in the Arabian style.

Hospitality. — In villages the traveller need not hesitate to ask for quarters in private houses, as the inmates are aware that the Franks always pay, and therefore receive them gladly. On arriving at a village, the traveller usually enquires for the house at which strangers are in the habit of alighting (*'wein menzil* or *ḳônak?'*). This is generally the house of the sheikh or some other person of importance. (For rules as to Oriental etiquette, see p. xxvii.) Good accommodation is found in the houses of the Greek or Latin priests (*khûri*), or of the missionary, in places where there are such. Payment is made on the same principle as in the monasteries.

Khâns. — The khân, or caravanserai, and the huts of the peasants, which are generally built of mud, should never be resorted to, except in case of absolute necessity, as they swarm with fleas and other vermin. The traveller should see that the straw-matting which covers the floor is taken up and thoroughly beaten, and the whole place carefully swept and sprinkled with water. Every article of clothing and bedding belonging to the inmates should also be removed to another room. Bugs are less common, except where the houses are chiefly built of wood. The tents of the Beduins are free from these insects, but, on the other hand, are terribly infested with lice. Scorpions abound in Syria, but they seldom sting unless irritated. If the bed is slightly raised from the ground, the sleeper is quite safe from their attacks. The charge for a bed in a khân or hut is 2-3 fr.

C. Mode of Travelling.

The great majority of travellers in the Holy Land entrust themselves to the guidance of a **Dragoman** (Arabic *Turjmân*), who is hired either directly or through a tourist-agent. The so-called dragomans in the towns are, however, nothing more than valets-de-

place, who usually speak English, French, and German. They will be found useful in the crooked Oriental streets, which will at first often puzzle the traveller in spite of the plans of the Handbook. No confidence should be placed in the explanation of the antiquities given either by these street-guides or by the dragomans proper. In the case of tours through the country, the dragoman undertakes to make all the necessary preparations and to carry out all the arrangements. Many of them are accustomed only to certain beaten tracks, and it is often a matter of great difficulty to induce them to make the slightest deviation from the usual routes. The prices (p. xi) may seem high, but this is largely explained by the shortness of the season, which seldom allows the dragoman to make more than two or three of the longer tours. Tours occupying a few days only may be arranged for verbally, but for those of any length it is advisable for the traveller to enter into a written CONTRACT with the dragoman, and to get it signed by him. The annexed form of contract includes all the more important details.

§ 1. The dragoman C. agrees to conduct the travellers AB., . . . in number, from Jerusalem to Beirût by way of Nâbulus, Jenîn, Ḥaifâ, etc. The dragoman may not take other persons on this journey without the express permission of the travellers.

§ 2. The dragoman binds himself to defray the whole cost of the said journey, including transport, food, bakshish, fees, etc.

If the traveller is satisfied with the mukâri (p. xxi) and the servants, he may give them a bakshish at the end of the journey. During the journey no demands for bakshish should be entertained for a moment.

§ 3. The dragoman binds himself to provide for the daily use of the said travellers . . . horses (or camels, p. 187) with good bridles and European saddles, including . . . ladies' saddles, and . . . strong mules or horses for the transport of the travellers' luggage.

§ 4. The travellers shall not be liable for any damage which may be occasioned by the fall of the horses, by theft, or in any other manner, unless by their own fault. They shall likewise have power to prevent the overloading of the beasts of burden, in order that the speed of the journey may not be unduly retarded.

§ 5. The dragoman shall provide a dining-tent, with table and chairs, a 'cabinet' tent, and a sleeping-tent for each two persons, containing two complete beds, with clean mattresses, blankets, sheets, towels, and pillows. The whole of the materials necessary for encamping shall be in good condition.

On some of the chief routes gentlemen may travel, if necessary, without a tent (comp. pp. xv, xvi). In this case, however, the traveller is dependent for his nightquarters upon villages containing inns or monasteries, and this sometimes necessitates an unpleasantly long day's journey. In any case it is well to be provided with a few extra rugs. Travelling without tents in the remoter districts is attended by great inconveniences.

§ 6. The dragoman shall, when necessary, provide guides, watchmen, and escort, at his own expense.

§ 7. The dragoman shall provide a good cook, and a sufficient

umber of servants, in order that there may be no delay. The ser-ants shall be in every respect obedient and obliging, and shall be ıreful not to disturb the traveller's sleep.

Unless strictly forbidden, the attendants have a very common and ınoying habit of tethering their horses close to the tents, and of chatting alf the night so loudly as effectually to prevent the traveller from sleeping.

§ 8. Breakfast shall consist daily of . . . dishes with coffee (tea, ıocolate, etc.); luncheon, at midday, of cold meat, fowls, eggs, nd fruit; dinner, at the end of the day's journey, of . . . dishes, ıllowed by coffee (tea, etc.). The dragoman is bound to provide for ıe carriage, without extra charge, of the liquors which the travellers ıay purchase for the journey.

Dinner should always be postponed till the day's journey is over, and ıe same may be said of indulgence in alcoholic beverages in hot weather. old tea is very good for quenching thirst. *Fresh Meat* is rarely procurable xcept in the larger towns and villages. Fowls and eggs are always to e had. The Arabian *Bread*, a thin round kind of biscuit, is palatable nly when fresh. Frank bread soon gets very stale. Water-biscuits make n excellent substitute. The traveller had better buy his own *Wine* (good, ry claret is best). The sweet wine of the country is unrefreshing. An bundant supply of *Tobacco* or *Cigarettes* should be taken for the purpose f keeping the muleteers, escorts, and occasional guides in good humour.

§ 9. The dragoman shall be courteous and obliging towards ıe travellers; if otherwise, they shall be entitled to dismiss him t any time before the termination of the journey. The travellers ıall have liberty to fix the hours for halting and for meals, and to ıoose the places for pitching the tents.

Some of the dragomans are fond of assuming a patronizing manner ıwards their employers. The sooner this impertinence is checked, the ıore satisfactory will be the traveller's subsequent relations with his guide. n the termination of a journey travellers are too apt to give the drago-ıan a more favourable testimonial than he really deserves. This is an act f injustice to his future employers, and tends to confirm him in his faults. he testimonial, therefore, should mention any serious cause for dissatisfac-on. Information with regard to dragomans (name, languages spoken, onduct, and charges) will always be gratefully received by the Editor of ıe Handbook. — In connection with many of the tours in the Handbook ıteresting side-paths and digressions are indicated, of which the traveller ıould avail himself without the least regard to the remonstrances of the ragoman. — The stages of the journey depend on the distances between ıe wells and places where provender is procurable. The start should lways be made early, in order that time may be left at the end of the ourney for rest or a refreshing walk before dinner.

§ 10. The dragoman shall have everything in readiness for tarting on . . . April, at . . . o'clock, from and including which ay the journey shall occupy . . . days at least. Should the journey e prolonged by any fault of the dragoman, the travellers shall not e liable to any extra payment on that account.

This article is partly for the protection of the dragoman, and is to revent his being arbitrarily dismissed at a distance from home and ithout compensation.

§ 11. The travellers shall pay the dragoman for each day during he whole journey the sum of . . . francs for each traveller. The

amount is to be paid in gold. In Damascus, Haifâ, etc., the travellers shall, for an additional payment of . . francs per day for each person, have the option of living at a hotel at the cost of the dragoman. The horses shall meanwhile be at the travellers' disposal.

The traveller will sometimes prefer sleeping at a hotel to camping in his tent, and it is therefore important that he should reserve liberty to do so at pleasure. When the dragoman is bound to defray the hotel expenses, he is himself boarded and lodged gratuitously.

§ 12. In case any dispute should arise between the dragoman and the travellers, he hereby undertakes to submit to the decision of the matter by the nearest British or American consul.

§ 13. The dragoman shall receive payment of one-half of the estimated cost of the journey on the signing of the contract, and the remaining half on the termination of the whole journey.

Signatures.
A. B. C. Dragoman.

I, the undersigned C, acknowledge the receipt of . . . francs from Messrs. A and B, on account towards the cost of the above journey.
Date. C. Dragoman.

Horses (*kheil*, caravan-horse *gedîsh*). Oriental horses are generally very docile, and may therefore be safely mounted by the most inexperienced rider. The pace during long journeys is invariably a rapid walk; the horses do not trot, and galloping is, of course, unnecessarily fatiguing for them. They are accustomed to march in single file (a discreet distance should be kept), but with a little trouble they may be induced to travel side by side when the path is wide enough. In climbing rough and precipitous paths they are extremely nimble and sure-footed. They are shod with smooth flat shoes covering the entire hoof. The horses are generally ridden with halters without bits. Spurs are not much used, but a good whip (3-5 fr.) is necessary. Arabian saddles are not adapted for European riders, and a European saddle with stout girths should therefore invariably be stipulated for. It is generally difficult to procure side-saddles, except in Jerusalem and Beirût. Luggage should be packed in small portmanteaus with good locks or in saddle-bags (Arab. *khurj*) which may be purchased in Jerusalem or Beirût. — In hiring a horse it is very important to secure a well-trained animal of easy gait; and, having done so, the traveller should carefully note its distinguishing peculiarities, as it is a very common trick of the owner, after the completion of the contract, to substitute an inferior animal for the one selected. The traveller should also satisfy himself that his mount is free from saddle-sores. The bridle (which must be of leather and not of rope) and saddle should also be carefully examined beforehand. In the season horses can seldom be obtained under 6-8 fr. a day, and sometimes more is demanded. The same rate is paid for the return of the animals to their starting-point by the shortest route. Before starting it is usual to give the owner an *'arabûn*, or earnest-money, which is deducted from the final reckoning.

The attendants sent with the horses, whose wages (with the exception of a small fee) are included in the price of the horse, are called **Mukâri**, commonly corrupted by Europeans into 'Muker'. Travellers who know something of the language and customs of the country may dispense entirely with the attendance of a dragoman, and rely on the services of the mukâri, which, of course, are considerably cheaper. In this case, however, it is necessary to be specially careful in hiring the horse and fixing the route, and in stipulating that the traveller shall not be responsible for accidents. Those who travel on this plan will have to find their own provisions. A supply of preserved meats, and sufficient wine, brandy, coffee, and tea should be taken. Sweets should also be taken for the children of the country-people. Luggage and saddles, as well as weapons, should always be safely housed for the night. A few rugs are also indispensable.

D. Equipment. Health.

Dress. — The traveller should take with him a plaid, an overcoat, and two suits of clothes, one light in colour for travelling, and a darker suit for the towns; dress-clothes are hardly necessary (but comp. p. 413). The tailor should be instructed to make the sewing extra strong, for repairs and the sewing on of buttons are dear in the East, not to speak of the difficulty of finding the tailor just when he is wanted. If the journey is to be prolonged into the middle of summer, a suit of grey flannel or other light material may be purchased in Jerusalem or Beirût (from 40 fr. the suit). A waterproof coat is essential in spring; umbrellas are of little use. — Woollen shirts, undershirts, and drawers afford protection against catching cold. Light silk shirts are pleasant when riding. They may be bought in Beirût or Jerusalem. For washing an inclusive charge (2-3 fr. per dozen) is made in the East whether the articles be small or large.

Light but strong boots or shoes are essential to comfort, as most travellers will generally have occasion to walk considerable distances. If much riding is to be done, leather riding-gaiters, obtainable in the ports and in Jerusalem, are useful; elastic trouser-straps are necessary in any case. Slippers should not be forgotten.

The best covering for the head is an ordinary soft felt hat, a cloth cap with a visor, or a pith helmet, which last may be bought cheap in Jerusalem, Jaffa, and Beirût. In the hottest weather a 'pugaree' may be added, *i.e.* an ample piece of strong white or grey muslin, the ends of which hang down in broad folds at the back as a protection against sunstroke. Some travellers prefer a silk *keffîyeh* (p. lxiv), which may be tied under or over the hat. The red fez (Arab. *ṭarbûsh*) should be avoided, the hat being nowadays the recognized symbol of the dignity of the European.

Miscellaneous. — The following important articles should b brought from Europe. A good field-glass, a drinking-cup of leathe or metal, a flask, a strong pocket-knife with corkscrew, a pocke compass of medium size, and a thermometer. Magnesium ribbon wire is useful for illuminating dark places. Good insect-powde (Keating's or Persian) is more or less indispensable in the interio it may be procured in Jerusalem and Beirût. Valuable watche should be left at home.

A Tour of Exploration into the interior requires more elaborat preparations, which had better be entrusted to a good tourist-agent. - Comp. *Reeves*, 'Hints to Travellers' (2 vols.; 9th edit., London, 1906; 15*s.*

Health. — Properly qualified medical men are to be found in a the more important towns. Their names will be found in this Hand book. The chief dangers to travellers in Palestine are fevers (ma laria, typhoid, etc.), diarrhœa (sometimes passing into dysentery and ophthalmia; these may, however, generally be avoided by th observance of a few simple precautions.

Visitors to Palestine frequently make the mistake of attemptin to do too much in the way of travelling and sight-seeing. The nec and head should be well protected against sunstroke (comp. p. xxi) a sun-umbrella also will be found useful. Grey or blue spectacle shield the eyes from the glare of the sun. It should be made a absolute rule to drink no water that has not previously been boiled and even boiled water should be moderately partaken of after har exercise. Unripe fruit, and indeed much fruit of any kind, shoul be avoided. As small-pox is a common scourge of Palestine, n one should visit the country who has not been successfully vaccinate at least twice. It need hardly be said that it is of especial import ance to avoid risk of sprains and bruises in exploring or sight seeing. — The traveller's medicine-chest should be kept dry an should contain at least the following remedies, most of which ma be obtained in a tabloid form: against fever, *Quinine* (three grain daily may be taken as a precaution while travelling); for neuralgia *Chlorodyne;* for headache or rheumatism, *Phenacetin* or *Aspirin;* fo the eyes, *Boracic* or *Zinc Lotion;* for insect-stings, *Spirits of Am monia;* for chafed sores due to riding, a *Zinc* or *Starch Dustin Powder;* for wounds and bruises, *Tincture of Arnica* or *Elliman' Embrocation*, *Antiseptic Wool*, and *Collodium;* as a disinfectant *Iodiform.* Gentle aperients, such as *Cascara Sagrada* or *Castor Oil* should not be forgotten; the latter will be found especially valuabl in the earliest stage of dysentery. Light cases of diarrhœa ma generally be cured by rest in a horizontal position and a diet of ric or arrowroot (which should always accompany the traveller) and milk

E. Money. Passports and Custom House. Consulates.

Money (comp. the Table facing the title-page). — The monetary unit of Syria is the piastre (Arabic *ḳirsh*, plur. *ḳurûsh*), containing 40 paras (Arabic *faḍḍa*, or *maṣrîyeh*). Great confusion in the value of the current coins is caused by the existence of two rates of exchange: first, the government rate *(ṣâgh)*, and secondly that in use in trade and ordinary life *(shuruḳ)*. This latter rate again varies greatly in different towns. Thus a mejîdi is officially (*e.g.* in the Turkish telegraph-offices) worth 19 pi. *(ṣâgh)*, while it passes current in the ordinary traffic of Jerusalem for 23 pi. *(shuruḳ)*, and at Gaza for 46 pi. The traveller should keep himself posted as to the current rate of exchange. The value of a piastre *ṣâgh* in English money is about 2*d.*; that of a piastre *shuruḳ* about $1^3/_4$ *d.*

French gold (20 franc pieces) is the most universally current form of foreign money, but English sovereigns and Russian gold (imperials, 15 roubles; also 10 and 5 rouble pieces) also pass practically everywhere. German gold is difficult to exchange without loss. Foreign silver is prohibited all over Turkey, but French and Swiss francs and shillings are taken at the seaports, and in Jerusalem and Damascus; German, Italian, Greek, and other silver coins are generally refused. Egyptian money is refused everywhere. The traveller should keep his money always under lock and key and expose as little of it as possible, thus removing temptation from the natives.

There is a general deficiency of small change, and a trifling fee has generally to be paid for the exchange (1-$1^1/_2$ pi. for a napoleon). Money should be exchanged at a banker's or at a hotel, not at the bazaars or through an ordinary money-changer or dragoman. A full supply of small coins is always convenient and prevents many an overcharge. When travelling into the interior of the country it is almost indispensible, as the villagers generally refuse altogether to give change. — Counterfeit coins are plentiful, so that the traveller should be on his guard against them. Worn coins and perforated coins, such as women wear for necklaces (especially the beshlik and the mejîdi, p. ii), should be rejected.

Weights and Measures. The only system legally recognized is the decimal system based on the mètre, litre, and gramme. But the old weights and measures are still in use everywhere in Syria. The unit of *Weight* is the *Dram (Dirhem)* = 3,2 gr. or 50 grains; 400 dram = 1 *Oḳḳa* = 1,28 kg. or 2 lb. 13 oz.

The unit of *Measures of Capacity* is the *Mudd (Midd)* = 18 litres or about 4 gallons; 1 *Rubʿiyeh* = $^1/_4$ mudd, 1 *Keileh* = 2 mudd. — Wine and other liquids are usually sold by weight in Syria.

The unit of *Linear and Superficial Measurement* is the *Drâʿ* (ell) = $67^3/_4$ centimètres or about 26 in.; 1 square drâʿ = 4590 square centimètres; 1 *Feddân* = 1600 square drâʿ = 734 square mètres.

Passports.—A passport is indispensable, and should be *visé* before starting by the nearest Turkish consul in one's own country.

Passports may be obtained in England direct from the Passport Department of the Foreign Office, Whitehall (fee 2*s.*), or through any of the usual tourist-agents. An extra charge is made for each *visa*. — In the United States application for passports should be made to the Bureau of Citizenship, State Department, Washington, D. C.

Custom House. — The traveller's luggage is generally subjected to examination at the douane. The introduction of cigarettes or tobacco into Syria is prohibited; but 50 cigarettes and 50 grammes (2 oz.) of tobacco are passed as the day's requirements of the traveller, and may be insisted upon. Cigars are taxed at 75 per cent of the declared value. Firearms and ammunition are also prohibited. The traveller is liable to another examination on leaving the country, as all goods exported are liable to a duty of 1 per cent on their value. The exportation of antiquities is prohibited. In all these cases a bakshish of a few francs will generally ensure the traveller against molestation, but it should, of course, not be offered too openly, or in presence of the superior officials. — The traveller should send his luggage in advance only if he can address it (after first obtaining permission) to some firm to whom he is known, in which case keys may be sent with it. The best way of sending purchases home is through one of the forwarding agents mentioned in our accounts of Jerusalem and Beirût.

Consulates. — Consuls in the East enjoy the same privilege of exterritoriality as ambassadors in Europe. Some of these are consuls by profession ('consules missi'), others merely commercial. The British and American consuls of the former class (at Jerusalem and Beirût only) exercise jurisdiction in all civil matters of dispute between their countrymen, and in complaint against their countrymen by other foreigners. Disputes between Turkish subjects and foreigners are decided by the Turkish courts, with the aid of the dragoman of the foreigner's consulate. The vice-consuls and consular agents are subordinate to the consuls and act only at the instance or under the control of the latter. In all emergencies the traveller should, if possible, apply to his consul. — The 'kavasses', or consular attendants, are often very useful to travellers, and though not entitled to ask payment for their services, generally expect a gratuity.

F. Post and Telegraph Offices.

Postal Arrangements. — Turkey has joined the Postal Union. The head-offices of the post for Syria and Cyprus are at Beirût. The postage for European letters of $1/2$ oz. is 1 piastre *ṣâgh*, and for printed matter 10 paras for every 2 oz. Post-cards 20 paras.

Letters may be sent to Syria *poste restante*, but it is better to have them addressed to a consul, house of business, or hotel. Letters take from 8 to 12 days in passing between London and Syria.

The *Turkish Post* is principally for the inland service. The addresses for letters to be forwarded by the Turkish post must be

in Turkish or Arabic as well as in English. — The *Foreign Service* is principally managed by the Austrian, French, German, British, and Russian post offices.

Telegraph Offices. — There are two kinds of telegraph-offices in Syria, *International* and *Turkish*. Telegrams in Arabic and Turkish only are received at the Turkish offices, while at the international offices they may be written in any European language.

Tariff: *Turkish Telegrams* within a vilâyet 5 pi. *ṣâgh*, per 20 words, each additional word 10 paras; to a greater distance 7½ pi. per 15 words, each word extra 20 paras; to the remotest provinces 10 pi. per 10 words, each word extra 1 pi. Urgent telegrams are sent at thrice the above rates.

International Telegrams, per word:

Austria	2.04 pi.	Great Britain	3.— pi.	Russia	3.21 pi.
Belgium	2.56 pi.	Greece	1.72 pi.	Spain	2.78 pi.
Denmark	2.56 pi.	Holland	2.56 pi.	Sweden	3.— pi.
Egypt	2.37 pi.	Italy	2.16 pi.	Switzerland	2.23 pi.
France	2.44 pi.	Norway	3.04 pi.	United States (New York)	10.22 pi.
Germany	2.37 pi.	Portugal	2.97 pi.		

Telegrams should be written very distinctly in Roman characters.

Telegraph Offices in Syria (those marked with a star are international): Acre*; ʿAintâb*; ʿAjlûn; ʿAḳaba; ʿÂleih; Aleppo*; Alexandretta*; Anderineh; Antioch*; Baʿabdâ*; Baʿaḳlîn; Baʿalbek; Bâniyâs (near El-Lâdiḳîyeh); Batrûn; Beilân; Beirût*; Beisân; Beit ed-Dîn*; Bethlehem; Bîr es-Sebaʿ (Beersheba); Bîrejik; Brummâna; Buṣr el-Harîrî; Damascus*; Deir el-Ḳamar; Derʿa; Gaza*; Ḥaifâ*; Ḥamâ; El-Ḥammâm (N. Syria); Ḥârim; Ḥâṣbeiyâ*; Hebron; Ḥoms; Irbid; Jaffa*; Jebeleh; Jenîn; Jerusalem*; Jezzîn; Jûneh*; El-Ḳaṭanâ (near Damascus); El-Kerak; El-Ḳuneiṭra*; El-Lâdiḳîyeh*; El-Maʿân; Maʿarret en-Noʿmân; Mâdebâ; Meskeneh; El-Mînâ (Tripoli)*; El-Mismiyeh; El-Muʿallaḳa (near Zaḥleh); El-Muzeirîb; Nâbulus; Nazareth*; Nebḳ; Râsheiyâ; Ṣafed*; Ṣaida (Sidon)*; Salkhad; Es-Salṭ; Selîmîyeh; Sheikh Miskîn; Sheikh Saʿd; Esh-Shuweifât; Ṣûr (Tyre); Es-Suweidâ; Ṭabarîya (Tiberias)*; Eṭ-Ṭafîleh; Ṭarâbulus (Tripoli); Ṭarṭûs; Urfa; Zaḥleh; Zergha.

G. Public Safety. Weapons. Escorts.

Weapons are unnecessary on the main routes (pp. xii et seq.) but advisable on the others, as fire-arms, conspicuously carried, add a great deal to the importance with which the 'Frank' is regarded by the natives. As the importation of weapons is forbidden, they must be purchased in Jerusalem or Beirût. The requisite licences to carry weapons and to hunt are issued by the police on the application of the consul (fee 11 pi. *ṣâgh*).

Escort. — The escorts of mounted police *(khaiyâl)* or soldiers, which are necessary on certain routes, are paid at the rate of 1 mejîdi per day for each man. Details will be found under each route. In unsafe districts a guard should be posted outside the tents; in Nâbulus and some other towns, which will be mentioned in the Handbook, soldiers should be got for this purpose from the commandant. Objects of value should be placed either under the traveller's pillow or as near the middle of the tent as possible, lest they should be within reach of hands intruding from the outside. In case anything should be missed, a complaint should at once be lodged with the sheikh of the nearest village *(Sheikh el-Beled)* and, if this is fruitless, with the *Mûdîr* (p. lvii). The traveller should likewise be on his guard against the thievish propensities of beggars. The greatest number of marauders are found on the borders of the cultivated districts. The desert itself is safer. The unwritten law of the Beduins grants each tribe the privilege of escorting travellers (in return for a suitable bakshish) to the frontier of its territory. As a rule, however, one sheikh will contract to escort the travellers through a number of tribal territories and to settle with the other sheikhs. In this manner the traveller is everywhere sure of hospitality (comp. p. xxix). Human life is generally held in high regard in the desert, and the traveller need have little fear unless he has provoked retaliation by the use of his weapons. The writer, however, has known instances where pretended attacks have been preconcerted between the Beduins and the dragoman in order to extort a higher bakshish from the traveller, which was afterwards divided among the conspirators.

With regard to the fees to be paid to Beduin escorts in districts which do not recognize the Turkish supremacy, no definite rule can be laid down. The Beduins are generally obstinate to a most provoking degree, hoping to weary out the traveller by delay, and thus induce him to accept their exorbitant terms. Negotiations should be conducted through the medium of the consulate, never through unknown persons who officiously proffer their services.

H. Intercourse with Orientals.

Most Orientals regard the European traveller as a Crœsus, and sometimes as a madman, — so unintelligible to them are the objects and pleasures of travelling. They therefore demand bakshish almost as a right from those who seem so much better supplied with this world's goods. He who gives is a good man *(rijâl ṭaiyib)*. In every village the traveller is assailed with importunate crowds of ragged, half-naked children, shouting *'bakhshîsh, bakhshîsh, yâ khawâja!'* The best reply is to complete the rhyme with, *'mâ fîsh, mâ fîsh'* (there is nothing). A beggar may be silenced with the words *'Allâh ya'ṭîk'* (may God give thee!). The custom of scattering small coins for the sake of the amusement furnished by the

consequent scramble is an insult to poverty that no right-minded traveller will offer.

The word bakshish *(bakhshîsh)*, which resounds so perpetually in the traveller's ears during his sojourn in the East, and haunts him long afterwards, simply means 'a gift', and as everything is to be had for gifts, the word has many different applications. Thus with bakshish the tardy operations of the custom-house officer are accelerated, bakshish is the alms bestowed on a beggar, bakshish means blackmail, and lastly a large proportion of the public officials of the country live almost exclusively on bakshish. Bakshish should be given only at the last moment. It is also advisable at times to give at first less than the full amount the traveller means to part with and to keep the rest to still the further importunity of the receiver.

The following rules should be observed in paying a visit at an Oriental house. The visitor knocks at the door with the iron knocker attached to it, whereupon the question *'mîn'* (who is there?) is usually asked from within. In the case of Moslem houses, the visitor has to wait outside for a few minutes in order to give the women who happen to be in the court time to retire. He is then conducted into the *Manḍara* or reception-room, or, if it is summer, into the open colonnade round the court. A low divan or sofa runs round three sides of the Manḍara, the place of honour always being exactly opposite the door. According to the greater or less degree of respect which the host desires to show for his guest, he approaches one or more steps towards him. A refusal to receive a visitor is considered an unpardonable insult. The first enquiries are concerning the health. No enquiry should be made after the wives of a Moslem, his matrimonial relations being considered as under the veil *(sitr)*. Even looking at women in the street or in a house is considered indecorous. Visitors are always supplied with coffee, which a servant, with his left hand on his heart, presents to each in turn, according to his rank. To be passed over when coffee is handed round is deemed an insult. Having emptied his cup, the visitor must keep it in his hand until it is taken from him by the servant, after which he salutes his host in the usual Oriental fashion by placing his right hand on his breast and afterwards raising it to his forehead. The longer the host wishes to have the company of his visitor, the later he orders the coffee to be brought, as the visitor cannot take his leave before partaking of coffee. Among villagers and Beduins, the guest is expected to empty several half-cups of coffee before departing. — All visits must, of course, be returned as in Europe. Those who return to a place after an absence receive visits from their acquaintances before they are expected to call on them. When a visitor is announced at meal-time, it is *de rigueur* to invite him, at least as a matter of form, to partake. Coffee should always be offered.

As Orientals attach no value whatever to their time, the transaction of business is always a long and tedious process. Unless the purchaser is prepared to pay whatever is asked, he will have to exercise the greatest possible patience. As a rule, a much higher price is demanded than will ultimately be accepted, and bargaining is therefore the universal custom. This is emphatically the case in making purchases in the *Bazaars*. As the trades and handicrafts of the same kind are generally congregated together in the same quarter or street, such as the *Sûk en-Naḥḥâsîn* (market of the coppersmiths), or the *Jôharjûyeh* (market of the jewellers), it is an easy matter for the traveller to move on to the next dealer when he thinks he is being treated unfairly. It is advisable to offer at first rather a lower sum than the purchaser is willing to pay in order that the offer may be raised (with the expression '*min shânak*', 'for thy sake'). If the purchaser knows the proper price of the goods beforehand, he offers it to the seller, who will probably remark '*ḳalîl*' (it is little), but will nevertheless sell the goods. A favourite expression with Oriental shopkeepers is '*khudu balâsh*' (take it for nothing), which is, of course, no more meant to be taken literally than the well known '*beitî beitak*' (my house is thy house).

Familiarity should always be avoided. True friendship is rare in the East, and disinterestedness hardly exists. In dealing with Europeans, the natives present a united front. The bond of a common religion, which takes the place of 'party' in other countries, and requires its adherents to address each other as '*yâ akhî*' (my brother), is far more than a mere name. Beneath the interminable protestations of friendship with which the traveller is overwhelmed lurks in most cases the demon of cupidity. It is best to pay for every service or civility on the spot, and as far as possible to fix the price of every article beforehand. It will, however, be impossible to avoid extortions or over-charges altogether, and it is better to reconcile oneself to this than to poison one's enjoyment by too much suspicion. Those who understand how to treat the natives will often be struck by their dignity, self-respect, and gracefulness of manner. The stranger should therefore be careful to preserve an equally high standard in his own demeanour, and should do all in his power to sustain the well-established reputation of the '*kilmeh frenjîyeh*', the 'word of a Frank'.

Down to the time of the Crimean War (1855) Christians and Jews were rarely permitted to visit the Mosques (p. lxxiv), but since that period the ancient exclusiveness has been greatly modified. Before entering, visitors must draw a pair of slippers over their footgear; these are generally provided at the entrance (1 pi.). In the interior, they should show all possible consideration for the feelings of the worshippers and should abstain from touching the Korans lying about. In the larger mosques an entrance-fee is exacted, while in the smaller mosques a gratuity of 1 pi. is given to the guide.

Regarding intercourse with the Beduins, comp. p. xxvi. In their camps the first tent to the right is generally that of the sheikh, whom one should at once visit. The Beduin regards the person of his guest as inviolable after he has eaten or drunk with him. In this case he is also bound to protect his guest for 3 days after his departure.

I. Tobacco. Coffee Houses. Baths.

Tobacco *(tutun, dukhân;* strong, '*taķîl*', mild, '*khafîf*') is a government monopoly (comp. p. xxiv). There are two main qualities, the *Stambûli* or Constantinople tobacco, cut in long strips, and the *Beledi* or Syrian tobacco, cut in short and irregular pieces. The latter is preferred by many smokers, as the after-taste is pleasanter and the mouth less parched. The price of both is about 40 pi. for an oķķa (p. xxiii). — The tobacco grown in the Lebanon is much better, but its exportation into the monopolized provinces is now prohibited. Still, smuggled tobacco can be had everywhere. The best qualities are called Jebeili, Shķîfi, and Korâni, from the towns Jebeil, Shķîf, and Kûra. The first-mentioned, called Latakia by Europeans and by the natives sometimes *abu rîḥa* ('father of perfume'), is strong and dark-brown, from being dried in the smoke of resinous woods. Korâni is light-brown and milder.

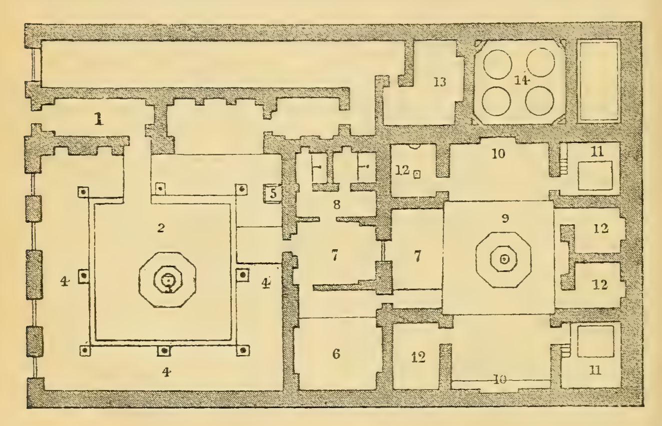
Tumbâk, or Persian tobacco, which is light in colour and very aromatic, is the only variety smoked in the *nargîlehs*, or water-pipes. It is moistened before using and lighted with a piece of live coal. Those who use this kind of pipe draw the smoke into their lungs, and some practice is necessary before the process becomes agreeable.

The government Cigarettes are made of a mixture of *stambûli* and *beledi*. There are four qualities: *extra* and Nos. 1-3. Most people smoke No. 2, which is as good as 1 and cheaper, costing 2½ pi. *ṣâgh* for a box of 20. The *extra* quality (7½ pi. *ṣâgh*) is much better.

The government Cigars are all very bad; good cigars imported (or smuggled) by individuals are to be found only in Beirût or Jerusalem, and are very dear.

Coffee Houses abound everywhere, consisting of slight wooden booths, furnished with a few seats of plaited rushes. The coffee, which is served in diminutive cups *(finjân)*, is usually presented to the customer highly sweetened, but may be asked for without sugar *(sâdeh* or *murra)*, or with little sugar *(shwoiyet sukkar)*. The coffee of the Beduins is the best, being always freshly roasted, and pounded in wooden mortars. Europeans are charged ½-1 pi. per cup, but natives half that sum only. The waiter is called in Oriental fashion by clapping the hands and calling '*ya weled*' (Oh boy!). The café-owner provides nargîlehs, or water-pipes, for his guests. Natives generally bring their own tobacco with them; the host charges other visitors ½-1 piastre per pipe. The nargîleh should never be smoked quite to the bottom. To prevent contact with the mouthpiece, a small tube of paper may be inserted in it.

Arabian Baths. — The Arabian baths, with their hot-air chambers, are those commonly known as Turkish, but they are neither so clean nor so well fitted up as some of those in the larger cities of Europe. A Turkish bath is particularly refreshing after a long journey, and is an admirable preventive of colds and rheumatism. The baths are always cleanest in the early morning. Fridays are to be avoided, as numerous Moslems bathe early on that day, which is their Sabbath. When a cloth is hung up at the entrance to the baths, it indicates that women only are admitted. Many of the baths are charitable foundations, where the natives pay little or nothing. Europeans are expected to pay 6 pi. or more, and a fee of 2-3pi. is given to the attendant. The accompanying Plan shows the usual arrangement of a bath-house.



1. Entrance. — 2. *Meshlah*, a kind of antechamber, where the poorer bathers undress. — 3. *Faskîyeh*, fountain. — 4. *Dîwân*, better dressing-rooms, with divans round the walls; visitors take off their shoes before stepping on the carpets, and, after undressing, are provided with pattens or wooden shoes *(kabkâb)*. — 5. Coffee-seller. — 6. *Beit el-Awwal*, warm dressing-room for cold weather. — 8. Latrines. — 7. Entrance to the (9) *Harâra* (or 'sudatorium'). — As soon as the skin is thoroughly moist, the attendant (*abu kîs*, or *abu sâbûn*, 'soap-man') shampoos the visitor, and pulls and kneads his joints till they crack. '*Bass*' means 'enough!' When desirous of leaving the hot room, the bather says to the attendant '*jîb el-fuwat*' (bring the towels). — 10. *Dîwân*. — 11. *Maghtas*, chambers with bath-tub and basins. — 12. *Hanafîyeh*, chambers with basins only. — 13. Furnaces. — 14. Boilers.

II. The Arabic Language.

Arabic belongs to the Semitic group of languages, to which Hebrew also belongs. It has no relationship with the tongues of Europe. The golden era of Arabic literature is coëval with the introduction of Islam, and the Koran is still regarded as an unrivalled model of style and language. But by the side of this literary Arabic flourished also various colloquial dialects, which were carried by the Arabs into the various provinces conquered for the Crescent, and there developed partly under the influence of the old local tongues. In this way arose the vulgar dialects of Arabic, of which the Syrian Arabic is one. This, however, is by no means uniform in its character but is divided into numerous sub-dialects. The Beduin, *e. g.*, speaks quite differently from the townsman, the Damascene from the Jerusalemite. The Jerusalem dialect in taken as the basis for the following remarks. In writing, however, an attempt was made to retain the older forms, and the written language of the present day, known as Middle Arabic, occupies a position midway between the original classical tongue and the popular dialects.

The pronunciation[†] of the vowels is apparently liable to variation; thus, besides the more correct *Mimbar*, the form *Mambar* is also used; besides *Maidân*, both *Meidân* and *Mîdân* are heard. The long *â* is frequently pronounced in Syria with a sound resembling the English *a* in *hare;* but in North Syria it is also often pronounced as *ô*, or at least as a sound midway between *â* and *ô*. On the other hard, a sharply defined and exact pronunciation of the consonants is characteristic of Arabic and is absolutely essential to any satisfactory use of the language. The learner should endeavour at once to master the pronunciation of the more difficult Arabic consonants, such as ح, خ, ط, ع, ص, and ض, so as, for example, to be able to make a distinct difference between *beit* (house) and *beiḍ* (eggs). Many of the sounds have no representatives in English.

The Arabic alphabet was developed from that of the Nabatæans, who in turn adopted their written characters from the Palmyrenes. In spite of its external attractions, it is very imperfect. The short vowels are usually omitted and have to be supplied by the reader, a feat which demands considerable skill and experience. In the Koran, however, the vowels are all indicated by appropriate signs.

Owing to the increasing intercourse between the native Syrians and Europe, the former have of late adopted many words from other languages, chiefly from Italian, French, and English. Many Arabic words have, moreover, long since been replaced by Turkish equivalents. Very few Europeans learn to pronounce Arabic accurately, even after a residence of many years in the country.

† It should be observed that in the following pages we use the vowel-sounds of *a*, *e*, *i*, *o*, and *u* as pronounced in Italian *(ah, eh, ee, o, oo)*.

We give below the Arabic **Alphabet,** with the sounds corresponding to the different letters so far as it is possible to represent or describe them to the English reader.

1.	Elif	ا	[ʾ]	accompanies an initial vowel, and is not pronounced except as a hiatus in the middle of a word. It is also the sign for *â*.
2.	Bâ	ب	b	as in English.
3.	Tâ	ت	t	as in English.
4.	Thâ	ث	th	originally as *th* in 'thing', but now pronounced *t* in the towns, and *z* by the Turks.
5.	Jîm	ج	j	in Syria and Arabia like the French *j* (sometimes also like the English *j*), but pronounced *g* (hard) in Egypt and by the Beduins.
6.	Ḥâ	ح	ḥ	a peculiar guttural *h*, pronounced with emphasis at the back of the palate.
7.	Khâ	خ	kh	like *ch* in the Scotch word 'loch', or the harsh German-Swiss *ch*.
8.	Dâl	د	d	as in English.
9.	Dhâl	ذ	dh	as *th* in 'the', but pronounced *d* in the towns, and *z* by the Turks and country-people.
10.	Râ	ر	r	pronounced with a vigorous vibration of the tongue.
11.	Zâ	ز	z	as in English.
12.	Sîn	س	s	as in English.
13.	Shîn	ش	sh	as in English.
14.	Ṣâd	ص	ṣ	emphasized *s*.
15.	Ḍâd	ض	ḍ	both emphasized by pressing the tongue firmly against the palate.
16.	Ṭâ	ط	ṭ	both emphasized by pressing the tongue firmly against the palate.
17.	Ẓâ	ظ	ẓ	an emphatic *z*, now pronounced like No. 11 or No. 15.
18.	ʿAin	ع	ʿ	a strong and very peculiar guttural, as when trying to utter a vowel with contracted throat.
19.	Ghain	غ	gh	a guttural resembling a strong French or German *r*.
20.	Fâ	ف	f	as in English.
21.	Ḳâf	ق	ḳ	emphasized guttural *k*, pronounced *g* by the Beduins, and replaced by townspeople by a kind of hiatus or repression of the voice.
22.	Kâf	ك	k	often pronounced *tch* by the Beduins and country-people.
23.	Lâm	ل	l	as in English.
24.	Mîm	م	m	as in English.
25.	Nûn	ن	n	as in English.
26.	Hei	ه	h	as in English.
27.	Wâw	و	w	as in English. Also the sign for *û*, *ô*, and *au*.
28.	Yâ	ى	y	as in English. Also the sign for *î*, *ai*, and *ei*.

Quantity and Accentuation of Vowels. Vowels with a circumflex accent (^) are long; other vowels are short. The accent falls on the last syllable when that is long (indicated by ^), or is followed by two consonants. It falls on the third syllable from the end when the penultimate is short and not followed by two consonants. In other cases, it falls on the penultimate. Diphthongs *(ai, ei. au)* must be reckoned as equivalent to long vowels. There are exceptions to these rules.

Grammatical Hints.

ana, I	*kelbi*†, my dog	*kursîyi*††, my chair
enteh, thou (masc.)	*kelbak*, thy (masc.) dog	*kursîk*, thy (masc.) -
enti, thou (fem.)	*kelbik*, thy (fem.) -	*kursîki*, thy (fem.) -
hû, he	*kelbuh*, his -	*kursîh*, his -
hî, she	*kelbha*, her -	*kursîha*, her -
naḥna, we	*kelbna*, our -	*kursîna*, our -
entû, ye or you	*kelbkum*, your -	*kursîkum*, your -
hum, they	*kelbhum*, their -	*kursîhum*, their -

† *kelb*, dog (ending in a consonant).
†† *kursi*, chair (ending in a vowel; but see *khalti*, *khaltak*, etc., below).

lli†, my aunt	*ḍarabni*††, he struck me	*rabbâni**, he brought me up
ltak, thy (masc.) -	*ḍarabak*, - - thee (masc.)	*rabbâk*, - - thee (masc.) -
ltik, thy (fem.) -	*ḍarabik*, - - thee (fem.)	*rabbâki*, - - thee (fem.) -
ltuh, his -	*ḍarabuh*, - - him	*rabbâh*, - - him -
letha, her -	*ḍarabha*, - - her	*rabbâha*, - - her -
letna, our -	*ḍarabna*, - - us	*rabbâna*, - - us -
letkum, your -	*ḍarabkum*, - - you	*rabbâkum*, - - you -
lethum, their -	*ḍarabhum*, - - them	*rabbâhum*, - - them -

† *khâla*, aunt, mother's sister (ending in *a* signifying the fem.). When a long vowel is followed by two consonants it is usually shortened, hence the difference between *khalti* and *khâletha*.
†† *ḍarab*, he struck (ending in a consonant).
* *rabba*, he brought up (ending in a vowel).

ili, †, to me	*ʿandi*††, with me	*ʿaleiyi**, upon me
ilak, to thee (msc.)	*ʿandak*, - thee (masc.)	*ʿaleik*, - thee (masc.)
ilik, to thee (fem.)	*ʿandik*, - thee (fem.)	*ʿaleiki*, - thee (fem.)
ilo, to him	*ʿando*, - him	*ʿaleih*, - him
ilha, to her	*ʿandaha*, - her	*ʿaleiha*, - her
ilna, to us	*ʿandina*, - us	*ʿaleina*, - us
ilkum, to you	*ʿandukum*, - you	*ʿaleikum*, - you
ilhum, to them	*ʿanduhum*, - them	*ʿaleihum*, - them

† *l* = to (or the sign of the dative, like the French preposition *à*) with suffixes; for in Arabic prepositions receive suffixes in this fashion.
†† *ʿand* = with, in the possession of. The English 'to have' is usually expressed with the aid of this preposition, e. g. *ʿandi kelb*, I have a dog (lit. in possession of me is a dog), *ʿando kursi*, he has a chair.
* *ʿala* or *ʿal* = upon, on account of, against, about, relating to.

mîn, who?
shû, what?
illi, which (rel.)
hâda, this (masc.)
hadôl, these
hadâk, that (masc.)

kull, each, all
kâm, how much?
hôn, here
lahôn, hither
min hôn, hence
honîk, there

wein, where? whither?
min wein, whence?
eimta, when?
mâ—sh †, *mosh*, not.

† This separable form is used with verbs, *ma* coming before and *sh* after the verb; e. g. *ḍarab*, he has struck, *ma ḍarabsh*, he has not struck, but *mosh kebîr*, not large.

melik, a king
el-melik †, the king
hâda el-melik, this king
melik kebîr, a great king
el-melik el-kebîr or *melik el-kebîr*, the great king
el-melik kebîr, the king is great
melik †† *el-bilâd*, the king of the country
melik min mulûk el-bilâd *, a king of the country
melik el-bilâd el-kebîr, the great king of the country
mulûk el-bilâd, the kings of the country
mulûk kubâr **, great kings
meliki, my king
mulûki, my kings

melikeh, a queen
el-melikeh †, the queen
hâdi-'l-melikeh, this queen
melikeh kebîreh, a great queen
el-melikeh el-kebîreh or *meliket el-kebîreh*, the grea queen
el-melikeh kebîreh, the queen is gr
meliket †† *el-bilâd*, the queen of country
melikeh min melikât el-bilâd, a qu of the country
meliket el-bilâd el-kebîreh, the gr queen of the country
melikât el-bilâd, the queens of country
melikât kubâr, great queens
meliketi, my queen
melikâti, my queens

† *El* is the definite article. Before words beginning with *t*, *j*, *d*, *dh*, *r*, *z*, *s*, *sh*, *ṣ*, *ḍ*, *ṭ*, *ẓ*, or *n* the *l* of the article is usually assimilated with such initial consonant; e. g. *et-turjmân*, the dragoman. *er râs*, the head, *esh-shorba*, the soup (instead of *el-turjmân*, *el-râs*, *el-shorba*).

†† *Melik* is here what is called in grammatical parlance a 'status constructus', but has the same form as the 'status absolutus', the grammatical opposite of status constructus. But in feminine nouns ending in *eh* or *a* a difference is made; e. g. *melikeh* is the status absolutus, but *meliket* the status constructus.

* Lit. 'a king of the kings of the country'.

** The plural of *kebîr* (fem. *kebîreh*), great, is *kubâr*; but in the case of nouns signifying things without life the fem. sing. of an adjective is frequently used with the plural of the noun; e. g. *et-tell el-kebîreh*, the great hill, *et-tulûl el-kebîreh* (instead of *et-tulûl el-kubâr*), the great hills.

Formation of the Plural.

muslim, Mohammedan (masc.), plural *muslimîn* (pl. in *în*)
muslimeh, Mohammedan (fem.), pl. *muslimât* (pl. in *ât*)
baḥri, sailor, pl. *baḥrîyeh* (*eh* as plur. termination)
ḥamâmeh, pigeon, pl. *ḥamâm* (*eh* in sing.; pl. without termination)
kelb, dog, pl. *kilâb* (plur. by internal change)
shahr, month, dual, *shahrein*, two months (masc., dual in *ein*)
sâʿa, hour, dual *sâʿatein*, two hours (fem., dual in *atein*, *etein*).

The form of plural that is to be selected in particular cases can be learned from the dictionary only. The forms of plurals by internal change are exceedingly numerous.

Conjugation of Verbs. Form *a*.

kasar, to break something (root-letters *k*, *s*, *r*) *.

Perfect	Present and Future
roke or have broken, *kasârt*	I break or shall break, *áksar*
ou (masc.) brokest or hast –, *kasârt*	Thou (masc.) breakest or wilt –, *tíksar*
ou (fem.) – – – –, *kasârti*	Thou (fem.) – – – – , *tíksari*
broke or has broken, *kâsar*	He breaks or will break, *yíksar*
e – – – – , *kâsaret*	She – – – – , *tíksar*
e – – have – , *kasârna*	We break or shall – , *níksar*
u – – – – , *kasârtu*	You – – will – , *tíksaru*
ey – – – – , *kâsaru*	They – – – – , *yíksaru*

Imperative: Break (sing.), *íksar* (masc.), *íksari* (fem.).
Break (plur.) *íksaru*.

Note. The present-future tense is limited exclusively to the present by prefixing *be* to the verb (also *me* to the 1st pers. plur., *b* alone to the 1st pers. sing.); e. g. *betiksar*, thou (masc.) art breaking (now), *baksar*, I am breaking (now), *beniksar* or *meniksar*, we are breaking (now). Sometimes *ʿamm* and *am* are placed before the verb with the same effect. — The word *râḥ* placed before all forms of the present-future places the action in the immediate future. Before the fem. sing. *râḥa* also is used and before the plur. *râḥîn*; e. g. *râḥ yiksarha*, he is on the point of breaking her, *râḥ tiksaruh* or *râḥa tiksaruh*, she is on the point of breaking him (or it). For the negative conjugation of verbs and for the verb with suffixes, see pp. xxxiv, xxxiii.

Other Forms of Conjugation*:

	b to seize (root *m s k*)	c to be silent (root *s k t*)	d to greet (root *s l m*)	e to speak (root *k l m*)
I Perf.	*misikt*	*sikitt*	*sellimt*	*tkellimt*
Thou (masc.)	*misikt*	*sikitt*	*sellimt*	*tkellimt*
Thou (fem.)	*misikti*	*sikitti*	*sellimti*	*tkellimti*

* All the varieties of the conjugations in Arabic cannot, of course, be exhibited here. In the vocabulary (pp. xxxvii et seq.) reference is made to the above paradigms by the insertion of the letters (a), (b), (c), etc., after the verbs there given. — It should be noted that the form *kasar* does not mean 'to break', but 'he broke', or 'he has broken'. The 3rd pers. sing. (masc.) of the perfect tense shows the simplest form of the verb (which usually possesses three root-letters) so that that person of the perfect is given in dictionaries instead of the infinitive.

	[b] to seize (root *m s k*)	[c] to be silent (root *s k t*)	[d] to greet (root *s l m*)	[e] to speak (root *k l m*)
He Perf.	*misik*	*sikit*	*sellim*	*tkellim*
She	*misiket*	*sikitet*	*sellimet*	*tkellimet*
We	*misikna*	*sikitna*	*sellimna*	*tkellimna*
You	*misiktu*	*sikittu*	*sellimtu*	*tkellimtu*
They	*misiku*	*sikitu*	*sellimu*	*tkellimu*
I Pres.	*amsik*	*askut*	*asellim*	*atkellim*
Thou (masc.)	*timsik*	*tuskut*	*tisellim*	*titkellim*
Thou (fem.)	*timsiki*	*tuskuti*	*tisellimi*	*titkellimi*
He	*yimsik*	*yuskut*	*yisellim*	*yitkellim*
She	*timsik*	*tuskut*	*tisellim*	*titkellim*
We	*nimsik*	*nuskut*	*nisellim*	*nitkellim*
You	*timsiku*	*tuskutu*	*tisellimu*	*titkellimu*
They	*yimsiku*	*yuskutu*	*yisellimu*	*yitkellimu*
Imper. Sing. m.	*imsik*	*uskut*	*sellim*	*itkellim*
f.	*imsiki*	*uskuti*	*sellimi*	*itkellimi*
Plur.	*imsiku*	*uskutu*	*sellimu*	*itkellimu*

	[f] to say (root *ḳ w l*)	[g] to bring (root *j y b*)	[h] throw (root *r m y*)	[i] unloose (root *f k k*)
I Perf.	*ḳult*	*jibt*	*rameit*	*fakkeit*
Thou (masc.)	*ḳult*	*jibt*	*rameit*	*fakkeit*
Thou (fem.)	*ḳulti*	*jibti*	*rameiti*	*fakkeiti*
He	*ḳâl*	*jâb*	*rama*	*fakk*
She	*ḳâlet*	*jâbet*	*ramet*	*fakket*
We	*ḳulna*	*jibna*	*rameina*	*fakkeina*
You	*ḳultu*	*jibtu*	*rameitu*	*fakkeitu*
They	*ḳâlu*	*jâbu*	*ramu*	*fakku*
I Pres.	*aḳûl*	*ajîb*	*armi*	*afikk*
Thou (masc.)	*teḳûl*	*tejîb*	*tirmi*	*tefikk*
Thou (fem.)	*teḳûli*	*tejîbi*	*tirmi*	*tefikki*
He	*yeḳûl*	*yejîb*	*yirmi*	*yefikk*
She	*teḳûl*	*tejîb*	*tirmi*	*tefikk*
We	*neḳûl*	*nejîb*	*nirmi*	*nefikk*
You	*teḳûlu*	*tejîbu*	*tirmu*	*tefikku*
They	*yeḳûlu*	*yejîbu*	*yirmu*	*yefikku*
Imper. Sing. m.	*ḳûl*	*jîb*	*irmi*	*fukk*
f.	*ḳûli*	*jîbi*	*irmi*	*fukki*
Plur.	*ḳûlu*	*jîbu*	*irmu*	*fukku*

Arabic Numerals.

1 (١) — *wâḥid*,	fem. *waḥdeh*;	the first	— *el-auwal*,	fem. *el-auwaleh* or *el-ûleh*
2 (٢) — *tnein*,	- *tintein*;	the second	— *tâni*,	fem. *tâniyeh*
3 (٣) — *tlâteh*,	- *tlât*;	the third	— *tâlit*,	- *tâlteh*
4 (٤) — *arbaʿa*,	- *arbaʿ*;	the fourth	— *râbeʿ*,	- *râbʿa*
5 (٥) — *khamseh*,	- *khams*;	the fifth	— *khâmis*,	- *khâmseh*
6 (٦) — *sitteh*,	- *sitt*;	the sixth	— *sâdis*,	- *sâdseh*
7 (٧) — *sabʿa*,	- *sebaʿ*;	the seventh	— *sâbeʿ*,	- *sâbʿa*
8 (٨) — *temâniyeh*,	- *temân*;	the eighth	— *tâmin*,	- *tâmneh*
9 (٩) — *tisʿa*,	- *tisaʿ*;	the ninth	— *tâseʿ*,	- *tâsʿa*
10 (١٠) — *ʿashera*,	- *ʿasher*;	the tenth	— *ʿâshir*,	- *ʿâshra*

11 — *eḥdâsh*	23 — *tlâteh uʿashrîn*	500 — *khamsmîyeh*
12 — *etnâsh*	30 — *telâtîn*	600 — *sittmîyeh*
13 — *tlattâsh*	40 — *arbaʿîn*	700 — *sabʿamîyeh*
14 — *arbaʿtâsh*	50 — *khamsîn*	800 — *temanmîyeh*
15 — *khamstâsh*	60 — *sittîn*	900 — *tisʿamîyeh*
16 — *sittâsh*	70 — *sabʿîn*	1000 — *alf*
17 — *sabʿatâsh*	80 — *temânîn*	2000 — *alfein*
18 — *temantâsh*	90 — *tisʿîn*	3000 — *tlattâlâf*
19 — *tisʿatâsh*	100 — *mîyeh*; before nouns, [*mît*	4000 — *arbaʿtâlâf*
20 — *ʿashrîn*	200 — *mîtein*	5000 — *khamstâlâf*
21 — *wâḥid uʿashrîn*	300 — *tlâtmîyeh*	100,000 — *mîtalf*
22 — *tnein uʿashrîn*	400 — *arbaʿmîyeh*	1,000,000 — *milyûn*

once	— *marra*	a half	— *nuṣṣ*
twice	— *marratein*	a third	— *tult*
thrice	— *tlât marrât*	a fourth	— *rubʿa*
four times	— *arbaʿ marrât*	three-fourths	— *nuṣṣ urubʿa*
five times	— *khams marrât*	a fifth	— *khums*
six times	— *sitt marrât*	a sixth	— *suds*
seven times	— *sebaʿ marrât*	a seventh	— *subaʿ*
eight times	— *temân marrât*	an eighth	— *tumn*
nine times	— *tisaʿ marrât*	a ninth	— *tusaʿ*
ten times	— *ʿasher marrât*	a tenth	— *ʿoshr*, *ushr*

The substantives following numerals are used in the singular; thus: 30 dogs, *telâtîn kelb*. The plural is, however, used with numerals 3 to 10; thus: three dogs, *tlâteh kilâb*.

Arabic Vocabulary.

About (concerning), *ʿala*, *ʿal*. With suffixes, see p. xxxiii.

Above, *fôḳ*.

After, *baʿd*; afterwards, *baʿdein*.

Afternoon, *baʿd ed-ḍuhr*; late afternoon, *ʿaṣr*.

Air, *hawa* (also wind, weather).

All, *el-kull*; all people *kull en-nâs* (lit. the total of the people).

Always, *dâiman*.

America, *Amerikâ*; American, *amerikâni*.

Anchorage, roads, *mersâ*.

Apricots, *mishmish*.

Arabia, *Bilâd el-ʿArab;* Arab, Arabian, *ʿarabi*, pl. *ûlâd el-ʿarab.*
Arm, *drâʿ.*
Army, *ʿaskar.*
As, *mitl.*
Attention; pay -, *dîr bâlak.*
Austria, *Bilâd en-Nemsa;* Austrian, *nemsâwi.*
Autumn, *kharîf.*
Awkward, *ghashîm.*
Back, *ḍahr.*
Bad, *baṭṭâl.*
Baggage, see Luggage.
Baker, *khabbâz.*
Bananas, *mûz.*
Barber, *ḥallâḳ*, *muzeiyin.*
Barley, *shaʿîr.*
Baths, *ḥammâm.*
Bazaar, see Market.
Be, to. The copula 'is' (are) is not translated; comp. p. xxxiv. There is, *fî.* Is there water here? *fî môyeh?* There is nothing, *mâ fîsh.* How are you? *kîf ḥâlak?* See p. xlvii.
Beans. Broad beans, *fûl.*
Beard, *dakn* or *leḥyeh.* Moustache, *shawârib.*
Beat, to, *ḍarab* (a). He will beat, *yuḍrub* (c). Beat him, *uḍrubuh.*
Beautiful, *kwaiyis;* more beautiful, *aḥsan.*
Bed, *farsheh.* Make the bed, *sawi el-farsheh.*
Beduin, *bedawi*, pl. *bedu;* Beduin sheikh, *sheikh el-ʿarab.*
Bee, *naḥleh*, pl. *naḥl.*
Beer, *bîra.*
Before, *ḳabl* (time), *ḳuddâm* (place).
Below, *taḥt.*
Better, *aḥsan;* the best of all, *el-aḥsan min el-kull.*
Between, *bein.*
Bird, *ṭeir*, pl. *ṭiyûr.*
Bitter, *murr.*
Black, *aswad.*
Blind, *aʿma.*
Blue, *azraḳ.*
Boil, to. The water is boiling, *el-môyeh tighli.* Boiled, *maslûḳ.*
Book, *kitâb*, pl. *kutub.* Bookseller, *kutubi.*
Boot, *jezmeh*, pl. *jizam.*
Bottle, *ḳannîneh.*
Box, *ṣandûḳ*, pl. *ṣanâdîḳ.*
Boy, *weled*, pl. *ûlâd.*
Brandy, *ʿaraḳ*, *raḳi;* see also Cognac.
Bread, *khubz.* Loaf of bread, *raghîf*, pl. *rughfân.*
Break, to, *kasar* (a), trans.; *inkasar*, intrans. Broken, *maksûr* (comp. p. xxxv).
Breakfast, *fuṭûr.*
Bride, *ʿarûs.* Bridegroom, *ʿarîs.*
Bridge, *jisr.*
Bridle, *lejâm.*
Bring, to, *jâb* (g). Bring (it), *jîb.*
Broad, *ʿarîḍ.*
Brother, *akh* (before suffixes and genitives *akhû*, as *akhûna*, our brother), pl. *ikhwân.*
Brown, *asmar* or *aḥmar.*
Bucket, *delu.*
Bug, *baḳḳa*, pl. *baḳḳ.*
Busy, occupied, *mashghûl.*
Butcher, *ḳaṣṣâb.*
Butter, *zibdeh.*
Buy, to. What do you wish to buy? *shû beddak tishteri?* Have you bought the eggs? *ishtareit el-beiḍ?*
Cab, *ʿarabîyeh.* Cabman, *ʿarbaji.*
Café, see Coffee.
Cairo, *Maṣr.*
Call, to, *nadah* (a). Call the cook, *indahli eṭ-ṭabbâkh.*
Call, to = to name, see Name.
Camel, *jemel* (masc.), pl. *jimâl;* riding-camel, *delûl.*
Can. I can, *baḳdar.* I cannot, *mâ baḳdar.*
Candle, *shamʿa*, pl. *shamaʿ.* Candlestick, *shamʿadân.*

Carob, *kharrûb*.
Carpet, *besâṭ*.
Carriage, *ʿarabîyeh* (also a railway-carriage).
Castle, *kaṣr*, pl. *kuṣûr*.
Cattle, *baḳar*. See Ox, Cow.
Cave, *maghâra*.
Chair, *kursi*, pl. *kerâsi*.
Change, to. Change me a sovereign, *sarrif lî lîra*.
Cheap, *rakhîṣ*.
Cheese, *jibn*.
Christian, *nuṣrâni*, pl. *naṣâra*.
Cigarette, *sigâra*, pl. *sigârât*; cigarette-paper, *waraḳat sigâra*; cigar, *sigâra franjîyeh*.
Cistern, *bîr*.
Class. 1st class (railway or steamer) *brîmo*; 2nd class, *sekondo*.
Clean, *naḍîf* or *anḍîf*.
Clean, to. Clean the room, *naḍḍif* or *kennis el-ôḍa*.
Clock, Watch, *sâʿa*, pl. *sâʿât*.
Clothes, *hudûm*, *tiyâb*.
Coal, *faḥm*.
Coffee, *ḳahweh*. Boy, bring a cup of coffee, *jîb finjân ḳahweh, yâ weled*. — Café, *ḳahweh*, Café-keeper, *ḳahweji*. Coffee-beans, *bunn*.
Cognac, *kunyâk*.
Cold, *bârid*, fem. *bârideh*.
Come (to). I came (perf.), *jît*; he came, *aja*; I come, *biji*; he comes, *yiji*. Imper. Come, come here, *taʿâl*, *taʿâ* (masc.), *taʿâli* (fem.), *taʿâlu* (plur.).
Constantinople, *Stambûl*.
Consul, *ḳunṣul*; consulate, *ḳunṣulâṭo*; consular servant, Kavass, *ḳauwâṣ*.
Content, *mabsûṭ*.
Convent, *deir*. Dervish convent, *tekkîyeh*.
Cook, *ṭabbâkh*.
Cook, to. Cook me a fowl, *uṭbukhli jâjeh*.
Cost, to. What does this cost? *bikâm hâda?* See How.
Cotton, *ḳoṭn*.
Cow, *baḳara*, pl. *baḳarât*.
Cup, *finjân*, pl. *fanâjîn*.
Cut, to, *ḳaṭaʿ* ([a]).
Dagger, *khanjar*, pl. *khanâjir*.
Damascus, *Esh-Shâm*.
Dark, *aswad*.
Dates, *tamr*; date-palm, *nakhleh*, pl. *nakhl(ât)*.
Daughter, *bint*, pl. *benât*.
Day, *yôm*, pl. *iyâm*; *nehâr*, pl. *nehârât*. By day, *bin-nehâr*. Daily, *kull yôm*. Days of the week, see Week.
Dead, *meiyit*.
Dear, *ghâli*. That is very (too) dear, *hâda ghâli ketîr*.
Deceitful, *khauwân*.
Deep, *ghamîḳ*.
Desert, *berrîyeh*, *bâdiyeh*.
Diarrhœa, *insihâl*.
Die, to, *mât* ([f]).
Dirt, *wasakh*. Dirty, *wusikh*.
Dismount, to, *nizil* ([b]). We shall dismount here, *beddna ninzil hôn*. Dismount, *inzilu*.
Do, to. He did, *ʿamal* (perf. according to [a]), *yaʿmil* (pres.). Do not do it, *mâ taʿmilûsh*.
Doctor, see Physician.
Dog, *kelb* (masc.), pl. *kilâb*; *kelbeh* (fem.), pl. *kelbât*.
Donkey, *ḥumâr*, *eḥmâr*, pl. *ḥamîr*; donkey-boy, *ḥammâr*.
Door, Gate, *bâb*, pl. *abwâb*.
Doorkeeper, Concierge, *bauwâb*.
Dragoman, *turjmân* (see p. xvii).
Drink, to, *shirib* ([b]). Pres. *ashrab*, *tishrab*, etc. ([a]). Drink coffee, *ishrab ḳahweh*. What is there to drink? *shû fî lish-shirib?*
Drive, to, *râḥ bil-ʿarabîyeh*.
Driver, see Cabman.
Dry, *nâshif* or *yâbis*.

Duck, *baṭṭa*, pl. *baṭṭ*.
Each, *kull wâḥid;* fem., *kull waḥdeh.* Each man, *kull insân.* Each town, *kull medîneh.*
Early, *bedri.*
Earnest-money, *ʿarabûn.*
Earth, *arḍ.*
East, *sherḳ;* Eastern, *sherḳi.*
Eat, to. I ate or thou atest, *akalt.* I wish to eat, *beddi âkul.* We wish to eat, *beddna nâkul.* What is there to eat? *shû fî lil-akl?* Eat, *kul.*
Egg, *beiḍa*, pl. *beiḍ;* hard-boiled eggs, *beiḍ maslûḳ ṭaiyib;* soft-boiled eggs, *beiḍ berisht;* baked eggs, *beiḍ maḳli.*
Egypt, *Maṣr;* Egyptian, *maṣri.*
Empty, *fâḍi, fârigh.*
England, *Ingilterra, Bilâd el-Inglîz;* Englishman, *inglîzi.*
Enough, *bikeffi* or *bass.*
Entrance, *dukhûl.*
Europe, *Bilâd el-Franj;* European, *franji.*
Evening, Sunset, *maghrib.*
Extinguish, see Light.
Eye, *ʿain;* the eyes (dual) *el-ʿainein;* my eyes, *ʿaineiyi.*
Far, *beʿîd.*
Fat (adj.), *semîn;* fat (noun), *dihn.*
Father, *ab*, but before suffixes and genitives *abu;* e.g. *abu Ḥasan*, father of Hassan.
Fear, to. Do not fear, *lâ tekhâf.* I fear him, *ana khâif minnu.*
Fee, *bakhshîsh.*
Fever, *sukhûneh.*
Figs, *tîn.*
Fine, *kwaiyis.* Finer, *aḥsan.*
Fire, *nâr.* Kindle the fire, *ishʿal en-nâr.*
Fish, *semek.*
Flea, *barghût*, pl. *barâghît.*
Flower, *zahr*, pl. *azhâr.*
Fly, *dubbâneh*, pl. *dubbân.*
Food, *akl; ṭabîkh* (cooked dishes).
Bring the dinner, *jîb el-akl.* Take the dinner away, *shîl el-akl.*
Foot, *ijr, rijl* (also Leg); the feet (dual), *er-rijlein.*
Forbidden, *mamnûaʿ.* Entrance forbidden (*i.e.* no admission), *ed-dukhûl mamnûaʿ.* — Forbidden by religion, *ḥarâm; e.g.* Wine is forbidden by God, *en-nebîd ḥarâm.* (The opposite is *ḥalâl*, permitted.)
Fortress, *ḳalʿa.*
Fountain, *bîr*, pl. *abyâr.* Public fountain, *sebîl.*
Fowl, *jâj;* cock, *dîk.*
France, *Fransa;* French, *fransâwi.*
Friend, *ḥabîb*, pl. *ḥabâib; ṣâḥeb*, pl. *aṣḥâb.*
Fruit, *fâkiha*, pl. *fuwâkih.*
Garden, *jeneineh, bustân*, pl. *besâtîn.*
Garlic, *tûm.*
Gate, *bâb*, pl. *abwâb.*
Gazelle, *ghazâl*, pl. *ghuzlân.*
Germany, *Almânia;* German, *almâni.*
Gift, *bakhshîsh* (also fee, reward).
Give, to. He gave, *aʿṭa.* She gave, *aʿṭat.* I gave, *aʿṭeit.* He gives or will give, *yaʿṭi.* I give or shall give, *aʿṭi.* I give you five, *baʿṭîk khams.* Give me, *hât.*
Glass, *ḳizâz;* drinking-glass, *ḳubbâyeh*, pl. *ḳubbâyât.*
Go, to, *râḥ* (f). Go, *rûḥ!* I went out, *ruḥt.* Whither is he gone? *wên râḥ?* Go on, *yalla!*
Gold, *dahab;* goldsmith, *ṣâigh.*
Good, *ṭaiyib.*
Grapes, *ʿanab.*
Gratuity, *bakhshîsh* (also fee, alms).
Grave (tomb), *ḳabr*, pl. *ḳubûr.*
Grease, *dihn.*
Great, *kebîr.*

Greece, *Rûm* or *Bilâd er-Rûn*; Greek, *rûmi*.
Green, *akhdar*.
Greeting, *salâm* (see also p. xlvi).
Guide, *delîl*.
Guide, to. Guide me, *waddîni* or *khudni*. Unless you guide me alone I shall give you nothing, *tewaddîni* (or *tâkhudni*) *wahdi*, *willa mâ ba'tîk shî*.
Gun, *bundukîyeh*.
Hair, *sha'r*; a single hair, *sha'ra*.
Half, *nuss*.
Halt, *wakkif* or *'andak!*
Hand, *îd*. The hands (dual) *el-îdein*. Right hand, to the right, *'al-yemîn*. Left hand, to the left, *'ash-shemâl*.
Hasten, to, *ista'jil*. Hasten (pl.), *ista'jilu!*
Have (to), see note at p. xxxiii.
Head, *râs*, pl. *rûs*. My head aches, *râsi byûjâni*.
Healthy, *sâh*; *taiyib*; *mabsût* (*mabsût* also means contented).
Hear, to. He heard, *simi'* (b). He will hear, *yisma'* (a). Hear (listen), *isma'!*
Here, *hôn*; hither, *lahôn*; hence, *min hôn*.
High, *'âli*.
Hill, *tell*, pl. *tulûl*.
Hold, to, *misik* (b). Hold the stirrup, *imsik er-rekâb*.
Home. Is the master at home? *el-khawâja jûwa?*
Honey, *'asal*.
Horse, *ehsân*, pl. *kheil*. Mare, *faras*; foal, *muhr*.
Horseshoe, *na'l*.
Hospital, *isbitâl*.
Hot, *sukhn* (of food, liquids, etc.), *shôb* (of weather). It is very hot, *fî shôb ketîr*.
Hour, *sâ'a*, pl. *sâ'ât*. Two hours, *sâ'atein*; three hours, *tlât sâ'ât*.
House, *beit*, pl. *biyût*.

How? *kîf?* How much? *kâm? akâm?* For how much? *bikâm?* How many hours? *akâm sâ'a?* How much does it cost? *kaddeish yiswa?* How are you? how do you do? *kîf khâtrak*, *kîf hhâlak*, or *kîf sahtak?*
Hungry, *jî'ân*. I am hungry, *ana jî'ân*.
Ice, *telj* (also snow).
Ill, *'aiyân*, *marîd*; illness, *marad*.
Impossible. That is impossible, *hâda mâ bîsîr*.
Inn, *lokanda*.
Inside, *jûwa*.
Intoxicated, *sakrân*.
Iron, *hadîd*.
Island, *jezîreh*, pl. *jezâir*.
Italy, *Bilâd Itâliya*; Italian, *italyâni*.
Jar. Large jar, *jarra*. Small jar, *brîk*. Water-jug, *sherbeh*.
Jerusalem, *El-Kuds*.
Jew, *yehûdi*, pl. *yehûd*.
Journey, to, *sâfar* (e). See Start.
Judge, *kâdi*.
Jug (water-jug) or pitcher, *brîk* or *sherbeh*.
Key, *miftâh*, pl. *mafâtîh*.
Kill, to. He has killed, *mauwit*. I have killed him, *mauwittuh*. Kill him, *mauwituh!*
Kindle, to, see Fire.
Knife, *sikkîn*, pl. *sakâkîn*.
Know, to, *'irif* (b). I know him, *ba'rafu* (a).
Lamb, *khârûf*.
Lamp, *kandîl*, pl. *kanâdîl*.
Land, *barr*. Plot or piece of ground, *ard*.
Lane, *zekâk*, *sikkeh*.
Language, *lisân*.
Lantern, *fânûs*, pl. *fawânîs*.
Large, *kebîr*.
Late, *wakhri*. You are late, *t'akhkhart*. Do not be late, *lâ tit'akhkhar*. Later, afterwards, *ba'dein*.

Lay to, lay down, to, *ḥaṭṭ* (i). Lay the book there, *ḥuṭṭ el-kitâb lahonîk.*

Lazy, *keslân.*

Lead, *raṣâṣ.* Lead-pencil, *ḳalam raṣâṣ.*

Leave, to. Leave me (in peace), *khallîni!*

Leech, *ʿalaḳ*, pl. *ʿalâiḳ.*

Left, *shemâl.* Go to the left, *rûḥ ʿash-shemâlak!*

Leg, see Foot.

Lemon, *leimûneh*, pl. *leimûn.*

Letter, *maktûb*, pl. *makâtîb.* Are there any letters for me? *fî makâtîb min shâni?*

Lie, to, *kizib* (b). Thou hast lied, *kizibt.*

Lie down, to (to sleep), see Sleep.

Light, *ḍau.* — A light (glowing embers) for the narghileh (p. xxix) is asked for with the words *jîb baṣṣa.*

Light, to. Bring lights, *jîb eḍ-ḍau.* Light the candle, *ish ʿal eḍ-ḍau.* Extinguish the candle, *iṭfi eḍ-ḍau.*

Little (adj.), *ṣghîr.*

Lizard, *ḍabb.*

Load, to (a horse). Load up, *sheiyiluh.*

Lock (of a door), Padlock, *ḳifl*, pl. *aḳfâl.*

Locomotive, *wâbûr* or *bâbûr.*

London, *Londra.*

Long, *ṭawîl.*

Look, to, *shâf* (f). Look, *shûf!*

Loose, to, see Untie.

Low, *wâṭi.*

Lower, see Below. The lower road, *eṭ-ṭarîḳ et-taḥtâni.*

Luggage, *ʿafsh*; luggage-ticket, *bolîsa.*

Lunch, *ghadâ.*

Mad, *mejnûn.*

Man, *rijâl.* Human being, *insân*, pl. *nâs* (people).

Many, Much, *ketîr.* See Too much.

Market or Bazaar, *sûḳ*, pl. *aswâḳ.*

Marriage, *ʿirs.*

Marsh, *ghadîr.*

Mat, straw-mat, *ḥaṣîra.*

Matches, *kabrît.*

Matter, to. It does not matter, *mâ bisâyil, mâ leish.* That matters nothing to me, *hâda mâ bekhuṣṣnîsh.* What does that matter to me? *shû bekhuṣṣni?*

Meadow, *merj.*

Meal, *akl.* See Food.

Meat, *laḥm.*

Medicine, *dawa.* (Peruvian bark, quinine, *kîna;* laudanum, *afyûn;* aperient, *mis-hil; sherbeh*).

Melons. Water-melons, *baṭṭîkh.* Sweet melons, *baṭṭîkh aṣfar.*

Milk, *leben.* Sweet milk, *ḥalîb.* Sour milk, *leben.*

Minaret, *mâdineh*, pl. *maâdin.*

Mr., *el-khaw*, *effendi* (placed after the name).

Mohammedan, *muslim*, pl. *muslimîn.*

Money, *felûs* (see also p. xxiii). I have no money, *mâ ʿandi felûs.* Money-changer, *ṣarrâf.*

Month, *shahr*, pl. *ushhur.* Names of the months, see p. lxxv.

Moon, *ḳamar.* New moon, *hilâl.* Full moon, *bedr.*

More, *aktar.* More than 100 piastres, *aktar min mît ḳirsh.* Still more, *kamân.*

Morning. Early morning, *ṣubḥ.* Forenoon, *ḳabl eḍ-ḍuhr.*

Mosque, *jâmiʿ*, *mesjid*, pl. *masâjid.*

Mother, *umm.*

Mount (a horse), to, *rikib*, pres. *birkab* (I ride).

Mountain, *jebel*, pl. *jibâl* (also a mountain-chain).

Mouth, *tumm.*

Musket, *bundukîyeh.*

Name, *ism.* What is your name? *shû ismak?* My name is Hassan. *ismi Ḥasan.* What is the name of that in Arabic? *shû ism bil-*

ʿarabi? — Some Arabic personal names: Abraham, *Ibrâhîm;* Solomon, *Suleimân;* Moses, *Mûsa;* Jesus, *Seiyidna ʿÎsa* (among Mohammedans), *el-Mesîḥ* (among Christians); John, *Ḥanna;* Gabriel, *Jubraîl* or *Jubrân;* Mary, *Maryam.*

The names for the peoples are used adjectively also, e.g. *inglîzi* = both an Englishman and English.

Napkin (also Towel), *fûṭa.*

Narrow, *ḍaiyiḳ.*

Near, *ḳarîb.*

Necessary, *lâzim;* unnecessary, *mosh lâzim.*

Never, *abadan.* With verbs the separable form *mâ—abadan* is used; *e.g.* I never smoke, *ana mâ bishrab ed-dukhân abadan* (lit. I never drink tobacco).

New, *jedîd.*

Night, *leil.* By night, *bileil;* midnight, *nuṣṣ el-leil.*

No, *lâ.* No, I will not, *lâ, mâ berîd.*

North, *shemâl;* Northern, *shemâlî.*

Nose, *munkhâr.*

Not, *mosh* or *mâ-sh* (see p. xxxiv).

Nothing. There is nothing, *mâ fîsh.* What do you wish? Nothing, *shû bitrîd? mosh ishi.*

Now, *halwaḳt, halḳeit.*

Number (figure), *adad,* pl. *aʿdâd;* number of a house, *numro.*

O'clock. What o'clock is it? *ḳaddeish es-sâʿa?* It is 3 o'clock, *es-sâʿa tlâteh.* It is $1/2$ past 4, *es-sâʿa arbaʿ unuṣṣ.* It is $1/4$ to 5, *es-sâʿa khamseh illa rubʿa.*

Oil, *zeit.*

Old. An old castle, *ḳaṣr ḳadîm* (or *ḳaṣr ʿatîḳ*). An old man, *râjil kebîr.*

Olives, *zeitûn.*

On, *ʿala* (see p. xxxiii).

Onion, *baṣala,* pl. *baṣal.*

Open, to, *fataḥ* (a). Open your box, *iftaḥ ṣandûḳak.*

Oranges, *burtuḳân.*

Otherwise, *willa.*

Out, outside, *barra;* (with motion) *labarra.*

Out, to go. He went out, *ṭiliʿ* (b). He will go out, *yiṭlaʿ* (a), with or without *barra.*

Ox, *tôr,* pl. *tîrân.*

Pain, *wajaʿ.*

Palm, see Dates.

Paper, *waraḳ.*

Parents, *wâlidein.*

Paris, *Bârîs.*

Passport, *teskereh* or *bazabôrṭo.*

Pay, *dafaʿ* (a). I shall pay, *beddi adfaʿ.* Thou hast not yet paid, *lissa mâ dafâtsh.*

Peach, *khôkh.*

Pen, *rîsheh.* Penholder, *ḳalam.*

Pepper, *filfil.*

Perhaps, *yimkin, belki.*

Physician, *ḥakîm,* pl. *ḥukamâ.*

Piastre, *ḳirsh,* pl. *ḳurûsh.* (comp. p. xxiii).

Pig, *khanzîr,* pl. *khanâzîr.*

Pigeon, *ḥamâmeh,* pl. *ḥamâm.*

Pilgrim (to Mecca), *ḥaj,* pl. *ḥejâj.*

Pistachio, *fustuḳ.*

Place, to, see Lay.

Plain, *sahl.*

Plate, *ṣaḥn,* pl. *ṣuḥûn.*

Please, to. Please (= I beg you), see p. xlvii. As you please, *ʿala keifak* or *ʿala khâṭrak.*

Poison, *semm.*

Policeman, *zabṭîyeh.* Mounted policeman, *khaiyâl.*

Pomegranates, *rummân.*

Pond, *birkeh,* pl. *buraḳ.*

Poor, *meskîn,* pl. *masâkîn.*

Porter, *ḥammâl.*

Possible. That is not possible, *hâḍa mâ biṣîr.*

Post-office, *bosta.*

Poultry, *jâj.* See Fowl.

Pretty, *kwaiyis.* Prettier, *aḥsan.*

Previously, *ḳabl.*

Privy, *kanîf*, *adabeh*. Where is the privy? *wein el-kanîf?*
Prophet, *nebi*.
Put, to. Put it here, *jîbuh*. Put it above, *talla'uh*. Put it below, *nezziluh*. See Send, Lay.
Quick! *yalla!*
Railway, *sikket el-ḥadîd*. Railway station, *maḥatta*. Railway-carriage, *'arabîyeh*.
Rain, *maṭar*, *shita*.
Razor, *mûs*.
Ready, *ḥâḍir*. We are ready, *naḥna ḥâḍrîn*.
Red, *aḥmar*.
Rein, *lejâm*.
Reliable, true, *amîn*.
Religion, *dîn*.
Remain, to, *dâm* (f). How long (*i.e.* how many days) will you (sing.) remain here? *tedûm hôn kâm yôm?*
Rest, to. I have rested, *istaraḥt*. I wish to rest for half-an-hour, *beddi astarîḥ nuṣṣ sâ'a*.
Rice, *ruzz*.
Ride, to. See Mount.
Right, *yemîn*. Turn to the right, *rûḥ 'al-yemînak*.
Rise, to, *ḳâm* (f). Rise up, *ḳûm*.
River, *nahr*.
Road, see Street.
Roadstead, *mersâ*.
Roast, to, *shawa* (h). I have roasted the meat, *shaweit el-laḥm*. Roasted, *mashwi*. Roast meat, *rosto*.
Robber, *ḥarâmi*, pl. *ḥarâmîyeh*.
Room, *ôḍa*, pl. *uwaḍ*.
Rope, *ḥabl*, pl. *ḥebâl*.
Ruins, *khirbeh*.
Russia, *Bilâd el-Moskôb*; Russian, *moskôbi*.
Saddle, *serj*, pl. *surûj*; saddler, *surûji*; saddle-bag, *khurj*.
Saint (Mohammedan), *nebi*. (Christian), *mâr*. St. George, *Jiryis el-Ḳaddîs* or *Mâr Jiryis*.
Salt, *milḥ*.
Satisfied (eating), *shib'ân*.
Say, to, *ḳâl* (f). Say to him he must come, *khallîh yîji*.
Scholar, *'âlim*, pl. *'ulema*.
School. Elementary school, *kuttâb*. Secondary school, *medreseh* pl. *madâris*. Schoolmaster, *fakîh*, *mu'allim*.
Scissors, *maḳaṣṣ*.
Scorpion, *'aḳraba*, pl. *'aḳârib*.
Sea, *baḥr*.
See, to. See Look.
Send, to, to forward, *ba'ad*, *arsal*. Send the luggage off, *ib'ad* (or *irsal*) *el-'afsh*.
Serpent, *ḥaiyeh*, pl. *ḥaiyât*.
Servant, *khâdim*, or *khaddâm*.
Set, to, see Lay, to.
Shave, to, *ḥalaḳ* (a).
Sheep, *kharûf* (masc.). Sheep (plur.) *ghanam*.
Ship, *merkeb*, pl. *marâkib*; steamship, *wâbûr*.
Shoe, *ṣurmâyeh*.
Shoot, to = to strike or beat with the lead, *ḍarab* (*bir-reṣâṣ*).
Short, *ḳaṣîr*.
Shut, to. Shut the door, *sekkir el-bâb*
Silent, to be, *sikit* (c), see p. xxxvi
Silk, *ḥarîr*.
Silver, *faḍḍa*.
Singly (one after the other), *wâḥid wâḥid* (masc.); *waḥdeh waḥdeh* (fem.).
Sir, *yâ khawâja* (to Europeans) *yâ effendi* (to natives).
Sister, *ukht*, pl. *akhwât*.
Sit, to. He has sat down, *ḳa'ad*. Sit (take a seat), *uḳ'ud*.
Sky, *sama*.
Sleep, to. I slept, *nimt* (perf. according to g). He sleeps, *binâm*. I want to go to sleep, *beddi nâm*.
Slowly. Go slowly, *shwaiyeh shwaiyeh!* or *'ala mahlak!*

Small, *şghîr*.
Smoke tobacco, to, *shirib* (lit. drink) *ed-dukhân*. See also
Snow, ice, *telj*. [Never.
Soap, *şabûn*.
Sofa, *dîwân*.
Soldier, *'askari*, pl. *'askarîyeh*.
Son, *ibn*, pl. *beni*.
Soup, *shôrba*.
Sour, *ḥâmuḍ*.
South, *ḳibla;* Southern, *ḳibli*.
Speak. Do you speak Arabic? *btehki 'arabi?* I do not speak Arabic, *ana mâ beḥkish 'arabi*.
Spoon, *ma'laḳa*, pl. *ma'âliḳ*.
Spring (of water), *'ain*, pl. *'ayûn*.
Spring (season), *rabî'*.
Start (on a journey), to, *sâfar*. When wilt thou start? *eimta tesâfir?* When will you start? *eimta tesâferu?* We shall start to-morrow morning, *beddna nesâfir bukra bedri* (at sunrise, *ma' esh-shems;* an hour before sunrise, *sâ'a ḳabl esh-shems*). When does the steamer start? *eimta bisâfir el-wâbûr?*
Stay, to, see Remain.
Steamboat, *wâbûr*.
Stick, *'aşâyeh*, pl. *'aşâyât*.
Still. Still more, *kamân*.
Stirrup, *rikâb*, pl. *rikâbât*.
Stocking, *kalsa*, pl. *kalsât*.
Stomach, *ma'di*.
Stone, *ḥajar*, pl. *ḥajâra*.
Stop, to, see Halt.
Straight on, *dughri*.
Strange, *gharîb*.
Street or road, *ṭarîḳ; derb; sikkeh*.
Strike, to, see Beat.
Stupid, *ghashîm* (also awkward).
Sugar, *sukkar*.
Summer, *şeif*.
Sun, *shems;* sunrise, *ṭulû' esh-shems;* sunset, *maghrib*.
Sweat, *'araḳ;* sweating, *'arḳân*.
Sweep out, to. I have swept the room out, *kannist el-ôḍa*. Sweep the room, *kannis el-ôḍa*.
Sweet, *ḥelu*.
Syria, *Esh-Shâm;* Syrian, *shâmi*.
Table, *şufra*.
Tailor, *khaiyâṭ*.
Take, to, *akhad*. Take, *khud!* He takes, *yâkhud*.
Take away, to, *shâl* (³). Take it away (or up), *shîlu!*
Teacher, *mu'allim*.
Telegraph, *teleghrâf, tilghrâf*. I wish to telegraph, *beddi aḍrub et-teleghrâf*.
Telescope, *naḍḍâra*.
Tent, *kheimeh*, pl. *khiyam*. Pitch the tent, *unşub el-kheimeh*. Tent-pole, *'amûd*. Tent-peg, *watad*.
Thank, to, *shakar*. Thank you, *kattar kheirak*. Thankful, *shâkir*.
There, *hôn, heneh, hônîk*.
Thread, *kheiṭ*.
Ticket, *teskereh*, pl. *tazâkir*.
Tie, to. I have tied, *rabaṭṭ*. Tie it, *urbuṭu*. It is tied (on), *marbûṭ*.
Time, *waḳt*. See O'clock.
Tired, *ta'bân*.
To, *l* with suffix (see p. xxxiii).
Tobacco, *dukhân*. Water-pipe, *nargîleh*. See Smoke.
To-day, *el-yôm* (*yôm* = day).
Together, *sawa sawa*.
To-morrow, *bukra;* day after to-morrow, *ba'd bukra*.
Tongue, *lisân*. [*shwaiyeh*.
Too much, very, *ketîr;* too little,
Towel, *fûṭa*, pl. *fuwaṭ*.
Town, *medîneh*, pl. *mudun;* quarter of a town, *ḥâra*.
Travel, to, *sâfar* or *rûḥ* (see Go), if necessary with the addition of *bil-'arabîyeh*, by carriage; *bil-felûka*, by boat; *bil-wâbûr*, by steamboat, etc.
Tree, *shajara*, pl. *shajârât* (also shrub).
Trousers (European), *banṭalûn*.

True, *amîn.* [*turki.*
Turkey, *Bilâd et-Turk;* Turk,
Understand, to, *fihim* ([a]). I have understood you, *fhimtak.*
Untie, to. You must untie the reins, *lâzim tirkhi shwaiyeh el-*
Untruthful. *kazzâb.* [*lejâm.*
Upper. The upper route, *et-ṭarîḳ*
Valley, *wâdi.* [*el-fôḳâni.*
Very, *ketîr.*
Village, *beled*, pl. *bilâd.* Village chief, *sheikh el-beled.*
Vinegar, *khall.*
Vulture, *nisr;* carrion-kite,
Wages, *kira, ujra.* [*rakham.*
Wait, to. Wait a little, *stanna shwaiyeh.* [*shûh bitûd?*
Want, to. What do you want?
Wash, to. I wish to wash my hands, *beddi aghassil îdeiyi.* Wash my clothes, *ghassil hudûmi.* The washing, *ghasîl.* Washerman, *ghassâl.* Washerwoman, *ghassâleh.*
Watch, *sâʿa;* watchmaker, *sâʿâti.*
Watchman, *ghafîr*, pl. *ghufara.*
Water, *môyeh.* Is there water here? *fî môyeh?*
Water-Closet, see Privy.
Way, see Street.
Weak, *ḍaʿîf.*
Weather, *hawa* (also air, wind).
Week, *jumʿa, usbûʿ.* Fortnight (2 weeks), *jumʿatein.* Three weeks, *tlâteh jumʿât.* — Days of the week: Sun. *yôm el-aḥad;* Mon. *yôm et-tnein;* Tues. *yôm et-tlâteh;* Wed. *yôm el-arbaʿ;* Thurs. *yôm el-khamîs;* Frid. *yôm el-jumʿa;* Sat. *yôm es-sabt*
Yôm (day) is frequently omitted
Well, *bîr*, pl. *abyâr.*
West, *gharb, maghrib;* Western
Wet, *mablûl.* [*gharbi*
When? *eimta?*
Whence? *min wein?* Whence comest thou? *min wein jâi?*
Where? *wein?*
Whip, *kurbâj.*
White, *abyaḍ.*
Whither? *wein?* Whither goes thou? *wein râiḥ?*
Why? *leish?* [*khamsîn*
Wind, *hawa;* hot wind (scirocco)
Window, *shibbâk*, pl. *shebâbîk.*
Wine, *nebîd.*
Winter, *shita.*
Wish, to, is expressed by *bedd*, a wish, with suffixes (comp. p. xxxiii). I wish, *ana berîd.* I wish to drink, *beddi eshrab.* We wish to eat, *beddna nâkul.* As you wish, *ʿala keifak* or *ʿala*
Within, *jûwa.* [*khâṭrak.*
Woman, *mara* or *ḥurmeh;* pl. *ḥarîm* or *niswân.*
Wood, fire-wood, *ḥaṭab;* timber, *khashab.*
Write, to. He wrote, *katab* ([a]). He will write, *yiktib* ([b]).
Year, *seneh.* Two years, *sintein.* Three years, *tlâteh sinîn.*
Yellow, *aṣfar.*
Yes, *naʿam, aiwa!*
Yesterday, *embâreḥ;* day before yesterday, *auwal embâreḥ.*
Yet, *lissa.* He has not yet arrived, *lissa mâ ajâsh.*

Salutations and Phrases. Health (peace) be with you. *Es-salâmu ʿaleikum.* Answer: And with you be peace. *ʿAleikum es-salâm.* These greetings are used only by Moslems to each other. A Moslem greets a Christian with — Thy day be happy. *Nehârak saʿîd.* Answer: Thy day be happy and blessed. *Nehârak saʿîd umubârak.*

Good morning. *Ṣabâḥ el-kheir.* Answer: God grant you a good morning. *Allâh yesabbiḥak bil-kheir.*

Good evening. *Mesâkum bil-kheir*, or *mesîkum bil-kheir*. Answer: God vouchsafe you a good evening. *Allâh yimessîkum bil-kheir.* — May thy night be happy. *Leiltak sa'îdeh.* Answer: *Leiltak sa'îdeh umubârakeh.*

On visiting or meeting a person, the first question after the usual salutations is: How is your health? *kîf ḥâlak* (or *kîf khâṭrak*)? Answer: Well, thank God. *El-ḥamdu lillâh, ṭaiyib.* — Beduins and peasants sometimes ask the same question a dozen times.

After a person has drunk, it is usual for his friends to raise their hands to their heads and say: May it agree with you, sir. *Hanî'an, yâ sîdi.* Answer: God grant it may agree with thee. *Allâh yehannîk.*

On handing anything to a person: Take it. *Khud.* Answer: God increase your goods. *Kattar Allâh kheirak*, or *kattar kheirak*. Reply: And thy goods also. *Ukheirak.*

On departure, the person leaving usually says: Farewell! *Khâṭrak!* Answer: Peace be with you. *Ma' as-salâmeh!* (lit. 'in peace'). After this response is sometimes made again: God grant that it go well with you! *Allâh yisellimak!*

On the route: Welcome. *Ahlan wasahlan*, or *marḥaba.* Answer: Twice welcome. *Marḥabtein.*

I beg you (to enter, to eat, to take). *Tfaḍḍal;* fem. *tfaḍḍali;* plur. *tfaḍḍalu.*

Be so good. *A'mil ma'rûf.*

What God pleases ('happens', understood). *Mâshallâh* (an exclamation of surprise). — As God pleases. *Inshallâh.* — By God! *Wallâh*, or *wallâhi!* — By thy head! *Waḥyât râsak!* — By the life of the prophet! *Waḥyât en-nebi!* — God forbid! *Istaghfir Allâh!* — Heavens! *Yâ salâm!*

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III. Geographical Notice.

Climate. Geology. Flora. Agriculture. Fauna. Political Divisions.

Syria, called by the Turks *Sûristân* or *'Arabistân*, is known to the Arabs as *Esh-Shâm*, *i.e.* the country situated to the 'left' (in contradistinction to El-Yemen or South Arabia, which is situated to the 'right'). It extends from the highlands of the Taurus on the N. to Egypt on the S., between 36° 5′ and 31° N. latitude, a distance of about 370 M., and contains an area of 108,000 sq. M. The coast-district on the W. is separated from the desert on the E. by a range of hills, broken by but few transverse valleys, and attaining its highest points in the parallel chains of the *Libănus (Lebanon)* and

Anti-Libanus. The so-called Syrian desert is a region of steppes, extending at a mean level of 1900 ft. to the neighbourhood of the Euphrates (p. 413). While the seaboard, with its sand-dunes, and the arid steppe, which is fertile only when artificially irrigated, afford but little variety, the intervening mountainous region presents numerous features of interest and produces a luxuriant vegetation.

It is convenient to divide the country into four different regions by three imaginary transverse lines drawn across it. *North Syria*, the first of these regions, extends from the Bay of Alexandretta and the Upper Euphrates to the line drawn from the river Eleutheros (Nahr el-Kebîr) to Homs. The second section embraces the ancient *Phoenicia* on the W., the highest part of the mountains in the middle, and the territory round the ancient capital city *Damascus* on the E., and extends to the line drawn from Tyre (Sûr) towards the E., skirting the S. base of Hermon. The third section, *Palestine* (Arab. *Filistîn*), would be bounded by a line running from the S.E. angle of the Mediterranean towards the E. The fourth region would consist of the desert *Et-Tîh*, the *ʿAraba*, and the mountains of *Petra*. With regard to scenery, the two N. sections are far superior to the two to the S. The two which are most frequently visited by tourists are the second and third, the latter on account of its Biblical interest.

The Mountain Range forming the backbone of the country abuts to the N. on the Cilician Taurus and begins with the chain called *Amanus* by the ancients, but now having no general name. This is continued towards the S., beyond the Orontes, by the *Jebel el-Akraʿ*, the ancient *Mons Casius*, which is adjoined by a range of hills called the *Nosairîyeh Mts.* after the people by whom they are inhabited. At the Nahr el-Kebîr (see above) begin the main ridges of *Lebanon* and *Anti-Libanus*, two parallel ranges separated by the so-called 'Syrian Depression'. This depression includes on the N. the beautiful plateau of *El-Bikâʿ* (the ancient Cœle-Syria), sinks to a depth of 1290 ft. below the level of the sea in the valley of the Jordan and to 2600 ft. in the Dead Sea, and rises again to the S. of the latter to a height of 820 ft. above the sea-level. The chief peaks of the Lebanon (Arab. Jebel Libnân), to the W., are the *Jebel Kornet es-Saudâ* (11,024 ft.) and the *Jebel Tizmârûn* (10,548 ft.), both to the E. of Tripoli. The culminating point of the Anti-Libanus (Arab. Jebel esh-Sherki) is the *Great Hermon* (9052 ft.). Within Palestine, the continuation of the Lebanon is separated from the sea by a narrow but fertile plain, except in the offshoot ending in *Mt. Carmel*. In the Bible its different sections are mentioned as the mountains of Naphtali, Ephraim, and Judah. To the E. of the Jordan, adjoining Mt. Hermon, are a series of volcanic hills *(tulûl)*. The whole of the Haurân, which is of basaltic and lava formation, also exhibits to this day a number of volcanic craters (p. lii). Farther to the S. extend the mountains of *Gilead*, partly wooded. The mountains of

Moab form an extensive tableland, separated from the desert towards the E. by a low range of hills only.

The few large Rivers of Syria all take their rise in the central range of mountains. In the tableland of El-Biḳâʿ two streams rise within a short distance of each other. The *Leontes* (now *Nahr el-Lîṭânî*) flows towards the S. and after numerous sinuosities falls into the sea to the N. of Tyre, while the other, the *Orontes (El-ʿAṣi)*, flowing towards the N., describes a more circuitous route before it reaches the sea to the S.W. of Antioch. On the Anti-Libanus again rise three rivers which debouch into inland lakes: *viz.* the *Baradâ*, which waters the oasis of Damascus, the *Aʿwaj* in Mt. Hermon, and farther S. the *Jordan* (p. 131), which flows into the Dead Sea. In Palestine the country E. of Jordan has a few perennial rivers: the *Yarmûḳ*, the *Nahr ez-Zerḳâ*, which flow into the Jordan, and the *Wâdi el-Môjib*, which empties itself into the Dead Sea. In W. Palestine the *Nahr el-ʿAujâ*, though the most copious stream in Palestine after the Jordan, has only a very short course in the littoral plain (p. 10). The other valleys *(wâdi)* are dry except during the rainy season, and even then the water soon runs off or soaks through the ground. Some of the river-beds, however, are deeply eroded. A wâdi frequently bears different names according to the places it passes.

The **Climatic Conditions** of Syria have not yet been sufficiently studied. Regular observations have been made in Jerusalem since 1861, but Beirût and Damascus are the only other points where any statistics have been collected. Since 1895 trustworthy data in reference to Palestine have been collected by the Observation Stations of the German Palestine Society. Comp. *J. Glaisher*, 'Meteorological Observations at Jerusalem', P.E.F., 1910, price 2*s.* 6*d.*; also Quart. Statement, P.E.F. 1883 (pp. 8 et seq.) and 1894 (pp. 39 et seq.), and ZDPV. (xxv. 1 et seq.).

Rainfall. Syria has practically two seasons only, a dry hot summer, and a rainy but comparatively warm winter. Three climatic zones may be distinguished: the subtropical coast-region, the mountains with a continental climate, and the tropical valley of the Jordan. The rainy season is followed almost immediately by the dry season; at most with the interposition of a brief spring, from the middle of March to the beginning of May. From the middle of May to the end of October the sky is almost uninterruptedly cloudless. Thunder and rain during the wheat-harvest (1 Sam. xii. 17, 18) in May are of very rare occurrence. Dews, sometimes very heavy, fall at night, even in summer, but this is not the case in the desert. In the end of October or the beginning of November falls the 'first' or 'former' rain of the Bible (Deut. xi. 14; Joel ii. 23), which so far softens the parched soil that the husbandman can plough it. After a mild but more or less rainless interval begin the heavy winter rains, which last from the middle of December till the end of February, reviving vegetation and filling the springs. The downfall

is heaviest in January. The 'latter' rains falling in March and April promote the growth of the crops. The prospects of the harvest depend upon the copiousness of the rains and their proper distribution throughout the year. If the spring and winter rains are deficient, this cannot be made up by an unusual abundance of the latter rains. The showers are generally heavier than in Europe; the average yearly rainfall is 26.05 inches.

The Mean Annual Temperature at Jerusalem is 64° Fahr.; the highest observed temperature is 112° (Aug., 1881); the lowest is 25° (Jan., 1864). The following figures are approximately correct:

	Mean Temperature.	Rainy Days.		Mean Temperature.	Rainy Days.
January	46° Fahr.	11.9	July	74° Fahr.	0
February	49° -	10.5	August	74° -	0
March	51° -	8.9	September	71° -	0
April	60° -	5.1	October	66° -	1.6
May	65° -	1.6	November	56° -	6.4
June	71° -	0.1	December	48° -	9.8

The climate of Syria is characterized not only by the extreme annual range of the thermometer, but also by the very great variations of temperature within the limits of a single day, amounting at Jerusalem to 23° in summer, 14.5° in winter. In the steppes to the E. of the Jordan, even as late in the year as March, the thermometer sometimes falls in the night below 32°, rising again at noon to 77° Fahr. and more (comp. Gen. xxxi. 40). In Jerusalem, Damascus, and Aleppo snow is no infrequent sight in winter, though it melts very quickly. To the E. of the Jordan, however, snow lies for several days and in the mountains of Lebanon all the year round. The summer-heat on the seaboard is of course higher than that of the mountains, but it is tempered by the cool sea-breezes, which also bring daily relief to Jerusalem. Observations at Beirût show the following average figures:

	Mean Average Temperature.	Rainy Days.		Mean Average Temperature.	Rainy Days.
January	58° Fahr.	11	July	83° Fahr.	0
February	59° -	11	August	83° -	1
March	64° -	9	September	82° -	1
April	67° -	5	October	78° -	3
May	73° -	2	November	67° -	7
June	78° -	1	December	62° -	12

The heat at Damascus and Aleppo, as well as in the desert, is necessarily greater, as the mountains to the N.W. keep off the cool sea-breezes. The highest temperature is reached in the valley of the Jordan. The annual mean is supposed to be about 75°, a tropical heat corresponding to the climate of Nubia. The harvest in the valley of the Jordan begins early in April; in the hill-districts and on the coast it is 8-10 days later; and in the colder mountain-regions (*e.g.* near Jerusalem) 3-4 weeks later.

Winds. The direction and character of the winds in Syria are determined mainly by the influence of the trade-winds and by a tolerably regular system of land and sea winds. The N. wind is cold, the S. wind warm, the W. wind damp, and the E. wind dry (comp. 1 Kings xviii. 43 et seq.; Luke xii. 54, 55). On the average the wind blows in Palestine from the W. for 55 days, bringing rain; from the S. and S.W. for 46 days; and from the N. and N.W. for 114 days, mitigating the heat of summer. The S. and E. winds, blowing from hot and dry regions, are pernicious in their effects. The S.E. wind ('Khamsîn', Sirocco), which has no ozone, usually sets in in May and before the rainy season. It frequently blows for several days without intermission, the thermometer rapidly rising to 104° Fahr. and more. The atmosphere is oppressively sultry and is filled with fine dust.

Geology. — The mountains of Palestine consist mainly of strata of the cretaceous formation. Earlier pre-cretaceous deposits are represented only at isolated spots by a breccia-like conglomerate of fragments of archaic crystalline slate and older porphyric eruptive rocks, interrupted by veins of early eruptive rocks. These are the oldest formations in Palestine. They occur only at the S.E. end of the Dead Sea *(Ghôr eṣ-Ṣâfiyeh)* and on the E. verge of the ʿAraba, where they are covered by sandstone and dolomitic limestone of the carboniferous age.

The chalk deposits belong to the Cenomanian, Turonian, and Senonian series of the upper cretaceous strata. They include the following.

(1.) The Nubian sandstone on the E. bank of the Dead Sea.

(2.) Limestone, marl, and dolomite, with numerous echinites, oysters, and ammonites. These fossils are found at *Es-Salṭ* and *ʿAyûn Mûsâ* to the E. of the Jordan and in the region to the W. of Jerusalem. In the latter region are found the so-called *Mizzi el-Aḥmar*, *Deiryâsîni*, and *Mizzi Yehûdi* containing *Ammonites Rotomagensis*.

(3.) Limestone, dolomite, and gravel limestone, with Rudistæ and Nerinites. To these belong the *Melekeh*, or tomb-rock, and the *Mizzi Ḥelu*, which are found in the city of Jerusalem.

(4.) Yellowish-white limestone, emitting a metallic sound when dropped and containing ammonites *(Ammonites Quinquenodosus)*. This is the *Kakûleh* of the Mt. of Olives and is used for inscribed tombstones.

(5.) White, soft, cretaceous marl, with numerous shells of conchylia *(Leda Perdita)*, gastropods, and baculites.

(6.) Dark-grey bituminous limestone, sometimes containing phosphoric acid, and holding fossil fish (the asphaltic limestone of *Nebi Mûsâ*). This alternates with variegated red, yellow, grey-green, and pure white marl, with abundant gypsum and dolomite.

(7.) Flint deposits interspersed with limestone and marl, in the desert of Judæa.

Nummulite limestone, which belongs to the eocene formation, is common in East Samaria and Galilee. The upper tertiary formations are absent. Diluvial deposits, on the other hand, are met with everywhere. These are partly of marine origin, on the present coast of the plain of Sharon and of the Shefela, extending S. beyond Beersheba, and partly lacustrine, dating from the ancient lake now represented by the Dead Sea (p. 132). The sand-dunes on the coast and the alluvial river-deposits must also be mentioned.

Volcanic rocks are found widely distributed throughout the entire region of the Lake of Tiberias (Jôlân), in the plain of Jezreel, on the plateau to the E. of the Dead Sea (Jebel Shîḥân), and still more conspicuously in the Ḥaurân and the district of Trachonitis.

Flora. — We may distinguish three different regions of Syrian vegetation.

The whole of the coast-district belongs to the region of the Mediterranean Flora, which extends around the basin of that sea. Of this flora the most characteristic plants are numerous evergreen shrubs with narrow, leathery leaves, and short-lived spring-flowers. The vegetation of the coasts of Syria and Palestine is therefore similar to that of Spain, Algeria, and Sicily. The squill, tulip, and anemone, the annual grasses, the shrubs of oleander and myrtle, the pine, and the olive clearly distinguish this flora as a member of the great Mediterranean family, while the *Melia Azederach*, which abounds on the coast of Phœnicia, and the *Ficus Sycomorus* near Beirût mark the transition to a warmer region.

The Oriental Vegetation of the Steppes prevails on the E. slopes of Lebanon, on the highlands of Palestine, and in the more inland country. This flora is characterized by numerous small, grey, prickly bushes of *Poterium;* the grey, aromatic *Eremostachys;* brilliant, but small and rapidly withering spring-plants; in summer, the predominating *Cousinia*, a peculiar kind of thistle which flourishes at a time when every green leaf is burnt up; on the hills scanty groups of oaks with prickly leaves, pistachios, etc.; here and there a plantation of conifers (cedar, juniper, cypress, *Pinus Brutia*); on the mountain-tops the peculiar spiny dwarf *Astragalus Acantholimon* — such are the most frequently recurring plants of the Oriental family. Others of a much handsomer kind are also met with, but these are exceptions.

The peculiar climate (pp. xlix et seq.) of the Jordan valley gives rise to a Subtropical Flora resembling that of Nubia and Abyssinia. Here occurs the ʿOshr *(Calotropis Procera)*, a plant characteristic of the southern Sahara, the umbrella-shaped *Acacia Seyal* (p. 171), the blood-red parasitic *Loranthus*, the *Trichodesma Africana*, the *Forskahlea*, the *Ærua Javanica*, the *Boerhavia Verticillata*, the *Daemia Cordata*, the *Aristida;* then, near Engedi, the curious *Moringa Aptera* (Arab. *Bân*), and, lastly, on Lakes Ḥûleh and Tiberias, the African *Papyrus Antiquorum* (pp. 257, 262).

Agriculture. — The Biblical description of Palestine as 'a land flowing with milk and honey' must be interpreted from the point of view of a dweller in the steppes, to whom an oasis with its springs seems a veritable Paradise. It has never produced a superfluity of the fruits of the earth, though it is fertile enough to supply its denizens with the needs of life in return for a moderate amount of labour. Even the 'desert' affords luxuriant pasture after the early rain. Syria, and particularly the plain of the Ḥaurân, is more fruitful. Under the Turkish domination the economical development of the soil has been steadily retrograde. The recent improvement, especially in Palestine, is due mainly to the exertions of the German and the Jewish colonies. The fields of the German colonists in the plain of Sharon, *e.g.*, yield an eightfold return of wheat, and nearly twice as much barley; while in the Ḥaurân the return is even larger.

Grain. The so-called *Nuḳra*, the great plain of the Ḥaurân, which once supplied a great part of the Roman Empire, is to this day the granary of Northern Arabia. From wheat is made the *burghul*, the ordinary food of the Syrian peasant, a kind of dough boiled with leaven and dried in the sun. The poorer classes make bread of barley, but this grain is generally given to the cattle. Oats are not cultivated in Syria, though wild varieties, unfit for use, are frequently found. Besides wheat and barley there are crops of doḥn wheat *(Holcus Sorghum)*; and rye, maize, beans, peas, and lentils also occur, sometimes in peculiar varieties. The chief markets for the export of grain are Beirût, Tripoli, Alexandretta, Jaffa, Ḥaifâ, and Gaza.

The culture of the *Vine*, which was important in antiquity, almost died out under the Arabs, but is now again steadily increasing. Wine is now chiefly made and exported by the French in Lebanon, and the German and Jewish colonies on Carmel and in Jaffa and Jerusalem. A kind of syrup *(dibs)* is frequently made by boiling down the grapes; and a similar syrup is prepared from figs and other fruits. Considerable quantities of raisins are grown round Damascus, Es-Salṭ, and Hebron. The vines are trained along the ground and sometimes on trellises or trees.

The tree most frequently planted throughout Lebanon is the *Mulberry Tree* with white fruit *(Morus Alba)*, which was first introduced in the 6th cent. and is frequently mentioned in the history of the Crusades. The silk-culture is also of growing importance in N. Syria. The native silk-manufacture has greatly fallen off since ancient times. Raw silk and silk-worm cocoons to the average value of 800,000*l.* are annually shipped from Beirût to Marseilles.

Cotton is chiefly cultivated in N. Syria, the greatest export being from Mersina (70-80,000*l.* annually). The native cotton-making industry is inconsiderable.

Syria is the native land of the *Olive*, and olives *(zeitûn)* are still a staple product of the country, but they are chiefly used for home consumption and for the manufacture of soap (exported annually to

the value of 60,000*l.*). The environs of Damascus yield an annual crop of ca. 150 tons of green olives and 200 tons of the inferior black kind. The cultivation of the olive is steadily increasing in Syria. In 1909 Beirût and the Lebanon alone produced 6150 tons of olives. — Oil is also obtained from the *Sesame*, which is cultivated in the districts to the N. of Damascus, as also in the plain of Jezreel.

Walnuts (jôz) come principally from Central Syria, which yields a crop of about 600 tons yearly, while *Pistachios (fustuḳ)* are chiefly cultivated in N. Syria, whence about 500 tons are exported.

Damascus carries on a brisk trade in dried *Apricots (mishmish)*; the kernels form a separate article of trade.

Figs, either fresh or dried, form an important article of food. In the height of summer the *Cactus*, which in the warmer districts forms excellent and formidable hedges, yields its sweet, but somewhat mawkish prickly pear with its numerous seeds. *Pear* and *Apple Trees* are not rare in Syria. The *Pomegranates* of Syria are inferior in flavour to those of Egypt and Baghdad. Jaffa and Ṣaidâ are famed for their *Oranges*, which are exported in increasing quantities (to the value of 235,605*l.* from Jaffa in 1910). Oranges are now exported from N. Syria also, where their cultivation has been recently introduced. *Lemons*, *Peaches*, and *Almonds* are also frequently seen. Several varieties of *Melon*, some of them attaining great size, are common. *Date Palms* prosper only in the S. coast-districts of Palestine, though they also grow wild (without edible fruit) in the ravines on the E. bank of the Dead Sea and occasionally occur elsewhere. The *Carob Tree* (Arab. *kharrûb*) furnishes food for the poorer classes. The 'husks' of Luke xv. 16 are supposed to be the pods of the carob. On *Tobacco*, comp. p. xxix.

In the deserts near Damascus and to the E. of Jordan, and on Jebel ʿAjlûn and in the Belḳâ, *Kali* or saltwort (comp. p. 172) is grown extensively, chiefly for use in the soap-works of the country.

An important article of export in Northern Syria (40,000*l.* annually) are the *Gall Apples* produced by the oaks there. — *Liquorice* is cultivated chiefly in N. Syria. The annual export is valued at 200,000*l.*

The *Cedar* (comp. p. 334), as well as the *Cypress*, has now become rare. The *Pine*, however, is still very common on the W. slopes of Lebanon. In the lower part of the Jordan valley the *Tamarisk* occurs. The *Valonia Oak* flourishes in the N. and E. of Palestine, and the *Live Oak* occurs to the S. of Carmel. The *Terebinth* is another tree of common occurrence. The *White* or *Silver Poplar* is planted chiefly in the neighbourhood of Damascus, for the sake of its timber for building-purposes.

Vegetables. The cucumbers of Syria are much prized. They are eaten raw by the natives. The lettuce is eaten in the same simple manner. Onions form another article of food; they thrive best in the sandy soil about Ascalon (comp. p. 124). Other vegetables are the egg-plant *(Solanum melongena, badinjân)* and the bâmiyeh

or okra *(Hibiscus esculentus)*. Artichokes and asparagus grow wild, and the delicious truffle is found in the desert. Potatoes have lately been planted in various places.

Fauna. — The *Sheep* is the most important of the domestic animals. At the present day, as in ancient times, the region of the Belḳâ is the most favourable for its support. The commonest species is the fat-tailed. Except in the larger towns, mutton is almost the only meat eaten in Syria, while ewe-milk is also an important article of diet. The intestines are exported to Europe for the manufacture of violin and other strings. The wool of N. Syria is finer than that of Damascus. The total value exported is about 200,000*l*. annually. — *Goats* are kept for the sake of their milk. Almost every village in Syria possesses its flocks of goats. — *Pigs* are raised by Europeans only. — The *Oxen* of Syria are small and ill-looking. In the valley of the Jordan the Indian buffalo is much used for agricultural purposes. In Syria the ox is generally used for ploughing only, and is seldom slaughtered, except in Lebanon. The annual value of live cattle exported is 120,000*l*., of hides and leather 80,000*l*.

The *Camel* (p. 187) is largely employed for riding, carrying burdens, and even for ploughing. The hair or wool is woven into a coarse kind of cloth. Most of the camels belong to the Beduins, who often lend them to the peasants, especially at the season for tilling the soil. — The dung of all these animals, from the sheep to the camel, is used in many parts of Syria as fuel.

The finest Arabian *Horses* are those of the ʿÂnezeh Beduins (p. lix), who rarely sell them unless compelled. The finest animals are frequently the joint property of several owners. These horses are fed with barley and chaff.

The Oriental *Donkey* is more nearly allied to the wild ass, and is much more active than the European. The most prized are those of the large white variety bred by the Ṣleib Beduins of the Syrian desert. A species of wild ass is still to be met with in E. Syria.

Most of the *Dogs* in the Orient are masterless and live on the garbage of the streets. They bark lustily at strangers, but do not bite unless provoked. Sheep-dogs, however, are sometimes dangerous. Hydrophobia is not unknown.

Like the dog, the domestic *Cat* of the East is rarely quite tame. There are also several kinds of wild cats, but they are seldom met with.

No other country of similar size can boast so many varieties of *Wild Animals* as Palestine and Syria. A line drawn from the S. of Mt. Carmel to the S. end of the Lake of Tiberias divides the country into two sharply-defined zoological regions, N. Palestine and Syria being Palæarctic and S. Palestine Ethiopian. Both regions contain migratory species of Eastern and Indo-Mesopotamian fauna.

The following are some of the fauna represented in the N. (Palæarctic) region. *Roe Deer* are found in S. Lebanon and on the slopes of Mt. Carmel, the most southerly known habitat of these

animals. *Fallow Deer* are occasionally met with in N. Palestine. *Bears* are sometimes seen on Mt. Hermon and in Lebanon, as well as in Gilead and Bashan. *Badgers* are common in the N., and appear as far S. as Jaffa and Jerusalem. The *Dormouse* is often found, especially in the oases of the valley of Jericho.

The Ethiopian fauna of the S. region are denizens of the steppes and rocks. Among feline species, the *Panther*, common in ancient times, is now only occasionally met with round the Dead Sea and in Gilead, while the *Lion* has become extinct since the days of the Crusades (comp. p. 131). *Wild Boars* are found all over Palestine, even in the desert, and are fairly common; their flesh, however, is partaken of neither by the Moslems nor by the native Christians. The flesh of the *Gazelle*, on the other hand, the commonest of the various species of big game, is very palatable and freely used. The *Ibex* occurs chiefly in Moab and the Dead Sea gorges. Various kinds of mice are found, including the graceful little *Jerboa*, or jumping-mouse of the desert. The curious family of the Hyracidæ, otherwise confined to Africa, is represented on the Peninsula of Sinai and in Palestine by the *Syrian Hyrax* or *Daman* (*Hyrax Syriacus*; Arab. *wabr*; comp. p. 172), spoken of in the Bible as the 'cony'.

The Indian fauna include the *Wolf* (smaller than the European species), which is fairly common in Palestine and on the Lebanon range; the *Jackal*, spoken of as 'fox' in the Bible, whose howling and whimpering are often heard at night; and the *Hyena*, an animal not dangerous to human beings.

Bats, of which there are many varieties, are common.

The *Birds*, also, may be divided into groups belonging to the two zoological regions represented. Numerous birds of passage visit the country, and some hibernate in it. The *Cuckoo* is often heard in the spring, and large flocks of *Storks* and *Cranes* are seen in the littoral plain and the Plain of Jezreel. Besides the domestic hen there are various wild gallinaceous birds, including the *Rock Partridge* (*Caccabis Saxatilis*), which is met with in the hilly country, and the small grey *Sand Partridge* (*Ammoperdix Heyi*), found in the neighbourhood of the Dead Sea. There are *Wild Duck* in the valley of the Jordan, and *Wild Pigeons* abound both there and in Lebanon. *Quails* occur in all the cornfields of the plains. Among the birds of prey the *Eagle* and the *Vulture* are the most conspicuous, the former haunting the wildernesses about the Dead Sea. Owls inhabit the numerous ruins. There are some seven kinds of *Ravens* in Palestine. Song-birds are not numerous, the most notable being the thrush-like *Nightingale* of Palestine (Arab. *bulbul*).

The traveller will frequently have opportunities of observing the 'creeping things' of Syria. Of *Snakes* alone there are no less than 33 species, some of which are poisonous; nevertheless snake-bites are rare. The varieties of *Lizards* number 44, including the harmless little *Gecko*, recognizable by its shrill cry. In the southern

coast-districts the common *Chameleon* is not unfrequently seen. Among the mountains occurs the dark-coloured *Stellion* (*Khardôn* of the Arabs), with its prickly tail and back. Variegated *Lizards* occur in gardens. The swamps of the *Nahr ez-Zerkâ* (p. 237) are the only spot out of Africa where the African species of *Crocodile* is found. The land *Tortoise* is common; the small water-tortoise is less frequent.

The Jordan and the Lake of Tiberias abound in ***Fish***, of which 44 different species have been counted. For the curious fish of the Lake of Tiberias, see p. 254. — ***Sponge Fishing*** is practised on the coast to the N. of Beirût.

Mosquitoes are not particularly virulent in Palestine, except in summer near swamps, as the nights are too cool for them. Nor is much danger to be apprehended from the *Wasps* and formidable-looking *Hornets*. The nests of wild *Bees* are often found in clefts of the rocks, while hives of tame bees, generally in the form of cylindrical vessels of earthenware, are frequently seen. — *Grasshoppers* or *Locusts*, which often entirely devour the crops, are a terror to the husbandman. They are eaten by the Beduins.

Political Divisions. — Syria belongs to Turkey in Asia and is divided into the following provinces: — (1) the Vilâyet of *Aleppo*, with the 3 Sanjaks of Aleppo, Marʿash, and Urfa; (2) the independent Sanjak of *Zôr (Deir ez-Zôr)*; (3) the Vilâyet of *Beirût*, including the coast S. of the mouth of the Orontes, the mountain-district of the Nosairîyeh and Lebanon to the S. of Tripoli, further the town of Beirût and the country between the sea and the Jordan from Saidâ to the N. of Jaffa. It is divided into 5 Sanjaks: Lâdikîyeh, Tarâbulus, Beirût, ʿAkkâ (Acre), and Nâbulus. (4) *Lebanon*, from the S. of Tripoli to the N. of Saidâ, exclusive of the town of Beirût, forms an independent Sanjak, administered by a governor with the rank of Mushîr; (5) the Vilâyet of *Sûrîya* (Syria) comprises the country from Hamâ to the Hejâz. The capital is Damascus. The Vilâyet is divided into the Sanjaks of Hamâ, Damascus, Haurân, and Kerak. (6) *El-Kuds* or *Jerusalem* is an independent Sanjak under a Mutesarrif of the first class. — At the head of each Vilâyet is a *Vâli* or governor-general, whose province is divided into departments (Sanjak, Liwa), each presided over by a *Mutesarrif;* each department again contains so many divisions (Kâimmakâmlik, Kadâ), each under a *Kâimmakâm;* and these again are divided into districts (Mûdîrîyeh, Nâhiya) under *Mûdîrs*. The independent Sanjaks of Ez-Zôr and El-Kuds stand in direct connection with the central government at Constantinople.

Many of the Local Names date back to the earliest times, a state of affairs due to the fact that the various Semitic races that took possession of the country did not expel the earlier inhabitants by force but gradually overspread the land and became blended with them. It is only in those districts which have been conquered by genuine Arabs (Beduins) that the old place-names have vanished.

IV. Population. Religions. Costumes and Customs.

The **Population** of Palestine and Syria amounts, according to Cuinet (see p. ci), to 3,326,160 souls, of whom ca. 700,000 are in Palestine. This gives a density (on an area of 130,050 sq. M.) of about 25.5 per sq. M. as compared with 191.2 in New York State and 670 in England. The table at p. lx shows the distribution of the population according to provinces and religious faith, but the figures (taken from Cuinet) are approximate only.

Ethnographically, the population of Syria consists of Syrians, Arabs, Turks, Jews, and Franks; according to religions, of Mohammedans, Christians, Jews, and various other sects.

By Syrians we understand the descendants of all those peoples who spoke Aramaic (a dialect akin to Hebrew) at the beginning of our era, with the exception of the Jews. Some of these have remained loyal to the Christian faith, while others have embraced El-Islâm. The Aramaic language gave place to the Arabic, though the former held its ground for a considerable time. The only trace of Aramaic at the present day is an admixture of that language with the Arabic spoken in three villages of the Anti-Libanus (comp. p. 353). The race of Arabian dwellers in towns has been modified by admixture of the Syrian type (as it has been in Egypt by the Coptic).

The Arabian Population consists of *ḥaḍari*, or settled, and *bedawi* (pl. *bedu*), or nomadic tribes. The settled population is of very mixed origin, but the Beduins are mostly of pure Arab blood. They are the direct descendants of the half-savage nomads who have inhabited Arabia from time immemorial. Their dwellings consist of portable tents made of black goats' hair. (Such doubtless were the black tents of Kedar mentioned in Solomon's Song, i. 5.) The material is woven by the Beduin women, and is of very close texture, almost impervious to rain. The tent is divided into two compartments, one for the women, the other for the men. The Beduin possess immense herds of sheep and camels. They generally live very poorly, their chief food being bread and milk; but when a guest arrives they kill a sheep or a goat. They are very fond of singing, story-telling, and poetry, which last, however, is at present in a state of very imperfect development. Of religion they know little. Every tribe of Beduins is presided over by a sheikh, whose authority, however, is more or less limited by the jealousy of his clansmen; nor is he always the principal leader in time of war. War occupies much of the time of these tribes, the occasion being usually some quarrel about pastures or wells. The law of retaliation also causes many complications. For thousands of years there has been constant hostility between the peasantry and the nomadic tribes, and it requires the utmost efforts of the government to protect the former against the extortions of the latter. It some-

times happens, however, that the peasantry prefer paying 'brotherhood' (*khuwweh*, a tribute in grain), or blackmail, to their predatory neighbours, to trusting to the protection of government. The Beduins consist of two main branches: one of these consists of the 'Ânezeh, who migrate in winter towards Central Arabia, while the other embraces those tribes which remain permanently in Syria. The 'Ânezeh at the present day form the most powerful section of the Beduins, and are subdivided into four leading tribes (Ḳabîleh) — the *Wuld 'Ali*, the *Ḥeseneh*, the *Ruwalâ*, and the *Bisher*, numbering altogether about 25-30,000 souls. Only a few settled tribes, practising agriculture, are resident in Palestine, the Ḥaurân, the Biḳâ', and N. Syria; thus in the valley of the Jordan are the so-called *Ghôr Arabs (Ghawârineh)*, and the *Beni Ṣakhr* in Moab. These are called *'ahl esh-shemâl'*, or people of the North, while the Beduins to the S. of the Dead Sea are known as *'ahl el-ḳibli'*, or people of the South.

The Turks are not a numerous class of the community in Syria. They are intellectually inferior to the Arabs, but the lower classes are generally characterized by patriarchal simplicity of manner, piety, uprightness, truthfulness, and kindness towards the poor. The effendi, or Turkish gentleman, however, is sometimes proud and arrogant. As the governors of the provinces (p. lvii) are frequently changed, the efforts of any one of them to raise the level of his countrymen must needs be more or less futile. There are two parties of Turks — the Old, and the Young, or liberal party, who came into power in 1908 (p. lxxxvii). In N. Syria, as well as on the Great Hermon, are still several nomadic Turkish tribes, or Turcomans, whose mode of life is the same as that of the Beduin Arabs.

The Jews who remained in the country were but few in number; most of those who now reside in Palestine (ca. 78,000) are comparatively recent settlers from Europe (see pp. lxiii, lxiv).

The Franks (Europeans) form a very small proportion of the population. Distinct from them are the so-called '*Levantines*', Europeans (especially Italians and Greeks) or descendants of Europeans, who have adopted the manners of the country.

Religions. The three Semitic races which people Syria, Jews, Syrians, and Arabs, are similar in intellectual character. The Semites possess a rich fund of imagination, but little capacity for abstract thought. They have therefore never produced any philosophical system, properly so called, nor have they ever developed the higher forms of epic or dramatic poetry. On the other hand, the three great religions, the Jewish, the Christian, and indirectly also the Mohammedan, have had their origin in Syria, and the Semites are thus entitled to a very important rank in the world's history.

The Moslems *(Muslimîn, Aslâm)* form about three-fourths of the whole population of Syria. They still regard themselves as possessors of the special favour of God, preferred by Him to all other

Census of 1896	Mutesarriflik of Jerusalem	Vilâyet of Beirût	Vilâyet of Sûrîya	Sanjak of Lebanon	Vilâyet of Aleppo	Sanjak of Zôr
Moslems	251,332	230,173	585,219	30,422	768,449	98,750
Christians	44,389	166,443	264,631	319,296	183,309	1,200
Latins	24,793	3,655	3,700	138	1,858	}
Maronites	401	51,093	24,577	229,680	2,989	} 200
United Greeks	1,014	31,372	49,734	34,472	24,815	}
† Un. Syrians	179	2,100	22,571	30	20,913	600
Un. Armenians	499	930	—	30	18,000	400
† Un. Chaldæans	—	—	—	—	17,865	—
Syr. Jacobites	150	—	18,843	—	26,812	—
Orthod. Nestorians	—	—	—	—	15,300	—
Orthod. Greeks	16,039	72,167	138,081	54,208	23,725	—
Gregor. (Orthod.) Armenians	715	2,001	1,100	—	19,999	—
Protestants	599	3,125	6,025	738	11,033	—
Jews	†† 39,866	25,136	5,380	—	20,000	50
Druses	—	1,575	100,450	49,812	—	—
Noṣairîyeh	—	95,720	—	—	24,000	—
Ismailians	—	9,000	—	—	—	—
Foreigners	6,051	5,507	not separately counted			
	341,638	533,554	955,680	399,530	995,758	100,000
Sq. Miles	8,464	11,735	38,476	2,500	30,396	38,476
per sq. M.	40.4	45.5	24.8	159.4	32.8	2.6

† Including the United and Non-United Copts and the Abyssinians.
†† This figure is now (1912) exceeded by the Jewish population of the city of Jerusalem alone.

nations. In Egypt European influence has greatly mitigated the arrogance of Moslems towards strangers; but in Syria El-Islâm is conscious of having retained its hold on the bulk of the population. The Moslems, however, can scarcely be said to be more fanatical than the adherents of the other religions. In the ordinary traffic of life they are more trustworthy than the native Christians. Of late years competition has induced the Moslems to establish numerous schools (*kuttâb*, *medreseh rushdîyeh*). Further details respecting El-Islâm will be found at pp. lxvi et seq.

The Christians of the East chiefly belong to the *Greek Church.* The members of this church are named *Rûm* or *Rûm Urtuduks* (Orthodox Greeks), and speak Arabic, hence their services are usually conducted in that language. Most of the superior clergy, however, are Greeks by birth, who read mass in Greek. The Greeks possess many schools, in the upper classes of which the Greek language is taught. The Syrian members of the church are divided into two patriarchates. The Patriarch of Jerusalem has jurisdiction over the greater part of Palestine, while a number of bishops 'in partibus infidelium' (Metropolites, called 'maṭrâns') reside in the monastery at Jerusalem, being appointed with a view to enhance the importance of their chief. The bishops of Acre and Bethlehem, on the other hand, reside in their dioceses. To the patriarchate of Antioch belong the dioceses from Tyre to Asia Minor, including Damascus, Aleppo, Ba'albek, Ṣeidnâya, etc. The Greeks are generally very fanatical, but the Latins are far more bitterly hated by them than the Protestants. The Greek Church is coming more and more under the influence of Russia, thanks to the propaganda of the richly-endowed Russian Palestine Society, which has re-established and maintains numerous hospices and schools, including a normal seminary.

Armenian Gregorians, *Syrian Jacobites*, and *Non-United Copts* are almost unknown in Palestine, except at Jerusalem, but the first two churches are very powerful in the N., expecially in the vilâyets of Syria and Aleppo. All these are Monophysites and adhere to the doctrine, condemned by the Council of Chalcedon (451), that Christ possesses one nature only; or, in other words, they admit the existence of his two natures, but maintain that in him they became one (divine). The Jacobites derive their name from a certain Jacob Barâda'î, Bishop of Edessa (d. 587), who during the persecution of this sect under Justinian I. wandered through the East in poverty, and succeeded in making numerous proselytes. Like the Greeks, they use leavened bread for the communion, and cross themselves with one finger only. Some of them still speak Syrian, and their ecclesiastical language is ancient Syrian. The patriarch of the Jacobites, whose title is 'Patriarch of Antioch', now resides at Diârbekr (p. 422) and Mârdîn (p. 425), where most of the Jacobites live. These Syrians are for the most part poor and of very humble mental capacity, and their monks are

deplorably ignorant. The Jacobite monks, like the Greek, never eat meat. The Greeks and Syrians use the Greek calendar; and the monks still sometimes reckon from the era of the Seleucidæ (pp. lxxxix, xc).

The *Nestorians* (or Chaldæans, see below), formerly called in India 'St. Thomas Christians', are met with in N. Syria only (vilâyet of Aleppo), their main settlements being in the mountains of Kurdistan. There also, in Koshannes, is the seat of their patriarch. They derive their name from Nestorius, Bishop of Constantinople (d. ca. 440), whose teachings were condemned at the Synod of Ephesus in 431. In contra-distinction to the Jacobites, the Nestorians hold that the two natures of Christ are quite distinct, but they differ from the Roman Catholic doctrine in as much as they also recognize in him two distinct persons. They regard the epithet of 'Theotokos' or 'Mother of God' applied to the Virgin as pagan.

Generally speaking, the clergy of the *Roman Catholic* or *'Latin' (Lâṭîn)* church in Syria, thanks to the propaganda of Rome and to the efforts of many Franks of that faith in Palestine, are far superior to the Greek and the Syrian. To the Latin church are affiliated the *Oriental Catholic* churches: *viz.* the *Greek Catholic* (United Greek, *Rûm Kâtûlîk*, also called Melchites), the *Syrian Catholic* (United Syrian, *Suryân*), the *Chaldaean* (United Nestorians, *Kaldân*), and the *Armenian Catholic* (United Armenians, *Armen Kâtûlîk*). These churches, however, have maintained their independence of Rome in some particulars. They celebrate mass in their own tongue (Greek, Arabic, Armenian), and administer the sacrament in both kinds, and their priests may be married men, though they may not marry after ordination. The Greek Catholic church is governed by a patriarch, with the title of 'Patriarch of Antioch', who resides at Damascus, and it includes the wealthiest and most aristocratic of the Christians. The Syrian Catholics have a patriarch, also known as 'Patriarch of Antioch', who resides at Mârdîn (p. 425), but sometimes makes a stay at Aleppo or Beirût. The patriarch of the United Chaldæans is called the 'Patriarch of Babylon', and has his residence at Môṣul (p. 426). The Armenian patriarch ('Patriarch of Cilicia') resides in Constantinople, the patriarch of the United Copts in Alexandria.

The *Maronites* also belong to the Romanists. They were originally Monothelites; that is, they held that Christ was animated by one will only. Their central point was the convent of St. Maro, who is said to have lived in the 6th cent. (comp. p. 369). The Maronites entered into union with the Romish Church in consequence of the Crusades, but did not become wholly subject to it till about the year 1600, after a Collegium Maronitarum had been founded at Rome in 1584, where a number of Maronite scholars distinguished themselves. The Maronite church still possesses special privileges, including that of reading mass in Syrian, and the right of the inferior clergy to marry.

The patriarch ('Patriarch of Antioch') resides in the monastery of Ḳannôbîn (p. 335), and is elected by the bishops, subject to the approval of Rome. The chief seat of the Maronites is in Lebanon, particularly in Kesrawân and in the region of Bsherreh, above Tripoli, where they possess many handsome monasteries, some of which even contain printing-presses for their liturgies and other works. The Maronites live by agriculture and cattle-breeding, and the silk-culture forms another of their chief occupations. They have succeeded in asserting a certain degree of independence of the Turkish government (p. 292).

Among the Latins must also be included the *Frank Monks*, who have long possessed monasteries of their own in the Holy Land (p. xvii). The Franciscans in particular deserve great credit for the zeal they have manifested in providing suitable accommodation for pilgrims at many different places. They are generally Italians and Spaniards, and more rarely Frenchmen. The schools over which they preside exercise a very beneficial influence on the native clergy. — A Latin patriarchate has been established at Jerusalem, and there is an apostolic delegate in Beirût.

The *Protestants* have been converted chiefly through the agency of the different missionaries. Beirût is the headquarters of the Americans (comp. p. 280), whose influence is greatest among the Christians of Central Syria. The mission in Palestine is conducted by the English (Church Mission Society and London Society for Promoting Christianity among the Jews) and the Germans.

The Jewish Population of Palestine, and particularly of Jerusalem, consists of the so-called 'native' Jews (*i.e.*, the descendants of Jewish families who have been resident in the country for several generations) and of the foreign or immigrant Jews, who have come to Palestine within the last few decades. The latter group is now considerably the larger. The causes of this continuous and undiminishing immigration are less of a religious than of a political and social nature, such as the oppressions suffered by the Jews in Russia, Roumania, and other lands. The native Jews are chiefly *Sephardim*, Spanish-Portuguese Jews, who immigrated after the expulsion of the Jews from Spain under Isabella I.; most of them now speak Arabic, though some still speak a Spanish patois. The *Ashkenazim* are from Russia, Roumania, Galicia, Poland, Moravia, Germany, and Holland, and speak the dialect known as Yiddish. These again are subdivided into the *Perushim (Pharisees)* and the *Chasidim*. A third group is formed by the *Bokhara Jews*, who speak either Russian or the Mongolian dialect of Bokhara. Their strongly marked Mongolian characteristics distinguish these Jews from all their brethren, with whom their only tie is the community of religious interest. Having immigrated from pious motives, they live in Jerusalem in a colony of their own, the buildings of which are unique in character; most of them are well-to-do. The fourth and last group of

Jews is the *Yemenites*, who speak Arabic. In Jerusalem these last form the Jewish proletariat, serving as porters and boot-blacks. As they do not originate in countries from which the Khalûka (p. 24) comes, they have no share in that. They wear the red fez or small smooth cotton caps and long ringlets. — Of recent years strong efforts have been made to resuscitate Hebrew and to make it the popular speech of the Jews. As a matter of fact it forms a connecting link between the various factors and is already quite commonly spoken.

Costumes and Customs. — The various inhabitants of Syria are differentiated not only by their personal characteristics but generally also by their costume and particularly by their head-covering. The traveller will soon learn to distinguish the Jew from the Christian and both from the Moslem. The Moslems in the towns generally wear white turbans (Arab. *ṭarbûsh*) with a gold thread woven in the material, while the descendants (?) of the prophet wear green turbans. The dervishes have felt caps. The Druses (p. lxxiv) wear turbans of snowy whiteness. The peasants and Beduins generally wear merely a coloured cloth over their heads *(keffîyeh)*, bound with a cord made of wool or camels' hair *(ʿagâl)*. The Christians in the towns generally wear the simple red fez, or sometimes a black or dark turban. The Jews are known by their peculiar side-locks of hair and broad-brimmed felt hats or turbans of dark cloth. The Sephardim wear black turbans.

The traveller will often have occasion to observe that the customs of the population of Syria, especially of the Moslems, still closely resemble those described in the Old Testament.

Circumcision is performed on boys up to the age of six or seven, or even later, the ceremony being attended with great pomp. The child is conducted through the streets on a handsomely caparisoned horse, the procession frequently joining some bridal party in order to diminish the expense of the proceedings. The boy generally wears a turban of red cashmere, girls' clothes of the richest possible description, and conspicuous female ornaments, which are designed to attract attention, and thus avert the evil eye from his person. He half covers his face with an embroidered handkerchief; and the barber who performs the operation and a noisy troop of musicians head the procession. Two or more boys are frequently thus paraded together.

Girls are generally married in their 12th or 13th, and sometimes as early as their 10th year. The man in search of a bride employs the services of a relative, or of women whose profession it is to arrange marriages, and he never has an opportunity of seeing his bride until the wedding-day, except when the parties belong to the lowest classes. When everything is arranged, the affianced bridegroom has to pay the purchase-money. Generally speaking, about two-thirds of the sum, the amount of which always forms a subject of lively discussion, is paid down, while one-third is settled upon the wife, being payable on the death of the husband,

or on his divorcing her against her will. The marriage-contract is now complete. Before the wedding the bride is conducted in gala attire and with great ceremony to the bath. This procession is called '*zeffet el-ḥammâm*'. It is headed by musicians with hautbois and drums; these are followed by several married friends and relatives of the bride in pairs, and after these come a number of young girls. The bride is entirely concealed by the clothing she wears, being usually enveloped from head to foot in a cashmere shawl, and wearing on her head a small cap or crown of pasteboard. Another body of musicians brings up the rear. The hideous shrieks of joy which women of the lower classes utter on the occasion of any sensational event are called *zaghârît*. The bride is afterwards conducted with the same formalities to the house of her husband.

The ceremonies observed at funerals are not less remarkable than those which attend weddings. If the death occurs in the morning the funeral takes place the same day, but if in the evening the funeral is postponed till next day. The body is washed and mourned over by the family and the professional mourning-women *(neddâbehs)*; the *fiḳîh*, or schoolmaster, reads several sûrehs of the Koran by its side; the ears and nostrils of the deceased are filled with cotton; the body is then enveloped in its white or green winding-sheet, and is at length carried forth in solemn procession. The foremost persons in the cortège are usually several poor, and generally blind, men, who chant the creed (p. lxvi), in order that the deceased may have the words ready when he is examined by the angels Munkar and Nekîr on the first night after his interment. The bier is borne by friends. After the bier come the female relatives, with dishevelled hair, sobbing aloud, and frequently accompanied by professional mourning-women who extol the merits of the deceased. The body is first carried into the mosque and prayers are there offered on its behalf. The procession then moves towards the cemetery, where the body is interred in such a position that its face is turned towards Mecca. Another custom peculiar to the Moslems is that the separation of the sexes is as strict after death as during life. In family vaults one side is set apart for the men, the other for the women exclusively. The catafalque bears two upright columns *(shâhid)* of stone. On one of these, over the head of the body, are inscribed texts from the Koran and the name and age of the deceased. On the upper extremity is represented the turban of the deceased, which shows his rank. On festival days the catafalque is adorned with flowers. On such occasions the female relatives frequently remain for days together by the tomb, occupying themselves with prayer and alms-giving. As it was necessary to provide accommodation for these mourners, it became customary to construct mausolea with subsidiary apartments, including apartments for the family, sebîls (p. lxxv) and schools, stabling for the horses, a residence for the custodian, and other conveniences.

V. Doctrines of El-Islâm.

El-Islâm is the most extensively disseminated of the great religions and its power is still on the increase.

Mohammed † as a religious teacher took up a position hostile to the 'age of ignorance and barbarism', as he called heathenism. The revelation which he believed it was his mission to impart was, as he declared, nothing new. His religion was of the most remote antiquity, all men being supposed by him to be born Moslems, though surrounding circumstances might subsequently cause them to fall away from the true religion. So far as Mohammed was acquainted with Judaism and Christianity, he disapproved of the rigour of their ethics, which were apt to degenerate into a body of mere empty forms, while he also rejected their dogmatic teaching as utterly false. Above all he repudiated whatever seemed to him to savour of polytheism, including the doctrine of the Trinity. The Moslem creed is embodied in the words: 'There is no God but God (Allah), and Mohammed is the prophet of God' †† *(lâ ilâha illa-llâh, wa Muhammedur-rasûlu-llâh)*. Everyone is bound to promulgate this faith. Practically, however, this stringency was afterwards relaxed, as the Moslems found themselves obliged to enter into pacific

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† Mohammed ('the praised', or 'to be praised') was a scion on the paternal side of the family of ***Hâshim***, a less important branch of the noble family of ***Kureish***, who were settled at Mecca and were custodians of the Kaaba. His father *'Abdallâh* died shortly before his birth (570 or 571). In his sixth year his mother *Âmina* died. The boy was then educated by his grandfather *'Abd el-Muttalib*, and, after the death of the latter two years later, by his uncle *Abu Tâlib*. Mohammed for a time acted as a shepherd and afterwards he undertook commercial journeys, at first in company with his uncle, and then, when about twenty-five years of age, in the service of the widow Khadîja, who became his first wife. On one of these journeys he is said to have become acquainted with the Christian monk Bahîra at Bosrâ (p. 162).

About that period a reaction in the religious life of the Arabs had set in, and when Mohammed was about forty years of age he too was struck with the vanity of idolatry. He honestly believed he received revelations from heaven. A dream which he had on Mt. Hira near Mecca gave him the first impulse, and he soon began with ardent enthusiasm to promulgate monotheism and to warn his hearers against incurring the pains of hell. His new doctrine was called ***Islâm***, or subjection to God. At first he made converts in his own family only, and the 'Moslems' were persecuted by the Meccans. Many of them, and at length Mohammed also (622), accordingly emigrated to Medîna (p. lxxv), where the new religion made great progress. After the death of Khadîja Mohammed took several other wives, partly from political motives.

He now endeavoured to stir up the Meccans, and war broke out in consequence. He was victorious at Bedr (624), but lost the battle of the Uhud (625). His military campaigns were thenceforth incessant. In 630 the Moslems at length captured the town of Mecca, and the idols were destroyed. Mohammed's health, however, had been completely undermined by his unremitting exertions for about twenty-four years; he died on 8th June, 632, at Medîna and was interred there.

†† Allâh is also the name of God used by the Jews and Christians who speak Arabic.

treaties with nations beyond the confines of Arabia. A distinction was also drawn between peoples who were already in possession of a revelation, such as Jews, Christians, and Sabians, and idolaters, the last of whom were to be rigorously persecuted.

The foregoing formula, however, contains the most important doctrine only; for the Moslem is bound to believe in three cardinal points: (1) God and the angels, (2) written revelation and the prophets, and (3) the resurrection, judgment, eternal life, and predestination.

(1). God and the Angels. God is a Spirit, embracing all perfection within Himself. Ninety-nine of his different attributes were afterwards gathered from the Koran, and these now form the Moslem rosary. Great importance is also attached to the fact that the creation of the world was effected by a simple effort of the divine will. (God said 'Let there be', and there was.) The story of the creation in the Koran is taken from the Bible, with variations from Rabbinical, Persian, and other sources. God first created his throne; beneath the throne was water; then the earth was formed. In order to keep the earth steady, God created an angel and placed him on a huge rock, which in its turn rests on the back and horns of the bull of the world. And thus the earth is kept in its proper position.

In connection with the creation of the firmament is that of the *Jinn* (demons), beings occupying a middle rank between men and angels, some of them believing, others unbelieving. When the jinn became arrogant, an angel was ordered to banish them, and he accordingly drove them to the mountains of Ḳâf by which the earth is surrounded, whence they occasionally make incursions. Adam was then created on the evening of the sixth day, and the Moslems on that account observe Friday as their Sabbath. As the angel who conquered the jinn refused to bow down before Adam, he was exiled and thenceforward called *Iblîs*, or the devil. The fall of man is connected with Mecca and the Kaaba; Adam was there reunited to Eve; and the black stone derives its colour from Adam's tears.

The *Angels* are the bearers of God's throne and execute his commands. They also act as mediators between God and men. When a Moslem prays it will be observed that he turns his face at the conclusion first over his right and then over his left shoulder. He thereby greets the recording angels who stand on each side of every believer, one on the right to record his good, and one on the left to record his evil deeds.

While there are legions of good angels, who differ in form, but are purely ethereal in substance, there are also innumerable satellites of Satan, who seduce men to error and teach them sorcery. They endeavour to pry into the secrets of heaven, to prevent which they are pelted with falling stars by the good angels. (This last is a notion of very great antiquity.)

(2). Written Revelation and the Prophets. The earliest men were all believers, but they afterwards fell away from the true faith. A revelation therefore became necessary. The prophets are very numerous, amounting in all, it is said, to 124,000; but their ranks are very different. They are free from all gross sins and are endowed by God with power to work miracles, which power forms their credentials; nevertheless, they are generally disregarded. The great prophets are Adam, Noah, Abraham, Moses, Jesus, and Mohammed.

Abraham (Ibrâhîm), being through Ishmael the progenitor of the Arabs, is regarded as a personage of the utmost importance, and in the Koran, as in the Bible, he is styled the 'friend of God' (comp. James ii. 23). Mohammed himself was desirous of restoring the 'religion of Abraham'. Abraham was represented as having built the Kaaba, where his footprints are still shown. One of the most beautiful passages in the Koran is in Sûreh vi. 76, where Abraham is represented as first acquiring a knowledge of the one true God. His father was a heathen, and Nimrod at the time of Abraham's birth had ordered all new-born children to be slain (a legend obviously borrowed from the Slaughter of the Innocents at Bethlehem). Abraham was therefore brought up in a cavern, which he quitted in his fifteenth year. 'And when the darkness of night came over him he beheld a star and said — That is my Lord; but when it set, he said — I love not those who disappear. Now when he saw the moon rise, he said again — This is my Lord; but when she also set, he exclaimed — Surely my Lord has not guided me hitherto that I might belong to erring men. Now when he saw the sun rise, he spake again — That is my Lord; he is greater. But when he likewise set, he exclaimed — O people, I will have nothing to do with what ye idolatrously worship; for I turn my face steadfastly towards Him who created heaven and earth out of nothing; and I belong not to those who assign Him partners!'

In the story of *Jesus* Mohammed was guilty of a curious anachronism, Mary being confounded with Miriam, the sister of Moses. Jesus is called *'Isâ* in the Koran; but 'Isâ is properly Esau, a name of reproach among the Jews; and this affords us an indication of the source whence Mohammed derived most of his information. On the other hand, Jesus is styled the 'Word of God', as in the Gospel of St. John. A parallel is also drawn in the Koran between the creation of Adam and the nativity of Christ; like Adam, Jesus is said to have been a prophet from childhood, and to have wrought miracles which surpassed those of all other prophets, including even Mohammed himself. He proclaimed the Gospel, and thus confirmed the Torah; but in certain particulars the law was abrogated by him. Another was crucified in his stead, but God caused Jesus also to die for a few hours before taking him up into heaven.

The position which Mohammed occupies in his own religious system is also of interest. Moses and Christ prophesied his advent,

but the passages concerning him in the Torah and Gospel have been suppressed. He is the promised Paraclete, the Comforter (St. John xiv. 16), the last and greatest of the prophets; but he does not profess to be entirely free from minor sins. He confirms previous revelations, but his appearance has superseded them. His whole doctrine is a miracle, and it, therefore, does not require to be confirmed by special miracles. After his death, however, a number of miracles were attributed to him, and although he was not exactly deified, the position assigned to him is that of the principal mediator between God and man. The apotheosis of human beings is, moreover, an idea foreign to the Semitic mind, and it was the Persians who first elevated ʿAli and the imâms (literally reciters of prayers) who succeeded him to the rank of supernatural beings.

The Koran *(Ḳorân)* itself was early regarded as a revelation of supernatural origin. The name signifies 'rehearsal', or 'reading', and the book is divided into parts called *Sûrehs*. The first revelation vouchsafed to the prophet took place in the 'blessed night' in the year 609. With many interruptions the 'sending down' of the Koran extended over twenty-three years, until the whole book, which had already existed on the 'well-preserved table' in heaven, was in the prophet's possession. During the time of the Abbaside caliphs it was a matter of the keenest controversy whether the Koran was created or uncreated. The earlier or Meccan Sûrehs, placed at the end of the book on account of their brevity, are characterized by great freshness and vigour of style. They are in rhyme, but only partially poetic in form. In the longer Sûrehs of a later period the style is more studied and the narrative often tedious. The Koran is nevertheless regarded as the greatest masterpiece of Arabic literature. The prayers of the Moslems consist almost exclusively of passages from this work, although they are entirely ignorant of its real meaning. Even by the early commentators much of the Koran was imperfectly understood, for Mohammed, although extremely proud of his 'Arabic Book', was very partial to the use of all kinds of foreign words. The translation of the Koran being prohibited, Persian, Turkish, and Indian children learn it entirely by rote.

The best English translations of the Koran are those of *E. Sale* (1734; with a preliminary discourse and copious notes, ed. by Rev. E. M. Wherry, 1882-86, 4 vols., and also obtainable in a cheap form); *Rodwell* (London, 1861; 2nd edit., 1878); and *Palmer* (London; 1880). See also *Sir William Muir*, 'The Côran, its Composition and Teaching' (1878); *T. W. Arnold*, 'The Preaching of Islam' (London; 1896).

(3). Future State and Predestination. That the main features of Mohammed's teaching on these points have been borrowed from the Christians is shown by the part to be played by Christ at the Last Day. On that day Christ will establish El-Islâm as the religion of the world. With him will reappear the Mahdi, the twelfth Imâm (p. lxxiii), and the bull of the world (p. lxvii). The end of all things will begin with the trumpet-blasts of the angel

Asrâfîl; the first of these blasts will kill every living being; a second will awaken the dead. Then follows the Judgment; the righteous cross to Paradise by a bridge of a hair's breadth, while the wicked fall from the bridge into the abyss of hell (p. 63). Some believe in a kind of limbo, like that of the Hebrews and Greeks, while others maintain that the souls of the dead proceed directly to the gates of Paradise. At the Judgment every man is judged by the books of the recording angels (p. lxvii). The book is placed in the right hand of the good, but is bound in the left hand of the wicked behind their backs. The scales in which good and evil deeds are weighed play an important part in deciding the soul's fate, and the doctrine of the efficacy of works is carried so far that it is believed works of supererogation may be placed to the credit of other believers. The demons and animals, too, must be judged. Hell, as well as heaven, has different regions; and El-Islâm also assumes the existence of a purgatory, from which release is possible. Paradise is depicted by Mohammed, in consonance with his thoroughly sensual character, as a place of entirely material delights.

The course of all events, including the salvation or perdition of every individual, is, according to the strict interpretation of the Koran, absolutely predestined; although several later sects have endeavoured to modify this terrible doctrine. It is these views, however, which give rise to the pride of the Moslems. By virtue of their faith they regard themselves as certainly elect.

In the second place the Koran is considered to contain, not only a standard of ethics, but also a code of civil law.

The Morality of El-Islâm is specially adapted to the character of the Arabs. Of duties to one's neighbour charity and hospitality are the most highly praised. Frugality is another virtue of the Arabs, though too apt to degenerate into avarice and cupidity. The law of debtor and creditor is lenient. Lending money at interest is forbidden by the Koran, but is nevertheless largely practised, the usual rate in Syria being 12 per cent. The prohibition against eating unclean animals, such as swine, is based on ancient customary law. Whether Mohammed prohibited the use of intoxicating drinks merely because, as we learn from pre-islamic poets, drunken carouses were by no means infrequent, cannot now be ascertained. Wine, however, and even brandy, are largely consumed by the upper classes, especially the Turks.

Although Polygamy is sanctioned, every Moslem being permitted to have four wives at a time, yet among the bulk of the population monogamy is far more frequent, owing to the difficulty of providing for several wives and the danger of the utter destruction of domestic peace, unless the husband can afford to assign them separate houses. Polygamy stands in close relation to the ancient Oriental view that women are creatures of an inferior order; hence

the Moslems even dislike to see women praying or occupying themselves with religion. The practice of wearing veils dates from the remotest antiquity (Gen. xxiv. 65; Isaiah iii. 23): A man may not see any woman unveiled except his own wife, female relatives, and female slaves. An Oriental lady would, indeed, regard it as an affront to be called on to mingle in society with the same freedom as European ladies. Even in the Christian churches the place for women is often separated from the men's seats by a railing. The peasant and Beduin women, on the other hand, are often seen unveiled. The ease with which El-Islâm permits divorce is due to Mohammed's personal proclivities. A single word from the husband suffices to banish the wife from his house, but she retains the marriage-portion (p. lxiv) which she has received from her husband. The children are brought up in great subjection to their parents.

The repetition of Prayers *(Ṣala)* five times daily forms one of the chief occupations of faithful Moslems: (1) *Maghrib*, a little after sunset; (2) *ʿAshâ*, nightfall; (3) *Ṣubḥ*, daybreak; (4) *Ḍuhr*, midday; (5) *ʿAṣr*, afternoon. These periods of prayer also serve to mark the divisions of the day; they are proclaimed by the *Mu'eddins* (or muezzins) from the minarets of the mosques: *Allâhu akbar* (three times); *ashhadu an lâ ilâha illa-llâh, ashhadu anna Muḥammedar-rasûlullâh* (twice); *ḥayya ʿalaṣ-ṣalâ* (twice); *i.e.* 'Allah is great; I testify that there is no God but Allah, and Mohammed is the prophet of Allah; come to prayer'. This call to prayer sometimes also reverberates thrillingly through the stillness of night. — The duty of washing before prayer is a sanitary institution, and tanks are provided for the purpose in the court of every mosque (p. lxxiv). In the desert the faithful are permitted to use sand for this religious ablution.

The person praying must remove his shoes or sandals and turn his face towards Mecca, as the Jews and some of the Christian sects turn towards Jerusalem or towards the East. The worshipper begins by holding his hands to the lobes of his ears, then a little below his girdle, and he interrupts his recitations from the Koran by certain prostrations in a given order. The Moslems frequently recite as a prayer the first Sûreh of the Koran, one of the shortest, which is used as we employ the Lord's prayer. It is called *el-fâtiḥa* ('the commencing'), and is to the following effect: — 'In the name of God, the merciful and gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince of the day of judgment; Thee we serve, and to Thee we pray for help; lead us in the right way, the way of those to whom Thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen'.

Another important duty of the believer is to observe the Fast of the month *Ramaḍân* (p. lxxv). From daybreak to sunset eating and drinking are absolutely prohibited, and the devout even scrupulously avoid swallowing their saliva. The fast is for the most part

rigorously observed, but prolonged nocturnal repasts afford some compensation. When the fast of Ramaḍân falls in summer much suffering is caused by thirst. The 'Lesser Bairam' follows Ramaḍân.

The Pilgrimage to Mecca, which every Moslem is bound to undertake once in his life, is also deserving of mention. In Syria the chief body of pilgrims formerly started from Damascus in the month Du'l-ḳaʿdeh and followed the pilgrimage-route (p. 158) to Mecca by Medîna; they now, however, use the Ḥejâz Railway (p. 143). In the neighbourhood of Mecca the pilgrims undress, laying aside even their headgear, and put on aprons and a piece of cloth over the left shoulder. They then perform the circuit of the Kaaba, kiss the black stone, hear the sermon on Mt. ʿArafât near Mecca, pelt Satan with stones in the valley of Mina, and conclude their pilgrimage with a great sacrificial feast on the tenth day of the month Du'l-ḥijjeh ('pilgrimage month'; p. lxxv). On the day when this takes place at Mecca, sheep are slaughtered and a festival called the Great Bairam is observed throughout all the Mohammedan countries.

The Worship of Saints was inculcated at an early period. The tomb of Mohammed at Medîna and that of his grandson Ḥosein at Kerbelâ became particularly famous (p. 433). Comp. p. lxxv.

Most of the Islamic Literature and Science is connected with the Koran (p. lxix). Works were written at an early period dwelling upon every possible shade of interpretation of the obscure passages in the Koran, and collections were made of the verbal utterances of Mohammed. Grammar, too, was at first studied solely in connection with the Koran. The historical writings of the Arabs show no sense of the evolution of cause and result, but consist simply of a collection of isolated traditions. The prodigious mass of literature which was soon produced consisted mainly of theological and legal works, both founded exclusively upon the sacred volume. To this day many books are written in the same pompous and unscientific spirit, but there are also traces of a more enlightened intellectual life. Of late years some attempts have been made to supersede the ancient law and to introduce a modern European system. Printing was hardly known in the Orient before the 19th cent., but is now contributing largely to the spread of culture. The most important printing-offices are at Beirût and Bûlâḳ (near Cairo).

With regard to theological, legal, and still more to ritualistic questions, El-Islâm abounds in dissension. Even the orthodox believers or Sunnites (from *Sunna*, tradition) are divided into four schools or sects: the *Hanefites*, the *Shafeites*, the *Malekites*, and the *Hambalites*, who are named after their respective founders. In addition to these may be mentioned the schools of Free Thinkers who sprang up at an early period, partly owing to the influence of Greek philosophy, but did not attain any great importance.

Mysticism and *Asceticism* were also largely developed among professors of El-Islâm, their ends being knowledge of god through in-

tuition and his propitiation through self-mortification. The Koran teaches the vanity of all earthly things. The mystic love of God was the great shibboleth of believers. The mystics *(Ṣûfî)* interpret many texts of the Koran allegorically, and this system therefore frequently degenerated into Pantheism. It was by mystics who still remained within the pale of El-Islâm (such as the famous Ibn el-ʿArabî, born in 1164) that the *Orders of Dervishes (Darwîsh*, plural *Darâwîsh)* were founded. In the beginning great thinkers and poets (the Persians Saʿdi and Ḥâfiz for example) joined the movement, but nowadays the dervishes have degenerated, the soul has departed and nothing remains but the external mechanism, so far as it relates to the methods of throwing oneself into ecstasy and rendering the body insusceptible to external impressions. The dervishes, however, as well as insane persons, are still highly respected by the people, by whom they are reputed to be able to work miracles.

About the end of the 18th century a reaction against the abuses of El-Islâm sprang up in Central Arabia. The *Wahhabis*, named after their founder *ʿAbd el-Wahhâb*, endeavoured to restore the religion to its original purity; they destroyed all tombs of saints, including even those of Mohammed and Ḥosein, as objects of superstitious reverence; they sought to restore the primitive simplicity of the prophet's code of morals; and they even forbade the smoking of tobacco. The whole of this movement may be regarded, in its political aspect, as a protest against the Turkish régime, the Turks being far more to blame than the Arabs for the deplorable degeneracy of the East. Had not Moḥammed ʿAli (p. lxxxvi) deemed it his interest to suppress them, their influence would have been far more widely extended than it now is.

Among the Moslem Sects or Dissenters the most powerful are the *Shiites* (from *shîʿa*, 'sect'). They assigned to ʿAli, the son-in-law of Mohammed, a rank equal or even superior to that of the prophet himself; they regarded him as an incarnation of the Deity, and believed in the divine mission of the Imâms descended from ʿAli. El-Mahdi, the last of these, is believed by them not to have died, but to be awaiting in concealment the coming of the last day. The Shiites are extremely fanatical, refusing even to eat in the society of persons of a different creed. The Persians are all Shiites. In Syria the *Metâwileh* are the chief representatives of Shiitism. They possess villages in N. Palestine and in Lebanon as far as the neighbourhood of Ḥomṣ, and even farther to the N., and have a very bad reputation as thieves and assassins. In isolated communities among the Noṣairîyeh Mts. is found the similar sect of the *Ismailians*, who derive their name from Ismâʿîl, the sixth of the imâms (second half of the 8th cent.), and are identical with the notorious *Assassins* (literally 'hemp-smokers', p. lxxxiii) of the middle ages. Their religion consisted of an extraordinary mixture of ancient heathen superstition, misapprehended Greek philosophy, early Persian dualism,

the theory of the transmigration of souls, and even materialism. Nothing now remains of it except mere mystic mummery, without any solid foundation of principle. — The *Noṣairîyeh*, who made their appearance as early as the 10th cent. of our era, and were originally settled on the banks of the Euphrates, appear also to have retained many of the heathen superstitions of ancient Syria; but they also celebrate a species of Eucharist and possess certain religious books. When praying they turn towards the rising and the setting sun at morning and evening. They inhabit the so-called Noṣairîyeh Mts. in N. Syria, where they live by agriculture and cattle-breeding. — From the same chaos of superstition emanated the religion of the *Druses.* The caliph Ḥâkim Biamrillâh (996-1020; p. lxxxiii) having declared himself in Egypt to be an incarnation of ʿAli (p. lxxiii), his doctrine, together with that of the transmigration of souls, was widely promulgated in Southern Lebanon (Wâdi et-Teim). Another sectary, called Ḥamza, reduced the new religion to a system. Thus the Druses, though for centuries they have held themselves aloof from the other inhabitants of Syria, are not a foreign race, but of mixed Syrian and Arabian origin, the ancient Syrian element decidedly predominating. They describe themselves as *Muwaḥḥidîn*, *i.e.* unitarians. They believe that God has occasionally manifested himself in human form, his last incarnation having taken place in the person of Ḥâkim. This Ḥâkim will one day return, found a vast empire, and convert the whole world to the Druse religion. The Druses possess numerous religious writings. The initiated abjure tobacco-smoking. The Druses are generally a hospitable and amiable race; they are noted and feared for their bravery, and were it not for their internal dissensions they would often have proved most formidable enemies to the Turkish government. Their princely families have from an early age been too ambitious to submit to the authority of any one of their own number. For the modern history of the Druses, see p. 292.

The Mosques, or Moslem places of worship, may be divided into two leading classes: (1) those of rectangular form, the court being surrounded by *Arcades* of columns or pillars; (2) those whose court, rectangular or cruciform, is surrounded by *Closed Spaces.* — The name *Jâmiʿ* is applied to the large, or cathedral mosques, in which sermons *(Khuṭba)* are preached on Fridays and prayers are offered up for the sovereign of the country. The general term for a place of worship is *Mesjid*, even when it consists of a single chamber *(Muṣallâ)* only.

Every jâmiʿ possesses a court of considerable size, generally uncovered, called the *Fasḥa* or *Ṣaḥn el-Jâmiʿ*, in the centre of which is the fountain for the ablutions *(Ḥanafîyeh)* prescribed by the Mohammedan religion. Adjoining the E. side of the court is the *Maḳṣûra*, containing the sacred vessels, and covered with carpets

or mats *(Haṣîreh)*. The maḳṣûra contains: (1) The *Miḥrâb*, or recess for prayer, turned towards Mecca *(Ḳibla)*; (2) The *Mimbar*, or pulpit, to the right of the miḥrâb, from which the *Khaṭîb* preaches to the faithful; (3) The *Kursi* (plur. *Kerâsi*), or desk, on which the Koran lies open during divine service (at other times the Koran is kept in a cabinet set apart for the purpose); (4) The *Dikkeh*, a podium placed on columns and enclosed by a low railing, from which the *Moballigh* (assistants of the khaṭîb) repeat the words of the Koran for the benefit of the people at a distance; (5) Various lamps and lanterns *(Ḳanâdîl* and *Fânûs)*.

Adjacent to the maḳṣûra usually rises the monument of the founder of the mosque, and by the principal entrance is the *Sebîl* (fountain) with the *Medreseh* (school). These fountains are often richly adorned with marble and surrounded by handsome bronze railings. At the side of the ṣaḥn el-jâmiʿ is another and smaller court, with a basin in the centre and niches along the walls. The worshipper generally enters this court before proceeding to the ṣaḥn el-jâmiʿ.

Everywhere are found the Chapels of Saints (p. lxxii), called *Weli* (saint, *i.e.* tomb of a saint), *Ḳubbeh* (dome), *Maḳâm* (standing-place), or *Mezâr* (place of pilgrimage), and usually not more than 13-20 ft. square. They are often quite empty. The believer performs his devotions at the grated window. The curious custom of suspending on these chapels, as well as on sacred trees, shreds torn from one's clothing as a token of veneration or seal of a vow, is of very ancient origin. In Syria almost every village has its weli, venerated alike by Moslems, Christians, and Jews. Objects deposited in it are safe from theft.

The Moslem Calendar begins with July 16th in the year 622 A.D., this being the date of the Hegira, or Flight of Moḥammed from Mecca to Medîna (p. lxvi). The Moslem year is a purely lunar year of 12 months: *Moḥarrem*, *Ṣafar*, *Rabîʿ el-Auwal*, *Rabîʿ et-Tâni*, *Jemâd el-Auwal*, *Jemâd et-Tâni*, *Rejeb*, *Shaʿbân*, *Ramaḍân*, *Shauwâl*, *Du'l-ḳaʿdeh*, *Du'l-ḥijjeh*. Each of the odd-numbered months contains 29 days, each of the even-numbered months 30 days. There are thus 354 days in the year, or 355 in leap year, 11 of which occur in each cycle of 30 years. In the course of 33 years, each month makes a complete circuit of the seasons. On Dec. 22nd, 1911, began the year 1330 of the Hegira (or Hejira).

In order approximately to convert a year of our era into one of the Moslem era, subtract 622, divide the remainder by 33, and add the quotient to the dividend. Conversely, a year of the Mohammedan era is converted into one of the Christian era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder.

VI. History of Palestine and Syria.

The name *Syria* is derived from the early Babylonian *Suri*, and about 3000 B.C. denoted the territory between the Median Mts. on the E., the Halys and Taurus on the W., Babylonia on the S.E., and Armenia on the N. It has nothing to do with 'Assyria', although the Assyrian empire was for a time practically co-extensive with Suri. Later the name was extended southwards to the present Syria.

From the very earliest period of history the inhabitants belonged to the so-called *Semites*, a group of peoples sharply defined by their languages, which are allied and very similar in character to Hebrew. By dint of repeated immigrations from Arabia the Semites gradually spread themselves over all Syria. The so-called 'Canaanitish' Immigration is the oldest that we know of with any certainty, its earliest wave including the *Phoenicians* (p. 269), who penetrated farthest to the W. Following the example of the Old Testament, we are accustomed to call the tribes who settled in the interior to the W. of Jordan by the collective name of *Canaanites*, though they are probably more correctly specified by the older biblical writers as *Amorites*. At a later date seven tribes are detailed: Hittites, Canaanites, Amorites, Girgazites, Perizzites, Jebusites, and Hivites. The last group of these 'Canaanitish' immigrants consists of the tribes mentioned as *Khabiri* (*i.e.* Hebrews) on the tablets found at Tell el-ʿAmarna (see below), which included the *Israelites* who had penetrated into the country W. of the Jordan, the *Moabites*, to the S.E. of the Dead Sea, the *Ammonites*, whose territory lay to the E. of the Jordan ('Gilead'), and the *Edomites* (Idumæans), who occupied the region of the ʿAraba (p. 176) as far as the bay of ʿAḳaba (Elath, p. 213), and the mountains of Seir. The Canaanitish immigration was followed by the Aramaic. Under the kings of Israel the *Aramaeans* were already settled in Lebanon and in the N. part of the country E. of the Jordan (Damascus), whence they penetrated ever farther to the S. — Among the non-Semitic races in Palestine were the *Hittites*, called *Kheta* by the Egyptians, who came from the kingdom of Khatti in Asia Minor, and had already reached the N. boundary of Palestine at the time the letters of Tell el-Amarna (see below) were written. The *Philistines* (comp. p. 119) were another non-Semitic tribe.

For a long period Palestine and a large part of Syria were dependent upon Egypt. The country was governed by tributary princes, on whose relation to the Pharaohs a surprising light was cast by a large number of clay tablets with letters, written by these princes about the end of the 15th cent. B.C., which were found among the ruins at Tell el-ʿAmarna in Egypt in 1887. These letters are written in the Babylonian language and in cuneiform characters, which shows how entirely, in spite of the political suzerainty of Egypt, Palestine (and indeed the whole of the Near

East) lay under the influence of Babylonian culture. A 'king' of *Urusalim* (Jerusalem) is mentioned among these princes, and the names of numerous towns are given. The list of cities overthrown by Thutmosis III., inscribed on the pylons of the temple at Karnak, mentions 118 names of places in Palestine, and the Papyrus Anastasi I. mentions 38 places in Palestine and 10 more to the N. of Tyre.

The leader of the Israelites to whom they owed the basis of their religious development, was Moses. Their settlement in the country W. of the Jordan was effected very slowly, partly by force of arms, partly by peaceful assimilation with the Canaanites, who at that time occupied a much higher plane of culture than the Israelites. In the Old Testament the Israelites are represented as divided into 12 tribes, several of which, however, became merged in others in prehistoric times; thus the villages of the tribe of *Simeon* afterwards belonged to Judah, while the tribe of *Levi* never possessed any territory of its own. It is impossible to determine accurately the districts of the individual tribes, as they were subject to many variations. The boundaries mentioned in the book of Joshua represent merely a later theory. — The central position was occupied by the powerful tribe of *Joseph (Ephraim* and the *Half Tribe of Manasseh).* Close to these was the tribe of *Benjamin*, while the country to the S. was occupied by *Judah*, a tribe equal in power to Joseph. *Issachar* occupied the plain of Jezreel, extending to the Jordan. Still farther to the N. lay the territory of *Zebulon* and *Naphtali*, and on the coast that of *Asher*. The territory of *Dan* lay isolated in the extreme N. The S. portion of the country to the E. of the Jordan was occupied by *Reuben*, whose territory, however, was gradually conquered by the Moabites. Similarly *Gad* (farther to the N.) and particularly the *Half Tribe of Manasseh* in Bashan had great difficulty in defending themselves against the incursions of their neighbours. According to the oldest historical document, the Song of Deborah (Judges v), the men capable of bearing arms numbered 40,000, which would imply a total population of about 160,000 Israelites. The estimates of later writers are all exaggerated. The chief bond of union between the tribes at the so-called Period of the Judges was the common veneration of the national deity *Yahweh* (so the name should be pronounced, and not Jehovah), to whom corresponded *Ba'al*, the national god of the Canaanites. Both were worshipped on the 'high places', and for this reason the later Hebrew historians regard the worship of the high places as idolatry.

The severe contests of the Israelites with their W. neighbours, the Philistines, led to the establishment of a National Kingdom under Saul. The jealousy of the tribes, however, seriously interfered with the stability of this administration.

Soon after the death of Saul David succeeded in making himself prince of Judah. But it was not till after the murder of Ishbosheth, the son of Saul, and his able general Abner that he succeeded in

extending his sway over the other tribes. Under David the kingdom attained its greatest extent. He made Jerusalem, the town of the Jebusites (p. 25), his capital, delivered the country from the Philistines, humbled the Moabites, Edomites, and Ammonites, the ancient enemies of Israel, and placed Damascus under tribute. In internal affairs he was successful in suppressing the conspiracy of his son Absalom and the revolt of the N. provinces. He introduced an organized scheme of administration, regulated the fiscal system, and created a small standing army.

The government of Solomon contributed still more to develop the resources of the country. He fortified Jerusalem and erected a magnificent palace and imposing temple (p. 51). His reign seems also to have seen the beginning of the Israelites' successful adoption of the richer culture of the Canaanites and other neighbouring nations. Intercourse with neighbouring nations, especially with Egypt, became more active. After a brief period of prosperity, however, the decline of the empire began. Damascus threw off the yoke of the Israelites, Edom revolted, and dissensions sprang up in the interior. On the death of Solomon the kingdom fell into two parts: **Judah** to the S. and **Israel** to the N.

First Shechem and then Tirzah was made the capital of the Northern Kingdom, or Kingdom of Israel, by Jeroboam I., but the seat of government was afterwards removed to Samaria by Omri. Owing to the constant discord and jealousy which disquieted the rival kingdoms, as well as their internal dissensions, they fell an easy prey to the encroachments of their neighbours. The princes of Damascus undertook several successful campaigns against the northern kingdom, and it was not until the reign of Jeroboam II. (B.C. 785-745) that the kingdom again attained to its former dimensions. From this period dates the stele of King Mesha of Moab (p. 154), the most ancient monument bearing a Semitic inscription yet discovered.

By the middle of the 8th cent. the Assyrians had succeeded in making serious encroachments upon the northern kingdom, and it was only with their assistance that King Ahaz of Judah succeeded in defending himself against Israel and Syria. He, as well as his successor Hezekiah, paid tribute to the Assyrians. In 722 the kingdom of Israel was destroyed, the inhabitants sent to the East, and colonists substituted for them. In spite of the warnings of Isaiah, Hezekiah entered into an alliance with Egypt and Ethiopia, in consequence of which Sennacherib of Assyria proceeded to attack the allies. The conquest of Jerusalem, however, was prevented by the well-known incident of the destruction of Sennacherib's army.

Meanwhile the worship of Yahweh was essentially advanced by the writings of *Amos*, *Hosea*, *Micah*, *Isaiah*, *Jeremiah*, and other prophets. The advance consisted mainly in loftier ideas of the moral and spiritual nature of the Deity, leading to the conception of

Yahweh as the God, not merely of Israel, but of the whole world. This was a basis on which the religion of Israel could be preserved and developed amid the coming troubles. One of the most important events in the history of the religion of Israel is the centralization of the worship of Yahweh in Jerusalem in the days of Josiah (620 B.C.), a movement consequent on the introduction of the new book of the law, Deuteronomy.

At length, in 597, the kingdom of Judah was virtually destroyed, and Nebuchadnezzar carried off King Jehoiakim with 10,000 of the principal inhabitants, including the prophet Ezekiel, to Babylon. A revolt by the last king Zedekiah resulted in the destruction of Jerusalem in 587 and a second deportation of its inhabitants. Soon after this many Jews, and Jeremiah among them, migrated to Egypt.

During the captivity, besides Ezekiel and Jeremiah, there flourished also the sublime anonymous prophet who wrote chapters 40-66 of the Book of Isaiah. In the year 538 Cyrus, after having conquered Babylon, permitted the Jews to return to their native country. Only some of these, however, availed themselves of this permission, and the new Jewish State was wholly comprized within the ancient limits of Judah. The erection of the new Temple, which had long been obstructed by the neighbouring nations, was at length promoted by the prophets *Haggai* and *Zechariah* (520-515). *Ezra* and *Nehemiah* established a set form of ritual, following Ezekiel and the priestly legislation in Leviticus and Numbers. The *Idumaeans* or *Edomites* established themselves in S. Judæa and Hebron. The *Nabataeans*, an Arabian tribe, which had settled at Petra as early as B.C. 300, supplanted the Edomites in the S.E. of Palestine. They conquered the territory of Moab and Ammon, and even penetrated farther north. The central districts were colonized by Cuthæans, from whom, and also from the remains of the earlier population, descended the *Samaritans* (comp. p. 220), who erected a sanctuary of their own on Mt. Gerizim.

The Macedonian Supremacy began in 332, but after Alexander's death Palestine became the scene of the wars between the 'Diadochi', as his successors were called. Greek culture soon made rapid progress in Syria, as is evidenced by the ruins of Græco-Roman theatres, the relics of temples, the inscriptions, and coins. The Jews adhered most steadfastly of all to their traditions. But, in the 3rd cent. B.C. the Aramaic language gradually began to supplant the Hebrew. Greek also came into frequent use among the cultivated classes, and in Egypt the sacred books were translated into Greek. Among the Jews was even formed a party favourable to the Greeks, which, aided by *Jason*, the high-priest, succeeded in securing the supreme power in the state. In consequence of this, a fierce struggle took place, for which King Antiochus Epiphanes chastised the Jews severely. This, and still more the desecration of their

temple, drove the Jews into open revolt. At the head of the insurgents was the heroic priest *Mattathias*, whose son *Judas Maccabaeus* at length succeeded in inflicting a decisive defeat upon the Syrians (B.C. 165). Under the *Asmonean* princes, or MACCABEES, the Jews enjoyed a comparatively prosperous period of national independence, and *John Hyrcanus I.* even succeeded in considerably extending the dominions of Judæa by his conquests. During this epoch the form of government was a theocracy, presided over by a high-priest, who, at the same time, enjoyed political power, but from the reign of *Aristobulus I.* the Asmoneans assumed the title of king.

The independence of the country was at length disturbed by the interference of the ROMANS in 63, when Jerusalem was captured by Pompey. The Asmonean *Hyrcanus II.* reigned after this date under Roman suzerainty. In the year B. C. 40 the Parthians plundered Syria and Palestine, and in the troubles of that period HEROD the Idumæan succeeded in obtaining from the Romans the sole governorship of Judæa. It was not, however, till the year 37, after he had conquered Jerusalem, that he actually entered upon his office. He was entirely subservient to the Romans, and caused many handsome edifices to be erected in the Roman style. He also caused the Temple to be rebuilt, and the brilliance of his reign gained him the title of the Great. The Jews, however, felt keenly the intrusion of the foreign elements.

In the time of Herod the Jewish territories were divided as follows: — (1) *Judaea*, including Idumæa; (2) *Samaria*, which extended from the S. of Shechem (Nâbulus) as far as the S. margin of the plain of Jezreel; (3) *Galilee*, the region farther to the N., consisting of *Lower* (S.) and *Upper* (N.) *Galilee*; (4) *Peraea* ('the country beyond'), to the E. of Jordan, extending from the Jordan to the district of Gerasa (Jerash) and Philadelphia ('Ammân), and from the Arnon (Wâdi el-Môjib) to the district of Pella (Khirbet Fâhil); (5) the tetrarchy of Philip, which included *Gaulanitis*, the modern Jôlân, extending E. from the Lake of Tiberias, *Batanaea*, farther to the E., the modern En-Nuḳra, *Trachonitis*, to the N.E. of the last, the modern El-Lejâh, and *Auranitis*, to the S.E. of Batanæa, including the mountainous district of the Ḥaurân and the plain to the W. of it. — The Hellenistic towns to the E. of the Jordan (Damascus, Gerasa, Philadelphia, Gadara, Hippos, Dion, Pella, Kanatha, Abila, etc.), along with Scythopolis, to the W. of the Jordan, formed a more or less permanent political unit under the name of *Decapolis*.

Herod the Great died in the year of the birth of *Christ*, *i.e.* in B.C. 4 according to the accepted chronology, as determined by Dionysius Exiguus in 525 A.D. The dominions of Herod were now divided. To *Philip* were given the districts of the Ḥaurân (S.E.), to *Herod Antipas* Galilee and Peræa, to *Archelaus* Samaria, Judæa, and Idumæa. In A.D. 6 the territory of Archelaus was added to the Roman province of Syria, but was governed by procurators of its

own. Thenceforward the patriotic party among the Jews became still more antagonistic to the foreign yoke. Founding their hopes on the prophecies which spoke of an ideal independent kingdom, they expected the Messiah to bring to them political deliverance, whereas Christ himself declared that his kingdom was not of this world. Infuriated by this announcement, they compelled *Pilate*, the Roman governor, to yield to their desires and to crucify their Victim.

The power of the native princes, such as *Agrippa I.*, who was the last prince to unite the whole of Herod's kingdom under one monarch, and *Agrippa II.*, whose share of Jewish territory was, strictly speaking, confined to a few towns in Galilee, became merely nominal as that of the Roman governors increased. At length, in consequence of the maladministration of *Gessius Florus*, a national insurrection broke out with great violence. Jerusalem was captured by Titus in A. D. 70, and the Temple was destroyed. Under the leadership of *Simon*, surnamed *Bar Cochba* ('son of the star'), who was recognized by the celebrated Rabbi Ben Akîba as the Messiah, there was a final revolt against the foreign yoke. After a struggle lasting for $3^1/_2$ years (132-135), the insurrection was quelled and the last remnant of the Jewish kingdom destroyed. Jerusalem became a Roman colony under the name of *Ælia Capitolina*, and the Jews were even denied access to their ancient capital.

During these last centuries, however, and even later, Jewish *Literature* continued to be cultivated. The learning of the schools, which, in connection with the written law, had hitherto been handed down by oral tradition only, was now committed to writing, and thus the *Talmud* came into existence between the 3rd and 6th centuries A.D. On the other hand, the germs of a different kind of literature also sprang up among the early Christian communities. In the 2nd cent. the Gnostic systems arose in the East, and gained considerable ground even in Syria.

Since the beginning of the Greek period *Antioch* (p. 386) had become, and continued to be, the most important town in Syria. At the same time, *Damascus* continued to flourish as the chief seat of the caravan-trade. About the beginning of our era *Palmyra* came into prominence as the capital of an important independent empire, and its monuments of the later Roman period still bear witness to its ancient glory. All Christian Syria was the seat of an advanced culture. On the partition of the Roman Empire in 395 A.D., Syria became dependent on Byzantium. In 611, *Chosroes II.*, King of Persia, conquered the country, but it was reconquered by *Heraclius* in 628.

Soon after this a more formidable foe to the Byzantine Empire appeared in the shape of the Arabs, who from time immemorial had ranged over the vast Syrian plain as far as Mesopotamia, and now pressed forward into Syria itself. The southern Arabs (*Yoktanides* or *Kaḥṭanides*) settled in the Ḥaurân. Opposed to them were the tribes of N. Arabia (*Ishmaelites*). These tribes became especially

formidable to the tottering Byzantine Empire, after the union of them effected by *Mohammed* (p. lxvi). At the beginning of the reign of the energetic *ʿOmar*, the second caliph, Syria was thrown open to the Arabs by the bloody battle of the Yarmûḳ in 634, and at the beginning of the following year Damascus was captured (p. 302). Within a short period the Byzantines lost the whole of Syria as far as Aleppo, and ʿOmar himself was present at the capitulation of Jerusalem, a city which the Moslems also regarded as holy. Cæsarea held out bravely for some time longer; but when the victorious Arabs in the basin of the Euphrates joined forces with those in Mesopotamia beyond Nisibis, the last hope of the Byzantine power in Syria vanished. The Christians were spared on condition of paying a poll-tax, but many of their churches were converted into mosques, and Arabian military colonies were planted in numerous towns and villages.

The most glorious part of this period of Syrian history began with the assassination of *ʿAli*, the son-in-law of the prophet, and fourth caliph. A political reaction on the part of the Meccan aristocracy in Arabia had sprung up against the *parvenus* of plebeian origin; for it was only after the unprecedented successes of the Moslem arms that the countrymen of Mohammed began to appreciate the full scope of the new religion. Many believers, however, adhered to ʿAli as the rightful vicegerent of the prophet, and even repudiated the title of the first three caliphs; and it was from this schism that the great sect of the *Shiites* (p. lxxiii) took its origin. The Meccan aristocrats, however, conquered ʿAli (p. 436), and the seat of the caliphate was transferred by *Muʿâwiya* from Medîna to Damascus. Many of Muʿâwiya's successors, the *Omaiyades*, proved most gifted and efficient monarchs. Even during the reign of Muʿâwiya the able generals of the Moslems penetrated eastwards as far as India and Central Asia, westwards as far as Constantinople and the Atlantic Ocean. The ancient simplicity, however, had disappeared; there was now a vast empire, a despotism, with a court of constantly increasing splendour; and a love of magnificence soon began to show itself in the construction of elaborate buildings.

A reaction was inevitable, and it was in Persia that it first showed itself. Religious questions afforded a pretext for intrigues against the Omaiyades. The powerful family of the *Abbasides*, who were also of Meccan origin, secured the upper hand by the cruel assassination of the Omaiyades (750). The central point of the empire was now removed to the banks of the Euphrates and the Tigris. As had already been the case under several of the Omaiyades, Syria again became the theatre of fierce party-struggles, while political rivalries were aggravated by the dissensions of religious sects, some of which manifested communistic tendencies and plotted against the existing constitution. The political history of the Arab rulers of these centuries presents a continuous scene of war and bloodshed, accompanied by an interminable series of intestine dissensions, in-

trigues, and murders. At the same time, however, especially during the reign of *Hârûn er-Rashîd* (786-809), the Arabs began to manifest a greater taste for scientific knowledge. A number of schools of philosophy were founded in Syria, and particularly at Damascus. The Arab scholars obtained their knowledge of the Greek philosophers from the Syrians, whose literature flourished for a prolonged period, even under the Moslem régime. So, too, an acquaintance with medicine, astronomy, and mathematics reached the Arabs directly or indirectly through the Greeks; and, indeed, in no department of science did they exhibit much originality. Even in works on the grammatical structure of their own language, a subject which they treated with great acumen, the Arabs were surpassed by the Persians.

The power of the caliphate was gradually undermined by the dissensions already mentioned, and in Syria itself there sprang up secondary dynasties. Thus the *Hamdanides* from Môṣul, where they had been the chief opponents of the Kurds, took possession of N. Syria, and had their headquarters at Aleppo for a considerable period. One of these princes was the illustrious *Seif ed-Dauleh*, who began to reign in 944, and who had some difficulty in repulsing the renewed attacks of the Greeks. At this period the *Fatimites*, the rulers of Egypt, held the supreme power at Damascus, and during the great revolutions which took place in the latter half of the 10th cent. they conquered the whole of Syria. The reign of *Ḥâkim Biamrillâh* (from 996), in particular, was fraught with important results to Syria. From the outset of their career the Fatimites had assumed a hostile attitude towards El-Islâm, and under Ḥâkim the peculiar religious or philosophical doctrines of his party degenerated into grotesque absurdity (comp. p. lxxiv). Towards the close of the 11th cent. the *Okeilides* and the *Mirdasides* came into power in N. Syria, but they, in their turn, were supplanted by the *Seljuks* in 1086. These were the chiefs of the nomadic Turkish tribes, who now for the first time made their appearance as conquerors in western Asia. In several parts of Syria the *Assassins* (p. lxxiii), a sect who unscrupulously practised the crime named after them, possessed considerable power, and even occupied a number of fortresses. It was by their hand that Niẓâm el-Mulk, the great vizier of the all-powerful Seljuk *Malekshah* (1072-92), was murdered. After Malekshah's death the empire of the Seljuks was divided, one branch establishing itself at Damascus, another at Aleppo.

These interminable disorders within the Moslem empire contributed greatly to the success of the Crusaders. The most prominent leaders of the First Crusade (1096-99) were Raymond, Count of Toulouse, Robert, Duke of Normandy, Robert, Count of Flanders, the Norman dukes Bohemund and Tancred, Godfrey of Bouillon, and his brother Baldwin. Baldwin succeeded in conquering N. Syria as far as Mesopotamia, and Bohemund captured Antioch in 1098; but Damascus successfully resisted every attack. Even among the Chris-

tians, however, political considerations were paramount over thei enthusiasm for the holy cause. It was not until after the capture o Jerusalem (15th July, 1099) that the Moslems became fully awar of the danger which threatened them from the Crusaders, but th jealousies among the Moslems themselves prevented them fron having much success in opposition to the Christians. *Godfrey d Bouillon*, the first king of Jerusalem (d. 1100), was succeeded by hi brother *Baldwin I.* About the beginning of the reign of the nex king, *Baldwin II.* (1118), the European conquests in the East ha reached their climax. The new kingdom was organized in the styl of the feudal states of Europe. The most important vassals of th crown were the Prince of Antioch, the Counts of Edessa and Tripolis the Prince of Tiberias, the Count of Joppa and Ascalon, and the Lor of Montroyal (in the ancient Moab). About 1118 were founded th orders of the *Knights of St. John* and the *Templars*, which wer destined to become the great champions of Christianity in the East

The political feebleness of the Crusaders prevented them fror making any farther advance. They contented themselves with re peated and futile attempts to capture Damascus. In 1136 their pro gress was effectually checked by the opposition of the bold emi *Zengi.* In N. Syria John, the Byzantine emperor, again attempte to interpose, his designs being hostile to Christians and Moslem alike, but was obliged to retire, whereupon Edessa also declare itself in favour of Zengi (1144). At the time of his death Zeng was master of Môṣul, Mesopotamia, and a great part of Syria. Th second conquest of Edessa by his son *Nûreddîn* in 1146 gave rise t the Second Crusade (1147-49). The Franks, however, met with n success. Nûreddîn wrested many of their possessions from them and at last captured Damascus also, which had hitherto been occu- pied by another dynasty. In 1164 he sent an expedition agains Egypt under his general Shirkuh, who was associated with the Kur *Ṣalâḥ ed-Dîn* (Saladin). The latter, a man of singular energy, soo made himself master of Egypt; and after Nûreddîn's death in 117 he took advantage of the dissensions in Syria to conquer that countr also, and thus became the most dangerous enemy of the isolate possessions of the Franks. A breach of truce at length led to war In 1187, at the battle of *Ḥaṭṭîn* (p. 251), Saladin signally defeate the Franks, after which the whole of Palestine fell into his posses- sion; but he treated the Christians with leniency.

The fall of Jerusalem led to the Third Crusade (1189). Fred- erick I., Emperor of Germany, who headed the expedition, wa drowned in Cilicia, before reaching the Holy Land. The town o Acre, after a long siege, chiefly by the French and English, was a length captured in 1191; but the conquest of Jerusalem was pre- vented by dissensions among the Crusaders, particularly betwee Richard Cœur-de-Lion of England and Philip Augustus of France In spite of prodigies of valour on the part of the English monarch, th

sole advantages obtained by the Franks from Saladin at the ensuing peace were the possession of a narrow strip of the coast-district, and permission for pilgrims to visit Jerusalem. Saladin died soon after the departure of the Franks; his empire was dismembered; and *Melik el-'Adil*, his brother, was now the only formidable antagonist of the Franks. The Fourth Crusade (1204) promoted Frankish interests in Palestine as little as the third. In both of these crusades the Italian cities of Pisa, Genoa, and Venice had actively participated with a view to their commercial interests. The Fifth Crusade, led by King Andreas of Hungary (1217), was equally unsuccessful. At length, the state of political affairs being highly favourable to his enterprise, the heretical Emperor Frederick II., who had been compelled by the Pope to undertake a crusade, obtained possession of Jerusalem by convention for a period of ten years (1229). Meanwhile Syria was the scene of uninterrupted feuds among the petty Arabian princes, particularly the *Aiyubides*. In 1240 a French army once more endeavoured in vain to gain a footing in Palestine. The last Crusade, undertaken by St. Louis in 1248, was equally fruitless.

The Kharezmians from Central Asia began to devastate Syria in the year 1240, and at length settled in N. Syria, but, owing to the incessant wars among the different dynasties, were afterwards driven towards Jerusalem, where they treated the Christians with great cruelty. More important was another change. Various princes were in the habit of providing themselves with a body-guard composed partly of slaves purchased for the purpose, generally of Turkish origin. In Egypt these military slaves or Mamelukes succeeded in usurping the supreme power. *Eibek*, the first founder of the Mameluke dynasty, had to undergo many conflicts with Nâṣir, the Aiyubide prince of N. Syria, before he gained possession of Syria. The *Mongols* now assumed a more and more threatening attitude towards Syria. They had long since put an end to the empire of the caliphs at Baghdad, and they now directed their attacks against Nâṣir. *Hûlagû* captured Aleppo (Ḥaleb) about 1260, after which he continued his victorious career through Syria. Damascus, having surrendered, was spared. The Mameluke sultan *Koṭuz*, however, with the aid of his famous general Beybars, recovered nearly the whole of Syria from the Mongols. *Beybars* himself now usurped the supreme power, and maintained his authority against both Mongols and Franks. He captured Cæsarea and Arsûf in 1265, Ṣafed and Jaffa in 1266, and Antioch in 1268, and reduced the Assassins of Syria to great extremities. To this day many towers and fortifications in Syria bear his name. He died in 1277, and his degenerate son was dethroned in 1279 by the emir *Ḳilâwûn*, who has also left many memorials of his glorious reign. The Franks retained only a few coast-towns; and at length, after the storming of Acre in 1291, they were completely driven out of Palestine.

The continued contests of the 14th cent. produced no leaders

worthy of special mention. Syria ceased to have an independent history. In the year 1400 the condition of Syria was further aggravated by a great predatory incursion of the Mongols under *Timur*, on which occasion multitudes of the inhabitants were butchered. Many of the scholars and artists of the country, including the famous armourers of Damascus, were carried to Samarkand.

In the year 1516 war broke out between the OSMANS and the Mamelukes, and the latter were defeated to the N. of Aleppo by *Sultan Selîm.* The whole of Syria was conquered by the Osmans. The sultans claim to be the successors of the caliphs; that is, they maintain the form of the ancient theocratic constitution. As soon, however, as the first flower of the Osmans had passed away, the inferiority of the Turkish race to the Arabian became apparent. — During the 19th century, however, Syria witnessed somewhat better days after the reforms effected by *Sultan Maḥmûd* (1808-39). A regular class of officials has been established. A militia on the European model was organized, and of late years a few schools have been founded.

Napoleon I., when returning from Egypt, captured Jaffa in 1799 and laid siege to Acre. He defeated the Turks on the plain of Jezreel, and penetrated as far as Ṣafed and Nazareth. — ʿAbdallâh Pasha, son of Jezzâr Pasha (p. 234), having rendered himself almost independent in Palestine, thus afforded a pretext to *Moḥammed ʿAli*, the powerful ruler of Egypt, to intervene forcibly in the affairs of Syria (1831). *Ibrâhîm Pasha*, the adopted son of Moḥammed ʿAli, captured Acre and Damascus with the aid of the Emir Beshîr (p. 292), and defeated the Turks at Ḥomṣ and Beilân in N. Syria. He then continued his march towards Constantinople, but the European powers, and Russia in particular, intervened. The Egyptian supremacy in Syria did not, however, much improve the condition of that unhappy country. In 1834 an insurrection broke out in Palestine, but was quelled. In 1839, at Nisib, Ibrâhîm Pasha gained another brilliant victory over the Turks. Meanwhile the discontent which prevailed in Syria, in consequence of the heavy burdens imposed on the land, steadily increased. In 1840 Lebanon revolted, and the French government thereupon withdrew its protection from Moḥammed. At length, during the same year, England and Austria regained Syria for the sultan ʿAbdu'l-Mejîd, the scale having been turned against the Egyptians by the bombardment and capture of Acre by Napier. After the massacre of the Christians in 1860 (p. 303) France, as the guardian of Roman Catholic interests, sent a body of troops to protect the Christians in Syria. Since that intervention the Lebanon district has been formed into an independent Liwa (p. lvii), the governor of which is appointed for five years with the consent of the Great Powers, and is required to profess the Christian religion.

The most outstanding feature in the recent history of Palestine has been the marked increase of European influence. The first German colony in Palestine was established in 1868 (p. 10), and

here are now seven of them, with about 1700 inhabitants. In 1878 the Jewish colonizing began, and at present 32 such colonies, with about 8000 inhab., exist. In Syria (Lebanon) the French influence has grown on a similar scale, mainly through the Jesuit mission in Beirût. The various railways opened since 1895 have also done much to promote the spirit of European culture. On the other hand the influence of the Sublime Porte has also substantially increased. Sultan ʿAbdu'l Ḥamîd II. (1876-1909) extended his sway over hitherto independent districts (such as the territory on the E. side of the Jordan, stretching to ʿAḳaba on the Red Sea) and did much to consolidate the often discordant factors of his realm. Thus (in 1901) he ordered the building of the Ḥejâz Railway (p. 143), which is of eminent military importance and assures the Turkish supremacy in this region. On July 24th, 1908, the Sultan granted a constitution to the Turkish Empire, and on Dec. 17th the first Turkish Parliament met in Constantinople.

On April 27th, 1909, ʿAbdu'l Ḥamîd II. was dethroned; he was succeeded by his brother, Muḥammed V. (b. 1844).

Chronological Table.

Up to the period of the Exile the dates given can be taken only as approximate.

B. C.	Kingdom of Judah.		Kingdom of Israel.
ca.1030-11	Saul.	ca.933-12	Jeroboam I. Shechem capital of Israel.
ca.1011-972	David.	912-11	Nadab, with the whole house of Jeroboam, slain by Baasha.
ca. 972-33	Solomon. Partition of the kingdom ca. 933.		
933-12	Rehoboam, son of Solomon, King of Judah. Contests with Israel.	911-888	Baasha. Benhadad I. of Damascus.
		888-87	Elah; slain with all his house by Zimri.
928	The Egyptian king Shishak (Sheshonk) plunders Jerusalem.	887-76	Omri and Tibni, rival kings of Israel. Samaria built.
917-15	Abijah. Wars with Jeroboam I.	876-55	Ahab; marries Jezebel, daughter of Ethbaal, King of Tyre. The Syrians besiege Samaria, and are defeated at Aphek.
915-875	Asa. League wi'h Damascus against Israel. Destruction of Ramah.		
875-51	Jehoshaphat fights against the Moabites, and allies himself with Ahab against the Syrians.	855-54	Ahaziah.
		854-43	Jehoram. Omri's dynasty ended by Jehu.
		843-16	Jehu. Becomes vassal of the Assyrians.
851-44	Jehoram.	816-800	Jehoahaz. The Syrians oppress Israel.
844	Ahaziah.	800-785	Joash recovers what the Syrians had taken.
843-37	Athaliah, mother of Ahaziah; she is slain by the priests.	785-45	Israel prospers under Jeroboam II.; the ancient frontiers restored.
837-798	Jehoash. He is assassinated.	745	Zechariah assassinated by Shallum, who is in his turn slain by Menahem.
798-?	Amaziah; defeats the Edomites; is slain by Joash. Jerusalem plundered.	745-36	Menahem; pays tribute to the Assyrians.
?	Uzziah; reconquers Elath.	736-35	Pekahiah.
ca. 740	Isaiah begins his career.	735-32	Pekah, allies himself with Rezin, King of Damascus, against Judah, and is slain by Hoshea.
?-735	Jotham; his kingdom prospers.		
735-20	Ahaz. He begs for aid from the Assyrians against Pekah and Rezin; pays tribute to Tiglath-Pileser at Damascus.	732-22	Hoshea; pays tribute to Shalmaneser IV.
		722	Fall of Jerusalem (in the spring).

720-692	Hezekiah. Is tributary to the Assyrians.
722	Sargon captures Samaria and deports some of the inhabitants to Assyria.
705	Hezekiah rebels against Sennacherib. Alliance with Egypt. Sennacherib invades Judah on his march against Egypt (701).
692-38	Manasseh.
638-37	Amon. Is murdered by conspirators.
637-7	Josiah, under the guidance of Jeremiah and Zephaniah, centralizes the worship of Yahweh. Josiah falls whilst fighting against the Egyptians at Megiddo. The kingdom dependent on Pharaoh-Necho, King of Egypt.
607	Jehoahaz, son of Josiah, dethroned by Pharaoh-Necho.
607-597	Eliakim, brother of Jehoahaz, made king by Necho under the name of Jehoiakim. Syria tributary to Egypt. After Necho's defeat at Carchemish Jehoiakim serves Nebuchadnezzar, but rebels after three years.
597	Jehoiachin. Nebuchadnezzar takes Jerusalem and carries the inhabitants away captives for the second time.
597-87	Zedekiah, uncle of Jehoiachin, relying on Pharaoh-Hophra, King of Egypt, rebels against Nebuchadnezzar.
587	Siege of Jerusalem; destruction of the Temple; the princes carried away captive to Babylon; others flee to Egypt. End of the kingdom of Judah.
587-72	Nebuchadnezzar besieges Tyre in vain.
562	Jehoiachin is released from prison by Evil-Merodach.
539	By permission of Cyrus, Zerubbabel and Joshua conduct some of the Jews back to Palestine.
520	Foundation of the Second Temple. Its erection obstructed by the Samaritans.
515	Completion of the Temple. Establishment of the ritual by the priests and Levites.
458	During the reign of Artaxerxes I. Longimanus Ezra brings back more Jews and Benjamites.
445	Nehemiah, cupbearer of Artaxerxes I., is appointed governor of Jerusalem, and fortifies the city. Erection of a temple on Mt. Gerizim. Samaritan worship.
431	Promulgation of the Book of the Law brought by Ezra.
344	Sidon destroyed by the Persian king Artaxerxes III. Ochus.
333	Alexander the Great conquers Syria after the battle of Issus.
332	Tyre captured and destroyed. The Jews submit to Alexander. Andromachus, and afterwards Memnon, governor of Palestine.
320	Ptolemy I. (Soter) takes possession of Syria and Palestine.
314	Antigonus wrests Palestine from him.
312	Beginning of the era of the Seleucidæ.

	Palestine.		Syria.
301	Ptolemy recovers Palestine in accordance with the treaty of partition after the battle of Ipsus.	312-280	Seleucus I. Nicator founds Antioch on the Orontes soon after obtaining possession of Syria.
301-204	Prosperous reigns of Ptolemy I., II., III., & IV. (Soter, Philadelphus, Euergetes, and Philopator).	280-261	Antiochus I. Soter unites Asia Minor and Syria, but loses Cappadocia, Pontus, Bithynia, and Pergamus.
264-248	Renewed contests between the Syrian and Egyptian empires for the possession of Palestine.	261-246	Antiochus II. Theos. A weak ruler.
		246-226	Seleucus II. Callinicus loses most of the towns in Asia Minor, and the Egyptians occupy the rest of his kingdom. Wages war against his brother Hierax; Gallic predatory hordes infest the country; intestine disorders. Unsuccessful war with the Parthians.
217	Antiochus III. tries to gain possession of Palestine. Is defeated at the battle of Raphia.	226-223	Seleucus III. Ceraunus.
202	Palestine captured by Antiochus III.	223-187	Antiochus III., the Great, instigated by the Ætolians and by Hannibal's advice, makes war against the Romans. He is defeated by M. Porcius Cato at Thermopylæ, and after a second defeat by L. Cornelius Scipio at Magnesia in Lydia he is obliged to give up the lands on this side of the Taurus.
200	Scopas, general of Ptolemy V. Epiphanes, recovers Palestine for Egypt.		
198	Antiochus III., in consequence of the battle of Paneas, recovers Palestine.		
175	Antiochus IV. begins to hellenize Judæa by force. Jason, brother of Onias, purchases the office of high-priest from Antiochus Epiphanes.	187-175	Seleucus IV. Philopator plunders the Temple at Jerusalem, and is slain by Heliodorus.
170-168	Plundering of the Temple. Antiochus endeavours to introduce the Greek religion.	175-164	Antiochus IV. Epiphanes undertakes four campaigns against Egypt, and plunders Jerusalem twice.
167	Revolt of the Asmonean Mattathias.		

	Palestine.
166	Judas Maccabæus, son of Mattathias, defeats the Syrian generals, Apollonius, Seron, and Gorgias.
165	Re-dedication of the Temple. Victorious campaigns of Judas in the adjoining countries.
163	Lysias defeats the Jews at Beth-Zachariah, but grants freedom of worship.
161	Judas defeats Nicanor at Beth-Horon; is afterwards defeated and slain in battle by Bacchides.
161-142	Jonathan Apphus, high-priest and meridarch.
142	Demetrius acknowledges the independence of Judæa.
142-135	Simon, brother of Judas, becomes hereditary high-priest and prince. Asmonean dynasty begins.
135-105	John Hyrcanus conquers Peræa and Samaria.
106-104	Aristobulus; conquers Ituræa.
104-78	Alexander Jannæus.
78-69	Alexandra.
69	Hyrcanus II.
69-63	Aristobulus II., afterwards carried to Rome. Gabinius divides the country into five provinces.
37-4	Herod, aided by the Romans, captures Jerusalem, and is appointed king by the Roman republic. Beginning of the Idumæan dynasty.
4	Partition of the kingdom. Birth of Christ (comp. p. lxxx).

	Syria.
164-162	Antiochus V. Eupator, under the guardianship of Lysias, concludes peace with Judas.
162-151	Demetrius I. Soter.
151-146	Alexander Balas.
146 et seq.	Demetrius II. (Nicator) and Tryphon.
139-128	Antiochus VII. Sidetes.
128-125	Demetrius II. Nicator
125	Seleucus V.
125-112	Antiochus VIII. Gryphus. Partition of the kingdom.
112-95	Antiochus IX. Cyzicenus.
95	Seleucus VI.
95-94	Antiochus X. Eusebes, King of Damascus.
94-83	Philip, son of Gryphus.
91-87	Demetrius Eucærus, at Damascus.
87-85	Antiochus XII. Dionysus.
85	Aretas, King of Arabia, at Damascus.
83-69	Tigranes of Armenia, master of Syria.
69-64	Antiochus XIII. Asiaticus, the last of the Seleucidæ.
64	Syria declared a Roman province.

A. D.	
6	Quirinius appointed legate of Syria; Coponius first procurator of Judæa, with headquarters at Cæsarea. Judas Gaulonites rebels.
18-36	Caiaphas, high-priest.
26	Pontius Pilate appointed governor.
28	Ministry of Christ. Crucified about 31.
36	Marullus succeeds Pilate.
44	Revolt of Theudas quelled by the procurator Cuspius Fadus.
48	Cumanus, procurator.
52	Felix, procurator of Judæa.
60	Porcius Festus, procurator.
64	Gessius Florus, procurator of Judæa, causes the outbreak of a rebellion.
67	Vespasian conquers Galilee.
70	Titus captures Jerusalem. Lucilius Bassus and Flavius Silva quell the insurrection in the rest of the country.
118	Tineius Rufus, governor of Palestine.
132	Insurrection of Bar Cochba (acknowledged as the Messiah by the Rabbi Akîba) is put down by Julius Severus.
135	Bar Cochba slain. Jerusalem converted into a heathen colony, under the name of Ælia Capitolina.
218-222	Antonius Heliogabalus of Emesa, Emperor of Rome.
244-249	Philip Arabs of the Ḥaurân, Emperor of Rome.
260-267	Odenathus, King of Palmyra.
272	Aurelian defeats Zenobia and destroys Palmyra.
323-336	Constantine the Great. Recognition of Christianity.
326	Pilgrimage of St. Helena to Jerusalem.
527-565	Justinian I.
570 or 571	Birth of Mohammed.
616	Chosroes II., King of Persia, conquers Syria and Palestine.
622-628	Heraclius, Emp. of Byzantium, reconquers these provinces.
622	Mohammed's flight (Hegĭra or Hijra) from Mecca to El-Medîna (16th July).
632	Death of Mohammed.
632-634	Abu Bekr, father-in-law of Mohammed, first Caliph. The general Khâlid conquers Boṣrâ in Syria.
634-644	ʿOmar, Caliph.
636 et seq.	Defeat of the Byzantines on the Yarmûḳ. Syria falls into the hands of the Arabs. Damascus, Jerusalem, and Antioch captured.
644-656	ʿOthmân, Caliph.
656-661	ʿAli, Caliph.
661-679	Muʿâwiya, the first Caliph of the family of the Omaiyades, makes Damascus his residence.
680-683	Yezîd I.

683-685	Merwân I.; he defeats the Keisites in the neighbourhood of Damascus.
685-705	ʿAbd el-Melik. Battles with ʿAbdallâh Ibn ez-Zubeir at Mecca (692) and with ʿAbd er-Raḥmân (704).
705-715	Welîd I.; the Arabian supremacy extended to Spain (711).
715-717	Suleimân defeats the Byzantines.
717-720	ʿOmar II.
720-724	Yezîd II.
724-743	Hishâm.
743-744	Welîd II.
744	Yezîd III.; revolt in Palestine. — Ibrâhîm, brother of Yezîd, reigns for a few months.
745	Merwân II. deprives Ibrâhîm of his authority. Continued disturbances in Syria.
750	Merwân defeated by the Abbasides at the battle of the Zâb. The central point of the kingdom removed to ʿIrâḳ (Baghdad).
780 (1)	Aḥmed Ibn Ṭûlûn, governor of Egypt, conquers Syria.
901 (2)	Rise of the turbulent sect of Carmathians.
934 (5)	Ikhshîd, founder of the dynasty of Ikhshidides, appointed governor of Syria and Egypt.
944-967	Seif ed-Dauleh, a Hamdanide, fights against the Greeks and the Ikhshidides at Aleppo.
969	The Fatimites conquer Egypt, and, after repeated attempts, the whole of Syria also. Continued struggles.
1070 (1)	Rise of the Seljuks, who gradually obtain possession of the whole of Syria, capturing Damascus about 1075, and Antioch about 1085.
1096	Beginning of the first Crusade; Godfrey de Bouillon, Baldwin, Bohemund, Raymond IV.
1098	The Crusaders capture Antioch.
1099	Baldwin declared prince of Edessa. Conquest of Jerusalem. Godfrey de Bouillon king; defeats the Egyptians at Ascalon.
1100-1118	Baldwin I., King of Jerusalem. The Franks capture Cæsarea, Tripoli, and Beirût.
1104-28	Togtekîn, Prince of Damascus, defeats the Franks.
1118-31	Baldwin II.; under him the Frank dominions reach their greatest extent.
1131-43	Fulke of Anjou, King of Jerusalem.
1143-62	Baldwin III.; conquers Acre in 1153.
1146	Nûreddîn, son of Zengi, ruler of N. Syria, captures Damascus (dynasty of the Atabekes); he takes Edessa and oppresses the Franks.
1147-49	Second Crusade, under Louis VII. of France and Conrad III. of Germany.

1148	The Franks endeavour to capture Damascus, of which Nûreddîn gains possession six years later.
1162-73	Amalrich, King of Jerusalem, undertakes a campaign against Egypt.
1171	Ṣalâḥ ed-Dîn (Saladin), the Aiyubide, puts an end to the dynasty of the Fatimites in Egypt.
1173-85	Baldwin IV., the Leper.
1180	Victory of the Franks at Ramleh.
1183	Saladin becomes master of the whole of Syria, except the Frank possessions.
1185-86	Baldwin V.
1186-87	Guy of Lusignan.
1187	Saladin gains a victory at Ḥaṭṭîn, and conquers nearly the whole of Palestine.
1189-92	Third Crusade, under Frederick Barbarossa, Richard Cœur-de-Lion, and Philip Augustus.
1193	Saladin cedes the seaboard from Jaffa to Acre to the Franks. Death of Saladin.
1228-29	Fifth Crusade. Frederick II. obtains Jerusalem, etc. from Kâmil, Sultan of Egypt.
1244	The Kharezmians, invited to aid the Egyptians, ravage Syria.
1259-60	The Mongols under Hûlagû conquer N. and Central Syria, and penetrate as far as the Egyptian frontier.
1260-77	Beybars, the Mameluke Sultan of Egypt, recaptures Damascus, and defeats the Franks (1265-1268).
1279-90	Ḳilâwûn, Sultan of Egypt.
1291	His son, Melik el-Ashraf, puts an end to the Frank rule in Palestine.
1400	Timurlenk (Tamerlane) conquers Syria.
1517	Selîm I. wrests Syria from the Mamelukes and incorporates it with the Turkish empire.
1598-1634	Fakhreddîn, emir of the Druses.
1799	Napoleon conquers Jaffa. Battle of Mt. Tabor. Retreat.
1832	Moḥammed ʿAli Pasha of Egypt; his adopted son Ibrâhîm conquers Syria, and the country is ceded to Egypt by Turkey at the peace of Kutahya in 1833.
1839	Turkey introduces reforms. Sultan ʿAbdu'l Mejîd issues the khatti-sherîf of Gulkhaneh.
1840	Intervention of the European powers. Syria re-conquered for the Porte, chiefly by the English fleet.
1847	An affray in the church of the Nativity at Bethlehem leads, after long negociations, to war with Russia (1853-56).
1860	The Druses rise against the Christians. French expedition in 1861.
1876-1909	Sultan ʿAbdu'l-Ḥamîd.
1908	Granting of a constitution.

VII. History of Art in Syria.

Pre-Israelitish Monuments. — The mountains of Syria abound in Caverns, and there is ample evidence to show that the aboriginal inhabitants of the country were troglodytes, or dwellers in caves. Remains of such dwellings have been discovered by the excavations at Gezer (p. 13) and are still to be found in the Ḥaurân (p. 155), and the caverns in the region of Beit Jibrîn (p. 117) belong to the same class. Many of the series of caverns clearly testify to the skilful use of tools of metal.

Although the use of copper in Syria dates back to an early age, Flint Implements were not discarded for a long time. Flint knives, axes, saws, and the like have been collected in great numbers wherever excavations have been carried on (Tell el-Ḥasî, p. 118; Gezer, p. 13; Taʿannak, p. 228; Tell el-Mutesellim, p. 228).

The country to the E. of the Jordan is particularly rich in Stone Monuments, including *Menhirs*, *Stone Circles*, *Cairns* (especially in E. Moab), and (most of all) *Dolmens*. All of these had some religious significance. Sacred stones were to be found in ancient times in every part of Syria. The dolmens were originally sacrificial tables, but some were also used as graves. The space inside the tombs is, however, so short that the bodies must have been buried in a bent position. Skeletons in this position have been discovered in the dolmens of the mountains of Sinai. Not all of these monuments, however, belong to the prehistoric era, for the use of sacred stones extended far into the historic period and is traceable in the Israelitish form of worship. The *Gilgal* of the Bible is nothing else than a stone circle, and the menhirs *(Mazzebôth)* are found at every sanctuary.

In a land so deficient in springs as Palestine it was also necessary to dig Cisterns and line them with masonry, or to hew them out of the solid rock (comp. Deut. vi. 11). These cisterns were often extended so as to form large reservoirs (p. 58). Many of them have their mouths closed with large stones. Pools were also constructed, in the form of large open tanks, in which spring or rain water was collected, while the water of the springs was conducted to the villages by means of Aqueducts.

Some of the Oil and Wine Presses which occur so frequently in Syria are also very ancient. These consist of square or circular holes in the rocks, ca. 3-4 ft. deep and up to 13 ft. long, with a hole at the bottom through which the wine or oil flowed into a vat. The Phœnician oil-presses are more carefully made than the Jewish. All these excavations must have required considerable experience in the use of the chisel, although the rock is not very hard.

The whole country is full of ancient Rock Tombs, but it is very difficult to ascertain the periods to which they respectively belong. A favourite practice was to excavate these chambers in the face of a

precipitous rock, with their entrances sometimes at an apparently inaccessible height from the ground.

Hebrew Architecture is entirely dependent on that of the Phœnicians, who in turn borrowed their types from Egyptian and Babylonian sources. David's palace and Solomon's temple were works of Phœnician architecture. A distinctive peculiarity of this architecture consisted in the fact that, instead of the column, as in Greece, the fundamental source of their style was the sculptured rock, of which the separate piers afterwards used were merely an imitation. Hence it is that, quite contrary to the principles of classical architecture, the plan of the structure is entirely subservient to its material. Hence also, probably, the use of enormous blocks of stone in building (comp. pp. 65, 66, 330). The surface of the blocks was either left rough ('rusticated'), or slightly hewn, or completely planed. The stones, though fitted together without mortar, are jointed with marvellous accuracy. It is doubtful whether the builders of the most ancient period were acquainted with drafting, such as generally appears *(e.g.)* in the buildings of Herod. The drafting is formed by slightly sinking the face of the stone round its outer margin to a width of $^1/_2$-$1^1/_2$ inch.

An important feature in the art of the Hebrews and the Phœnicians is their **Tombs**, which were not merely hollowed out of the earth but were preferably hewn in a cliff. Where no such slopes were available, a shaft was sunk in the rock and the tomb excavated in the side of the shaft, in which a staircase descended.

These tombs are classified as follows: — (1). *Sunken Tombs*, hollowed in the rock like modern graves, and then closed with a slab of stone. — (2). *Shaft Tombs* (Heb. *kôkîm*), consisting of openings 5-6 ft. long and $1^1/_2$ ft. square, usually hewn horizontally in the rock, into which the body was pushed. — (3). *Shelf Tombs*, shelves or benches for the reception of the dead, about 2 ft. from the ground; sometimes these were hewn out of the rock, generally with vaulted roofs. — (4). *Niche Tombs*, hewn laterally in the face of the rock, about $2^1/_2$ ft. from the ground, of the length of the body, and about $1^1/_2$ ft. square. Strictly speaking, this variety is a combination of Nos. 1 and 3, the sunken tomb being hollowed out in the shelf hewn in the rock.

The *Tomb Chambers* are of three kinds: — (1). Single chambers which are open and have one sunken tomb in the floor. — (2). Single chambers but containing several graves of different varieties (especially shelf-tombs and shaft-tombs). — (3). The third kind consists of aggregates of chambers, and often has a handsome portal and a vestibule. The architectural decorations consist chiefly of wreaths of flowers, and the Egyptian hollow-moulded cornice frequently recurs. Græco-Roman influence is shown by the use of Ionic and Corinthian capitals. Egyptian influence is also apparent in the case of the pyramids which sometimes surmount monumental tombs.

— For the rock-tombs of the Phœnicians, comp. p. 277. The custom of engraving inscriptions on stone was not common among the ancient Hebrews and Phœnicians.

In the domain of the **Artistic Handicrafts** the Phœnicians and the Israelites must be treated together. The earliest pre-Israelitish products of the Ceramic Art are distinguished by their rough ornamentation, executed with the graver, and by their somewhat unwieldy shape, which swells out at the bottom. The Phœnician influence brings more elegant forms and painted decoration, the motives of which are generally of Babylonian origin (such as the Tree of Life, bulls, lions, gazelles, birds, and so forth). Occidental influences, reaching the East by way of Cyprus, are also evident at a very early period. — Gem Cutting, owing to the social and legal importance of the seal, attained a high degree of excellence in the ancient Orient. The great masters were the Babylonians, under whose influence the art was practised throughout the whole of Hither Asia. The most eminent example of this art is the Seal of Shemaya, a minister of Jeroboam II. (p. lxxviii), found in Tell el-Mutesellim (p. 228), the finest Israelitish seal that we possess. The motives in the ornamentation of seals are generally the same as those employed in the decoration of ceramic ware.

Greek Art. How far Greek art was influenced by that of the Nearer East cannot yet be definitely settled. On the other hand the Syrians certainly seem to have received from Greece the more elaborate forms of sculpture and decoration, although the Syrian limestone was inferior to the Greek marble as material for the finer kinds of workmanship. Numerous though the monuments of the period of the Diadochi must have been, hardly one of them is now extant in Syria, but those of the **Roman Period** are still abundant. The Romans extended their military roads even to the most remote districts, and the milestones of some of them are still in existence. It was with a view to ingratiate himself with the Romans that Herod caused sumptuous edifices in the Roman style to be erected in various towns. After the destruction of Jerusalem the Roman colonization was actively extended, and new towns sprang up under the auspices of the governors, or at the expense of the emperors, particularly of Trajan. The characteristic feature of these towns was that they were intersected by a colonnade leading from a triple gate. At the point where the colonnade was crossed by another of smaller size, stood a *Tetrapylon*. On each side of the chief colonnade lay the temples, baths, theatres, and naumachiæ. Those relics which have been preserved date from the later Roman period, that is from the 2nd century downwards, when a falling-off from the severe and dignified taste of the classical period is manifested in superabundant decoration, in the niches surmounted by broken pediments, and in the absence of harmony of design. Palmyra (pp. 344 et seq.), Baʿalbek (p. 324), Jerash (p. 139), and Petra (p. 179) afford examples of

this style. The numerous small temples (perhaps tombs), relics of which are scattered throughout Lebanon, date from the same period, though all turned towards the W. in the Greek fashion, and are generally 'in antis', with Ionic capitals; the stylobate has a cornice running round it, and the cella is entered from its raised W. end by a door leading through the stylobate. — A peculiar style of architecture is seen in the *Synagogues* erected in Galilee during the 3rd-6th centuries. They are quadrangular in form, and the interior is frequently divided into five aisles by means of four rows of massive columns. These columns bore an architrave of stone, the roof was of wood, and the ornamentation, especially that of the cornices, was extremely rich. It is remarkable that figures of animals were frequently carved on the synagogues.

Christian Architecture. — Towards the close of the third century it became customary to employ vaulted domes to cover large spaces, and the important invention of uniting the dome with the quadrangular substructions by means of 'pendentives' or brackets was next adopted. At the same time simple basilicas supported by rectangular piers, and afterwards by columns, were also frequently erected. The northern group of the buildings of that period, between Ḥamâ and Aleppo, is especially interesting. Columnar basilicas and dome-covered structures occur here also, but basilicas borne by piers are rare. The façade consists of an open colonnade; the apse is generally round internally and quadrangular externally; and numerous windows, and as a rule side-doors also, are inserted in the aisles and upper part of the nave. The capitals of the columns sometimes approach the acanthus type, but are occasionally in the shape of a calyx which has been developed by the native architects after a fashion of their own. The apses, as well as the windows and portals, are adorned with decorated string-courses terminating in knots resembling volutes. The ornamentation of the friezes consists of foliage, fruit, grapes, and the acanthus; but vases, peacocks, and other objects also occur, while crosses are invariably introduced. — In the chief towns of Palestine, and particularly in places of religious resort, the Greek emperors after the time of Constantine the Great erected a number of spacious Basilicas. The Empress Helena enjoys a high reputation as a builder. To her (or else to Solomon) every considerable building of unknown origin is ascribed. The ancient basilica of Bethlehem (p. 102) has been preserved, but of the earliest constructions of the church of the Holy Sepulchre few relics now exist. The Aḳṣâ affords an example of an ancient basilica which the Arabs have restored in the original style and converted into a mosque.

The **Arabs** at first employed Greek architects and builders: hence the strong resemblance of their edifices to those of the Christians. The rotunda of the church of the Sepulchre served as the model for that of the mosque of ʿOmar (eṣ-Ṣakhra). Like the Byzantines, the Arabs were in the habit of covering their walls and domes

with mosaic. While the Arabs in their architectural works chiefly followed the style which already existed in Syria, they nevertheless developed various forms peculiar to themselves. At a later period taste degenerated. They began capriciously to give their domes a bulbous form, and to cover their vaulting internally with a superficial structure of miniature arcading, reminding the spectator of a honeycomb. This is the so-called 'stalactite vaulting', in which the impression of solidity properly conveyed by a vaulted structure is entirely neutralized. The Arabs also frequently stilted the sides of the round arch above the capitals of the supporting pillars, and at an early period (as early as the 9th cent. in Egypt) they also began to use the pointed arch and the horseshoe arch, the latter being exclusively an invention of their own. The great fault of Arabian architecture is its want of organic coherence; the minds of the architects were entirely devoted to ornamentation and other details; and hence the unsatisfactory impression produced by these edifices, notwithstanding all their wealth of arabesques. One often observes, for example, ancient columns with beautiful capitals placed immediately beside modern Arabian columns or clumsy piers. The coloured arabesques, the idea of which was probably borrowed from woven tapestries, are often very cleverly designed, but they soon weary the eye of the beholder.

Syria cannot boast of many original buildings in the Arabian style, the reason being that the Arabs here found abundance of ancient edifices which they could easily adapt for their own purposes. Taking advantage of the wonderfully substantial foundations of antiquity, and using either ancient materials or inferior ones of their own, they erected on these foundations their town-walls, their towers, and their castles, all of which speedily again fell into decay. They supposed that additional strength was imparted to their walls by building fragments of columns into them; and they often endeavoured to produce the appearance of such a construction artificially. This was also done by the Crusaders.

Many buildings of the **Mediæval Period** are still extant. In the case of many of the Castles of Syria it is difficult to determine whether they were erected by the Saracens or by the Crusaders; but they may be distinguished from each other by the fact that diagonal or sometimes almost horizontal lines generally appear on the face of the blocks used by the Crusaders. — The *Churches* erected by Europeans on the soil of the Holy Land, however, are easily distinguishable from the Arabian buildings. These churches are of two classes. The first embraces all the churches built by the Franks between 1099 and 1187. These are all in one style. They possess a nave and aisles of equal length, a transept, and three apses adjoining each other. The vaulting is smooth and without a trace of groining, and rests on simply constructed piers. Above the intersection of the nave and the transept rises a dome, springing from

pendentives. The rest of the building is covered with a flat roof. The buttresses project but slightly beyond the outside walls, and pointed arches are universal. — The second class of these churches embraces those of the 13th century. They all lie on the sea-coast, and closely resemble French churches of the same period, but have flat roofs. The pointed arch, which prevails in these buildings, is not the early Moslem arch, but that which was afterwards perfected by western architects, so that this European architecture may fitly be termed an early development of the 'Gothic' style on Arabian soil.

The inexperienced traveller is warned against purchasing **Antiquities**, as numerous imitations are largely manufactured in Syria and Egypt. Old Hebrew Coins (*Shekels;* very seldom genuine) are particularly valuable; and next to them Phœnician coins and gems, Græco-Roman coins of various towns, and Arabian coins of very various periods. The tombs often contain tear-vases, small statues and reliefs, and (on the Phœnician coast) scarabæi, etc. In the case of such antiquities being offered for sale, enquiry should always be made as to the place where they were found. Inscriptions are found in Syria bearing the following characters. — (1) Phœnician, ancient Hebrew, and Samaritan; (2) Aramaic ('Nabatæan' in the Ḥaurân and neighbouring districts, 'Palmyrene' in or near Palmyra); (3) Greek (very numerous); (4) Latin; (5) Arabic, which in the earlier periods (Cufic) more nearly approaches the Aramaic character, but in latter times often became very involved; (6) Mediæval Frank writing.

VIII. Works on Palestine and Syria.

The literature of Palestine is enormous: we give here merely a few important works (mainly in English). Professional scholars may be referred to *R. Röhricht's* Bibliotheca Geographica Palæstinæ (Berlin, 1890) and *P. Thomsen's* Systematische Bibliographie der Palästina-Literatur (2 vols., 1895-1904 and 1904-9; Leipzig, 1908 & 1911). The chief agents in the exploration of Palestine are the *Palestine Exploration Fund* (at work since 1867), the German Palestine Exploration Society (*Deutscher Verein zur Erforschung Palästinas;* since 1878), the German Oriental Society *(Deutsche Orient-Gesellschaft)*, and the *Russian Palestine Society*. It is scarcely necessary to remark that the traveller is assumed to have his Bible with him.

Periodical Publications.

Quarterly Statements of the Palestine Exploration Fund (London).
Zeitschrift des Deutschen Palästina-Vereins (J. C. Hinrichs, Leipzig).
Palästina-Jahrbuch of the German Archæological Institute at Jerusalem (p. 23). *Revue Biblique* (Ecole Pratique d'Etudes Bibliques, Jerusalem; see p. 23).

Geography.

The Survey of Western Palestine, 9 vols., London, 1884 (3 vols. Memoirs; 1 vol. Name List; 1 vol. Special Papers; 1 vol. Jerusalem; 1 vol. Fauna and Flora; 1 vol. Geology; 1 vol. Index). — *The Survey of Eastern Palestine*, 2 vols., London, 1889 (3*l*. 3*s*.). — These works, published for the Palestine Exploration Fund, are the foundation of all modern exploration in Palestine. The first is now out of print.

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Conder, Palestine (with maps; résumé of 'Survey' volumes, see p. c). London, 1889. — Tent Work in Palestine. London, 1889 (6*s*.). — Heth and Moab. London, 1889.

Cuinet, Syrie, Liban et Palestine, géographie administrative, statistique, descriptive et raisonnée. Paris, 1896-1900 (20 fr.).

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Palestine Pilgrims' Text Society's Library (translation of the writings of mediæval pilgrims), 13 vols., London, P.E.F.

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Ellsworth Huntington, Palestine and its Transformation. London, 1911 (illus.; 8*s*. 6*d*.).

A. W. Cooke, Palestine in Geography and History. London, 1901 (2 vols.).

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C. F. Kent, Biblical Geography and History. London, 1911 (6*s*.).

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Buhl, Geographie des alten Palästina. Freiburg, 1896 (6 *M* 60 pf.).

Neubauer, La géographie du Talmud. Paris, 1868 (15 fr.).

Guy Le Strange, Palestine under the Moslems. London, 1890 (16*s*.).

A. Henderson, Palestine, its Historical Geography. Second edit., Edinburgh, 1893.

Maps.

Palestine Exploration Fund (London): Map of Western Palestine, in 26 sheets, from surveys conducted in 1872-1877 (scale 1:63,360 or 1 inch to the mile), London, 1880 (3*l*. 3*s*.; single sheet 2*s*. 6*d*.). — Map of Palestine, with modern names only, in 20 sheets (scale 1:168,960 or 3/8 inch to the mile; out of print). — Same Map, in 12 sheets (out of print). — Old and New Testament Map of Palestine, in 20 sheets (1:168,960; 1*l*. 10*s*.). — Same Map, in 12 sheets (17*s*. 6*d*.). — Map of Western Palestine, showing Water Basins in colour, in 6 sheets (out of print). — The Sections of the Country north and south, and east and west, on two sheets (Western Palestine only; 2*s*.). — Plan of Jerusalem (reduced from the Ordnance Survey Plan), with separate list of references (1*s*. 6*d*.).

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ʿAmwâs, see p. 16; Antioch, p. 389; Baʿalbek, p. 325; Babylonia, p. 418; Baghdad, p. 429; Beit Jibrîn (Mareshah), p. 117; Bethany, p. 126; Bethlehem, pp. 101, 103; Climate, p. xlix; Cyprus, p. 394; The Dead Sea, p. 133; Gaza, p. 120; Gezer, p. 14; The Ḥaurân, p. 155; El-Islâm and the Koran, p. lxix; Jerash (Gerasa), p. 139; Jerusalem, pp. 32, 51; Language, p. xlvi; Mâdebâ, p. 152; Palmyra, p. 345; Petra, p. 175; Phœnicia, p. 270; The Samaritans, p. 221; The Peninsula of Sinai, p. 188; Tell el-Ḥasî (Lachish), p. 118.

1. Approaches to Palestine.

The handbooks of the various steamship companies (see below) give full information as to the steamer-routes from England and the various Mediterranean ports. Particulars as to the overland routes (see below) from England to the Mediterranean will be found in *Bradshaw's Continental Railway Guide* (3*s*. 6*d*.). The Peninsular and Oriental Co. (see below) issues tickets for the sea-journey out and return overland, or *vice versâ*. Travellers from the United States may sail direct from New York to Gibraltar, Naples, or Genoa (weekly; fares $ 80-175). — Meals are included in the fare, consisting of breakfast (tea or coffee), luncheon (11-12 a.m.), and dinner (6-7 p.m.; on the French and Italian steamers wine is generally included). The Steward's Fee, which the passenger pays at the end of the voyage, amounts to 1-1½ fr. per day, but more is expected if unusual trouble has been given. — Return or Circular Tickets, issued at a reduced rate by some of the steamship companies are not to be recommended, as connections are not always certain on the Syrian lines, especially at Jaffa, owing to the difficulties of landing (comp. p. 6). Reduced Family Tickets, for three or more persons, are also issued.

Sea-routes and ports in the Mediterranean, see *Baedeker's Mediterranean*.

Palestine and Syria are generally reached from England viâ Egypt, either direct by steamer, or overland to the Mediterranean and thence by one of the numerous mail steamship-lines to Alexandria or Port Said, from which ports connecting lines ply to the Syrian coast (Jaffa, Beirût, etc.). From Alexandria express trains run to (3-3½ hrs.) Cairo, and thence to (ca. 4¼ hrs.) Port Said.

From Europe to Alexandria and Port Said.

a. Steamship Lines from England direct.

1. *Peninsular and Oriental Co.* (office, 122 Leadenhall St., E.C.). From Tilbury Dock (mail steamers) or Royal Albert Dock (intermediate steamers) every Frid. to Port Said in 12 days, viâ Gibraltar and Marseilles or Malta (fares 1st cl. 19*l*. or 17*l*., 2nd cl. 13*l*. or 11*l*.; from Marseilles 13*l*. or 12*l*., 9*l*. or 8*l*.).

2. *Orient Line* (28 Cockspur St., S.W., and 5 Fenchurch Ave., E.C.). From Tilbury Dock every second Frid. to Port Said viâ Gibraltar, Toulon, Naples, and Taranto (fares 1st cl. 19*l*., 2nd cl. 13*l*.; from Naples 9*l*., 7*l*.).

3. *North German Lloyd* (*Norddeutscher Lloyd*; 26 Cockspur St., S.W.). From Southampton ca. thrice monthly to Port Said viâ Genoa and Naples (fares 1st cl. 21*l*., 2nd cl. 14*l*.; from Genoa 346 fr., 247 fr.; from Naples 296 fr, 223 fr.).

4. *Bibby Line* (10 Mincing Lane, London, E.C., and 26 Chapel St., Liverpool). From Liverpool every fortnight to Port Said (and India) viâ Marseilles (fare 1st cl. 17*l*., from Marseilles 12*l*.).

b. From Mediterranean Ports and Constantinople.

Overland Routes from London. *Marseilles* is reached from London viâ Calais and Paris in 22½ hrs. by ordinary express (fares 1st cl. 6*l*. 15*s*. 2*d*., 2nd cl. 4*l*. 12*s*. 11*d*.) or in 20¼ hrs. by the 'P. & O. Marseilles Express' (on Thurs. only) or by the 'Calais-Mediterranean Express' (daily in winter; higher fares by these two). — *Genoa* is 25 hrs. and *Naples* 45 hrs. from London viâ Calais or Boulogne, Paris, and Turin (to Genoa, 7*l*. 4*s*. 8*d*.,

4*l.* 19*s.* 11*d.*; to Naples 8*l.* 18*s.* 2*d.*, 6*l.* 1*s.*). — *Venice* is 32½ hrs. from London viâ Paris and the Simplon (7*l.* 14*s.* 8*d.*, 5*l.* 7*s.*). — *Brindisi* is reached viâ Boulogne and Paris in 55 hrs. (9*l.* 6*s.* 7*d.*, 6*l.* 6*s.* 9*d.*) or in 45 hrs. by the 'P. & O. Brindisi Express' (on Frid. only; 9*l.* 10*s.* 2*d.*). — *Trieste* is 38 hrs. from London viâ Flushing and Cologne (7*l.* 19*s.* 8*d.*, 5*l.* 1*s.* 2*d.*). — *Constantinople* may be reached in ca. 70 hrs. viâ Boulogne and Paris and thence by 'Orient Express' (1st cl. only, ca. 20*l.*), or viâ Dover and Ostend and thence by 'Ostend-Vienna Express' (1st cl. only, ca. 18*l.*), or in ca. 80 hrs. by ordinary express viâ Boulogne and Vienna (1st cl. ca. 14*l.*, 2nd cl. ca. 9*l.*).

From Marseilles by '*P. & O.*' or *Bibby Lines* (see p. 1) to Port Said, or by *North German Lloyd* weekly to Alexandria direct or viâ Bizerta (Tunis) in 5 days (fares 346 fr., 198 fr.). Also by vessels of the *Messageries Maritimes* (offices, 3 Place Sadi-Carnot, Marseilles) every Thurs. to Alexandria and Port Said (fares to either port 350 fr., 250 fr.), and thence to Beirût, calling at Jaffa in alternate weeks. The fortnightly Asiatic and African liners of the *Messageries Maritimes* (direct), *German East African Line* (viâ Naples), and *Rotterdamsche Lloyd* (direct) are also available for the voyage from Marseilles to Port Said.

From Genoa by the *Società Nazionale di Servizi Marittimi* (London office, 8 Leadenhall St., E.C.) every Mon. viâ Naples and Messina to Alexandria (314 fr. 20 c., 213 fr. 45 c.; from Naples 252 fr. 25, 172 fr. 75 c.) and Beirût; also monthly to Port Said viâ Naples. Steamers of the *North German Lloyd* to Port Said, see p. 1; also fortnightly viâ Naples and Corfu to Alexandria (fares from 346 or 198 fr.; from Naples 296 or 173 fr.). The Dutch *Nederland Line* steamers (from Amsterdam to Port Said viâ Southampton) call fortnightly at Genoa.

From Naples to Alexandria and Port Said by the *North German Lloyd* (see above and p. 1), the *German East African Line* (see above), and the *Società Nazionale* (see above); to Port Said also by the *Orient Line* (see p. 1).

From Venice by the *Società Nazionale* twice monthly viâ Brindisi to Alexandria (280 fr. 95 c., 191 fr. 30 c.; from Brindisi 198 fr. 25 c., 134 fr. 15 c.) and Port Said, going on to Jaffa and Beirût.

From Brindisi by '*P. & O.*' steamer (see p. 1) every Sun. midnight, in connection with the 'P. & O.' express. Fares (1st class only) from Brindisi to Port Said 9*l.*, from London (incl. railway and sleeping-car) 22*l.* 10*s.* 2*d.* The return-trains from Brindisi await the arrival of the steamer from Port Said. — To Alexandria by *Austrian Lloyd* (see below) twice weekly and to Alexandria and Port Said by the *Società Nazionale* twice monthly (see above).

From Trieste weekly in 5 days to Alexandria viâ Brindisi by *Austrian Lloyd* steamer (250 fr., 175 fr.; from Brindisi 200 fr., 135 fr.), going on thence viâ Port Said, Jaffa, Ḥaifâ, Beirût, etc. Or by 'accelerated line' of the same company also weekly to Alexandria in 3 days (360 fr., 250 fr.; from Brindisi 300 fr., 200 fr.).

From Constantinople by the *Messageries Maritimes* (see above)

every fortnight to Smyrna and Beirût (fares 205 fr., 140 fr.), connecting there with steamers to Jaffa (fares from Beirût 30 fr., 25 fr.), Port Said (65 fr., 55 fr.), Alexandria (110 fr., 85 fr.), and Marseilles. From Constantinople to Alexandria, viâ Smyrna and the Piræus, weekly steamers of the *Compagnie Russe de Navigation à Vapeur* (200 fr., 140 fr.), the *Khedivial Mail Steamship and Graving Co.* (£ E 8, £ E 5), and the *Roumanian State Maritime Service* (240 fr., 135 fr.); in Alexandria the two first-mentioned lines make connection for Jaffa, Ḥaifâ, Beirût, Tripoli, etc. Also fortnightly steamers of the *Comp. Russe* to Alexandria, calling at all the chief Palestine ports.

Subjoined are a few details concerning the above-mentioned European and Egyptian ports. In Alexandria, Marseilles, and Trieste the steamers lie to at the piers, and this is also sometimes the case in Constantinople. At the Italian ports, and generally at Port Said, the passengers are taken out to the steamers by small boats. The fare for this is 1-1½ fr., including luggage, but a bargain should be struck beforehand. Order is said to be often very badly maintained.

Brindisi (*Grand-Hôtel International*, at the harbour. first-class, R. 5-10, D. 6 fr.; *Albergo d'Europa*, *Alb. Centrale*, both in the Corso Garibaldi) is now a town of 22,000 inhab. and has resumed its old importance as a starting-point for travellers to the Orient. Comp. *Baedeker's Southern Italy.*

Genoa (*Grand-Hôtel Miramare*, above the main rail. station, first class; *Grand-Hôtel de Gênes*, Piazza Deferrari; *Hôtel-Pension Bristol*, Via Venti Settembre; *Eden Palace*, at the Acquasola Park; *Savoy*, near the main rail. station, at all these R. from 5 or 6, D. 6 or 7 fr.; *Grand-Hôtel Isotta*, Via Roma 7) contains 163,200 inhab. and is the chief seaport of Italy. Visitors should see the palaces in the *Via Balbi*, *Via Cairoli*, and *Via Garibaldi.* They should also ascend to the *Castellaccio* (*View; cable-tramway). Comp. *Baedeker's Northern Italy.*

Marseilles (*Regina Hotel*, Place Sadi-Carnot; *Grand-Hôtel du Louvre et de la Paix*, *Grand-Hôtel Noailles et Métropole*, *Grand-Hôtel*, these three in the Rue Noailles; *Bristol*, Rue Cannebière, all of the first class; *Hôtel du Petit-Louvre; Hôt. de Genève; Hôtel de Russie et d'Angleterre*, near the station), with 517,500 inhab., is the second city and chief seaport of France. *La Cannebière*, beginning at the *Vieux Port*, and its prolongation, the *Rue Noailles*, have long been the chief pride of Marseilles. The best survey of the city is obtained from the church of *Notre Dame de la Garde*, to the S. of the Vieux Port (cable-tramway). Comp. *Baedeker's Southern France.*

Naples (*Bertolini's Palace Hotel*, high up in the Parco Grifeo; *Excelsior*, by the sea, both of the highest class; *Grand-Hôtel*, by the sea; *Hôtel Bristol*, *Parker's Hotel*, *Grand Eden Hotel*, *Macpherson's Hôt. Britannique*, these four high up in the Corso Vittorio Emanuele; *Grand-Hôtel Santa Lucia; Grand-Hôtel du Vésuve; Grand-Hôtel Victoria; Hôtel Royal des Etrangers; Grand-Hôtel de Londres*, all these also first-class), with more than 600,000 inhab., is the most populous city in Italy after Milan. The beauty of the Bay of Naples is celebrated. The tourist should not fail to walk in the grounds of the *Villa Nazionale*, to drive along the *Via Tasso* and the *Strada Nuova di Posilipo*, and to see the famous sculptures and Pompeian wall-paintings in the *Museo Nazionale.* The finest view is obtained from *San Martino* (cable-tramway). For details and for the excursions to *Pompeii*, *Sorrento*, *Capri*, and other points, see *Baedeker's Southern Italy.*

Venice (*Hôtel Royal-Danieli*, *Hôt. de l'Europe*, *Grand-Hôtel*, *Britannia*, these four first-class; *Grand-Hôtel d'Italie; Canal Hôtel et Monaco; Regina*), a city of 148,500 inhab., was down to 1797 the capital of a powerful republic of the same name. The station is at the N.W. end of the Canal Grande; gondola hence to the *Piazzetta*, near which most of the hotels lie, 1 fr., with two rowers 2 fr. The chief sights are the *Piazza*, *Campanile*

(*View), and *Church of San Marco*, the *Doges' Palace*, and the *Canal Grande*. Comp. *Baedeker's Northern Italy*.

Trieste (*Excelsior Palace Hotel*, Riva del Mandracchio, R. from 4 *K*; *Hôtel de la Ville*, *Hôtel Volpich all'Aquila Nera*, both near the harbour; *Toniato*) is the chief seaport of Austria, with 229,500 inhabitants. The S. Railway Station (Süd-Bahnhof; restaurant) lies on the N. side of the town, to the E. of the piers of the Austrian Lloyd; the State Railway Station (Staats-Bahnhof) is on the S. side (cab 1 *K* 60 *h*, at night 2 *K*). Pleasant excursions to the château of *Miramar* (1/2 day), or to *Opčina* (2 hrs.; electric incline). Comp. *Baedeker's Austria-Hungary*.

Constantinople (*Tokatlian*, Grande Rue de Péra 180, with restaurant and café, R. from 6 1/2, D. 5 1/2, pens. from 15 fr.; *Pera Palace Hotel*, near the public garden of the Petits-Champs, R. from 10, D. 6 1/2, pens. from 20 3/4 fr.; *Bristol*, *Hôtel de Londres*, *Berliner Hof*, *Continental*, all four by the garden of the Petits-Champs, R. from 4, 5, or 6 fr., D. 5, pens. from 12, 12 1/2, 14, or 15 fr.; *Hôtel Kroecker*, Rue Kabristan 36, R. from 4 fr.), the capital of Turkey, is a city of about 1,125,000 inhabitants. It includes the seaport of *Galata* and the European suburb of *Pera*, on the E. side of the Golden Horn; *Stambul*, to the W. of the Golden Horn; and *Scutari*, on the coast of Asia. The hotels are all in Pera, 1 1/2 M. from the station (carr. 4 1/2-5 fr.) and 1 M. from the landing-place of the steamers (disembarkation 2, carr. 2 1/4 fr.). — Passing visitors should ascend the *Tower of Galata*, drive across the *New Bridge* to the *Mosque of the Hagia Sophia* in Stambul, visit the *Museum*, walk through the *Great Bazaar* (with dragoman), and take a steamer-trip on the *Bosphorus*. Comp. *Baedeker's Mediterranean*.

Alexandria (*Savoy Palace Hotel; Metropole; Excelsior; Grand-Hôtel; Windsor; Canal de Suez*), a city of 377,000 inhab., is the chief seaport of Egypt, but offers little of interest to the stranger. Representatives of the hotels and of the chief tourist-agencies meet travellers on the steamer and relieve them of all trouble in passing to the station or to a hotel for a fee of 20-25 pi. (5 1/4-6 1/2 fr.; passport, see p. xxiii). — From the *Place Méhémet-Ali*, the centre of the European quarter, we drive to *Pompey's Pillar*, 88 ft. high, the dominant feature of Alexandria, dating from the 4th cent. A.D. Not far off are the *Egyptian Catacombs of Kôm esh-Shukâfa*, probably of the 2nd cent. A.D. (adm. 5 pi.). The *Museum of Graeco-Roman Antiquities* (mainly objects found in and near Alexandria) is also well worth a visit (open 9-12 & 3-5.30; adm. 2 pi.; closed on Thurs.).

Port Said (*Eastern Exchange Hotel; Savoy Hotel; Hôtel Continental;* passengers landed in boats, ca. 1 fr.), the flourishing town at the N. end of the Suez Canal, contains 50,000 inhabitants. At the harbour is a lighthouse, 175 ft. high, and on the W. mole is a colossal statue, by E. Frémiet, of *Ferdinand de Lesseps* (1805-94), the builder of the Suez Canal.

Cairo (*Shepheard's Hotel*, *Savoy*, *Semiramis*, all of the highest class; *Continental*, *Hôt. d'Angleterre*, *Hôt. National*, all these also first-class; *New Khedivial Hotel; Eden Palace;* cabs and omnibuses in waiting on the arrival at the main station in the N.W. part of the town), with ca. 655,000 inhab., is the largest city in the Arab world. The older quarters present an extraordinarily varied scene of a genuine Oriental character. Hurried visitors should drive (carr. 10 pi. per hr.) to the *Citadel* (visit to the *Mosques* of *Sultân Hasan* and *Mohammed 'Ali*), then back viâ the *Tombs of the Mamelukes* (1/2 day); or through the *Muski*, the main thoroughfare of the Oriental quarter, to the *Bazaars*, visiting the *Mosques* of *El-Azhar* and *El-Muaiyad*, and to the *Tombs of the Caliphs* (1/2 day). The mosques are all open about noon except on Friday. In the W. part of the town, near the Nile, is the *Egyptian Museum* (open 8.30-1 or 9-4.30; adm. 1, in winter 5 pi.; closed on Frid.). Beyond the river are the famous *Pyramids of Gîzeh* (1/2 day; electric tramway in ca. 1 1/4 hr., fare 4 or 2 pi.). Comp. *Baedeker's Egypt*.

I. JERUSALEM AND ITS ENVIRONS.

2. Jaffa.

Arrival. The steamer casts anchor outside the rock-girt harbour. The hotels (see below) and the tourist-offices (p. 7) send small boats to the ship, and the traveller should use these, rejecting the offers of all other boatmen, porters, and dragomans. The charge is 6-7 fr. a head, incl. luggage (upon which a sharp eye should be kept) and the drive to the hotel. In rough weather, the disembarkation is difficult, and as much as 20 fr. is then sometimes demanded from each person. If the wind blows very strongly from the W., landing is impracticable, and passengers must go on to Ḥaifâ (p. 229) or Beirût (p. 279). — *Passport* and *Customs Duties*, see pp. xxiii, xxiv. The boats land in front of the *Custom House*, which lies at the S. corner of the harbour. The various **Steamboat Offices** (Egyptian, Russian, Austrian, French, Italian) stand on the quay to the N. — The **Railway Station** (*Gare;* Pl. B, 1), in the N.E. part of the town, is about 1½ M. from the harbour and ½ M. from the German Colony. Travellers should beware of pickpockets, especially near the harbour.

Hotels (comp. p. xvi; bargaining advisable; previous notice desirable during the height of the travelling-season). — Hardegg's Jerusalem Hotel (Pl. a, B 1; German landlord), in the German Colony; Hôtel du Parc (Pl. b, B 1; landlords, *Hall Brothers*), adjoining the preceding; pension at these 12½ fr., for a prolonged stay 10 fr., after the season 8 fr. (wine extra). Hotel Kaminitz (Pl. c; B, 1), Rue Boustrous (p. 10); Frank's Hotel (Pl. d, B 1; German landlord), in the German Colony, with restaurant.

Tourist Offices. *Thos. Cook & Son* (Pl. 1; B, 1); *Clark*, in the Hôtel du Parc (p. 6); *Dr. Immanuel Benzinger*, in Frank's Hotel (p. 6); *Hamburg-American Line*, *Agence Lubin*, both at the harbour.

Horses and Carriages (best obtained through the hotels or tourist-offices). Saddle-horse, 1 fr. per hr. Carriage from or to the railway station, 1 fr.; per drive, 1 beshlik (3½ pi.); ½ day 10, whole day 20 fr.; to Jerusalem, see p. 15; to Gaza, see p. 122; to Ḥaifâ, see pp. 230 and 235.

Post Offices. *Turkish* (Pl. 29; B, 1), Rue Boustrous (p. 10); *International Telegraph*, in the Post Office. The foreign post-offices are all on the quay: *Austro-Hungarian* (Pl. 32; A, 1), *German* (Pl. 31; A, 1), and *Russian* (Pl. 33; A, 2) to the S.W., *French* (Pl. 30; A, 1) to the N.E.

Vice-Consulates. British (Pl. 9; A, 1, 2), *N. Fiani;* United States, *J. Hardegg*, of the Jerusalem Hotel (p. 6); also French, German, etc.

Banks. *Anglo-Palestine Company* (Pl. 4b; A, 2), *Banque Ottomane* (Pl. B.O.; A, 2), both on the Gaza Road; *German Bank of Palestine* (Pl. 4a; A, 1), *Crédit Lyonnais* (Pl. 3; A, 1), both on the quay.

Physicians: *Dr. Keith* (English); *Dr. Lorch* (German); *Dr. Lin* (French) *Dr. Saad*, quarantine physician (with German diploma). — **Dentist,** ***K. Lorch.*** — Chemists, *Paulus*, *Wolfer*, *& Co.*, in the German Colony (p. 10).

European Firms. Commission & Forwarding Agents: *Aberle & Co.*, in the Gaza Road (Pl. A, 2); *P. Breisch*, *Jona Kübler*, these two on the quay. — Travelling Requisites: *Rabinowitz Brothers*, Gaza Road; *C. Besserer*, saddler, near the station. — Provisions: *Polemidis*, *Stephanidis*, *Kapellos*, all in the Gaza Road. — Wine: *Sarona & Jaffa Co.* (German; wines from the German Colonies), *Carmel Oriental Co.* (wines from the Jewish Colonies), both in the Gaza Road. — Nurseryman: *G. Egger* supplies bulbs and seeds of Syrian plants for exportation. — Photographers: *A. Soskin*, Station Road; *Sawabini*, Gaza Road. — *International Book Shop and Art Dealer*, Rue Boustrous.

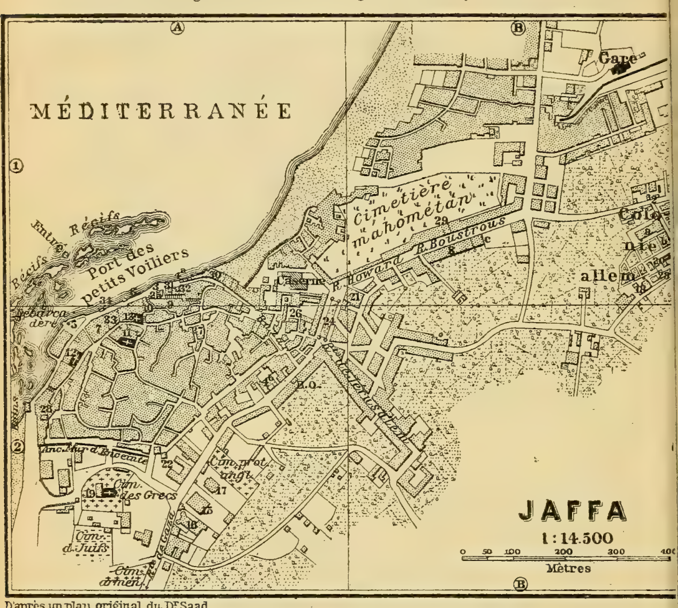
Benevolent Institutions. *Church Missionary Society's Station*, with a hospital, two schools for boys, and one for girls (Pl. 17; A, 2); *London Jews Society*, see p. 10; *American Orphanage; French Hospital of St. Louis* (Pl. 22; A, 2), conducted by the Sisters of St. Joseph, who also have charge of an orphanage and school for girls (Pl. 16; A, 2); *German Hospital* and *Schools*, see p. 10; *Convent* and *Schools* of the *Frères des Ecoles Chrétiennes* (Pl. 15; A, 2); *Franciscan Convent* and *School* for boys (Casa Nuova; Pl. 7, A 2); *Italian Schools* for boys and girls. The *Jews* support a hospital (Sha'areih Zion), a school for girls, and three boys' schools (including a high school).

Anglican Church Services at the chapel of the *London Jews Society* (p. 10; Sun. 9.30 a.m.); services of the *Church Missionary Society* (see above; 3.30 p.m.), opposite the English Hospital (p. 10).

Jaffa or *Yâfâ*, Greek *Joppa*, the seaport of Jerusalem and the chief town of a Ḳaḍâ of the Liwa of Jerusalem (comp. p. lvii), contains about 50,000 inhab., including 30,000 Moslems, 10,000 Christians, and 10,000 Jews. The town has greatly increased within the last few decades, chiefly owing to the numerous pilgrims who flock here (15-20,000 yearly). Its trade is also considerable. The value of its exports in 1910 was 636,145*l.*, the chief items being oranges (235,605*l.*), beans and lupins (15,378*l.*), sesame, and vegetables. The chief imports (total 1,002,450*l.*) are cotton goods, flour, sugar, tobacco, rice, coffee, and cloth. In the same year the port was entered and cleared by 1514 vessels of 1,136,770 tons.

History. Jaffa was anciently a Phœnician colony in the land of the Philistines. The meaning of the ancient name *Japho* is doubtful; but the Hebrews translated it 'the beautiful'. According to an ancient myth Andromeda, the daughter of Cepheus and Joppa (daughter of Æolus), is said to have been chained to the rocks here, in order that she might be devoured by a huge sea-monster, but was released by Perseus. The prophet Jonah, too, is said to have just quitted Joppa when he was swallowed by the whale

(Jonah i. 3). Throughout the Roman period, and even down to the middle ages, the chains were shown with which Andromeda was bound to the rocks of the harbour. So, too, the huge bones of some marine monster were long an object of curiosity here. Jaffa is mentioned as a fortress in the list of cities overthrown by Thutmosis III. (p. lxxvii). In the days of Solomon it was the port for Jerusalem, to which Hiram, King of Tyre, undertook to send timber from Lebanon 'in floats', for the building of the Temple (2 Chron. ii. 16; comp. Ezra iii. 7). In the inscription relating to the victorious campaign of Sennacherib, the town is called Ya-ap-pu. The tomb-inscription of Eshmunazar (beginning of the 3rd cent. B.C.) mentions Jaffa as given to Sidon along with Dor by one of the Ptolemies.



D'après un plan original du Dr Saad

Tourist Agency: 1. Cook, B, 1. — *Banks:* 3. Crédit Lyonnais, A, 1; B.O. Banque Ottomane, A, 2; 4a. German Bank of Palestine, A, 1; 4b. Anglo-Palestine Company, A, 2. — 5. *Passport Bureau*, A, 2. — 6. *Harbour Master*, A, 1. — 7. *Casa Nuova*, A, 2. — *Vice-Consulates:* 8. French, B, 1; 9. British, A, 1, 2; a. United States B, 1. — *Convents:* 11. Franciscan, A, 2; 12. Greek, A, 2; 13. Armenian, A, 2. — *Schools:* 15. Frères des Ecoles Chrétiennes, A, 2; 16. Sisters of St. Joseph (for girls), A, 2; 17. English (for girls), A, 2; 18. German Templars', B, 1. — *Churches:* 19. St. George's (Greek), A, 2; 20. German Protestant, B, 1. — 21. *Government Building* (Serâi; B, 1). — *Hospitals:* 22. French, A, 2; 23. German, B, 1. — 24. *Public Garden*, A, 2. — *Mosques:* 25. El-Bahr, A, 1; 26. El-Mahmûdîyeh, A, 2; 27. Es-Serâi, A, 2. — 28. *Lighthouse*, A, 2. — *Post and Telegraph Offices:* 29. Turkish, B, 1; 30. French, A, 1; 31. German. A, 1; 32. Austro-Hungarian, A, 1; 33. Russian. A, 2. — 34. *Quarantine Station*, A, 1.





ENVIRONS of JAFFA
From an Original Survey by Th. Sandel.
Depth-line of 3 Fathoms.
MEDITERRANEAN SEA
Ford
Sakhnet Shekh Muannes
Nahr el-Aujâ
Mills
Haifa & Akka
Sakhnet Summel
Abd en-Neby
Moor
Sandhills
Temple
Colony
Sarona
Vineyards
Mount Hope
Arable Land
Wady el-Miserâra
Sta.
Anchorage of Steamers
Entrance
Harbour
Ledge of rocks
JAFFA
German Colony
Sakhnet ed-Derâite
Garden of the Murad Family
Sakhnet Abu Kebir
Shekh Murâd
Selame
Tomb & Fountain
Russian Church
Tanyards
Shekh Ibrahim
Cottages
Bathing-place
Orangeries
Agricultural Colony of the Alliance Israélite
Ramleh & Jerusalem
Jerusalem
Vineyards
Gaza
Sakhnet ed-Derwish
Drawn, Engraved & printed by Wagner & Debes, Leipzig
1:50.000
0 500 1000 1500 2000
Paces
0 500 1000 1500
Yards

Jaffa was definitively brought under the Jewish yoke by the Maccabees (1 Macc. x. 74 et seq.). Christianity was introduced here at an early period (Acts ix. 36, etc.). During the Jewish war Joppa was destroyed; it was afterwards rebuilt, but was soon again destroyed by Vespasian as being a haunt of pirates. Several bishops of Joppa are mentioned as attending various church synods. The bishopric was restored by the Crusaders, and the town also became the seat of a count (1099). In 1126 the district of Joppa came into the possession of the Knights of St. John. The town was captured and destroyed by Melik el-ʿAdil, brother of Saladin, in 1187, and by Safeddin in 1191, recaptured by Richard Cœur-de-Lion, taken in 1197 by Melik el-ʿAdil, restored to the Christians in 1204, and finally destroyed in 1267 by Beybars. Towards the end of the 17th cent. the importance of Jaffa began to revive, and from that period dates the construction of the quay. In 1799 the place was taken by the French under Kléber.

The old town lies on the sea-coast, on the brow of a rocky hill 115 ft. in height. The streets are generally very narrow and dusty, and after the slightest fall of rain exceedingly dirty. From the landing-place (Débarcadère; Pl. A, 2) the chief business-street leads along the quay to its N.E. end and then bends to the right. The street then forks, the left branch traversing a large khân and passing along the N. side of the barracks (Caserne; Pl. A, 1) to the Serâi (p. 10). In a straight direction we reach the busy Arab *Bazaar* (Pl. A, 2), where the traveller will have an opportunity of noticing the purely Semitic type of the inhabitants. The *Mosque* (*Jâmiʿ el-Maḥmûdîyeh;* Pl. 26, A 2) to the left is of no interest; opposite its entrance we see an elegant *Fountain*, surrounded by ancient columns. The *Latin Hospice* (*Casa Nuova;* Pl. 7, A 2) was founded in 1654, from which period dates the tradition that it occupies the site of the *House of Simon the Tanner* (Acts ix. 43); but the site of Simon's house is now pointed out in an insignificant mosque near the *Fanar*, or lighthouse (Pl. 28; A, 2), on the S. side of the town, where, however, the view is the sole attraction (fee 1 pi.).

The new quarters, to the E., N.E., and S. of the old town, make a more favourable impression. The *Public Garden* (Pl. 24; A, 2) reached through the bazaar, with its clock-tower and several Arabian coffee-houses, is the starting-point of four great roads, one of which is that from the harbour, which we have just traversed. The Jerusalem Road leads to the S.E. through a new suburb, then between lofty cactus-hedges. After 12 min. we reach a handsome *Sebîl* or fountain, founded by *Abu Nebbût*, a former pasha, who is buried here. The road now forks, the turning to the right leading to Jerusalem, while that to the left brings us in 5 min. to the Russian settlement, where we are shown the site of the house of *Tabitha*, and her rock-tomb (Acts ix. 36). The top of the church-tower affords an admirable view of Jaffa and the Plain of Sharon, extending in clear weather to Mt. Carmel. — The Gaza Road (Pl. A, 2) passes through the S. suburb. On this road, to the left, are the English Protestant cemetery and the English school for girls (Pl. 17; A, 2); opposite, on the right, the French hospital (Pl. 22; A, 2); farther on, to the left, are the schools of the Frères des Ecoles

Chrétiennes (Pl. 15; A, 2) and of the Sisters of St. Joseph (Pl. 16; A, 2); to the right are the Greek church (Pl. 19; A, 2) and several cemeteries, then the English mission-house and hospital. To the W. of this road is the weli (p. lxxv) of *Sheikh Ibrâhîm* (fine view of the town). — The Rue Boustrous (road to Nâbulus) leads to the N., passing the *Barracks* (Caserne; Pl. A, 1), on the left, and the *Serâi*, or government-building (Pl. 21; B, 1), on the right. Beyond are the Turkish *Post and Telegraph Office* (l.; Pl. 29, B 1) and the Hotel Kaminitz (r.; p. 6). A few steps farther on a road to the left leads to the *Railway Station* (Gare; Pl. B, 1) and to the new N. suburb, which is inhabited mainly by Jews and Mohammedans.

The continuation of the Rue Boustrous leads through orange-gardens and past a fountain with an Arabic inscription (left) to the pleasant-looking houses of the **German Colony** (*Colonie Allemande;* Pl. B, 1). On the right, at the entrance to the colony, are the chapel and mission-house of the London Jews Society, and the Jerusalem Hotel, the Hôt. du Parc, and Frank's Hotel (p. 6). Beyond the last stands the new German Protestant Church (Pl. 20; B, 1). The colony was originally founded in 1856 by American settlers, but was afterwards abandoned, and purchased in 1868 by the 'German Temple' sect, which now numbers about 350 souls. There are two schools (Pl. 18; B, 1) and a hospital (Pl. 23; B, 1).

The constitution of the free religious community of the 'Temple' or 'Friends of Jerusalem' in 1860 was the result of a religious movement in Wurtemberg, mainly stimulated by *Chr. Hoffmann.* Starting from the principle that the task of Christianity is to embody the Kingdom of God on earth, they came to the conclusion that a really Christian social life was impossible on the basis of the current ideas of the Trinity, the Divinity of Christ, etc. On the contrary, they derived their religious and social programme from the Old Testament prophecies. They accordingly considered it to be their task, first of all to erect the ideal Christian community in the 'Land of Promise' and from this spot to begin regenerating the church and social life of Europe. The first colony was founded in Ḥaifâ in 1868, and the second almost simultaneously in Jaffa. The 'Temple' numbers some 1200 members in six colonies and has unquestionably done much to promote the colonization of the country.

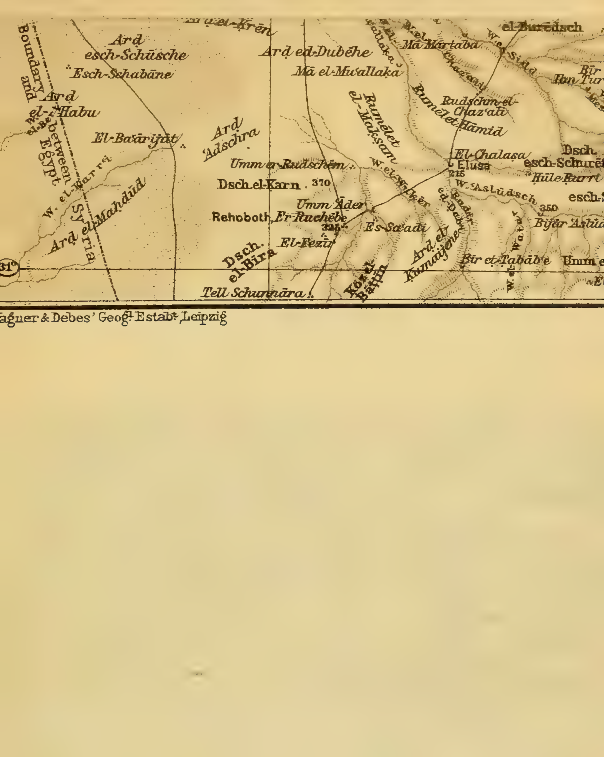
About 1½ M. to the N.E. of the town, on the road to Nâbulus (see above), lies **Sarona** (see Map, p. 9), another colony of the 'Temple'. The plain of *Sharon*, which extends along the seaboard between Joppa and Cæsarea, was famed in ancient times for its luxuriant fertility and pastures (Is. xxxv. 2, lxv. 10). Beneath the sand is excellent soil, and water is found everywhere. Vines thrive admirably (comp. p. liii). Apiculture is also pursued with success.

A beautiful excursion may be made along the Nâbulus road as far as the *Nahr el-'Aujâ* (carriage there and back, in 2-3 hrs., 10 fr.; sail-boat, ½ day, 15 fr. or upwards according to the number of passengers). This river, next to the Jordan the largest in Palestine, rises near *Râs el-'Ain*, 10½ M. to the N.E. of Jaffa, and drives a number of mills. Near *Mulebbis*, close by, is the Jewish colony *Petah Tikweh*, the largest of the Jewish colonies in Judæa (pop. 1600), founded in 1878. Return on horseback along the coast (see Map).

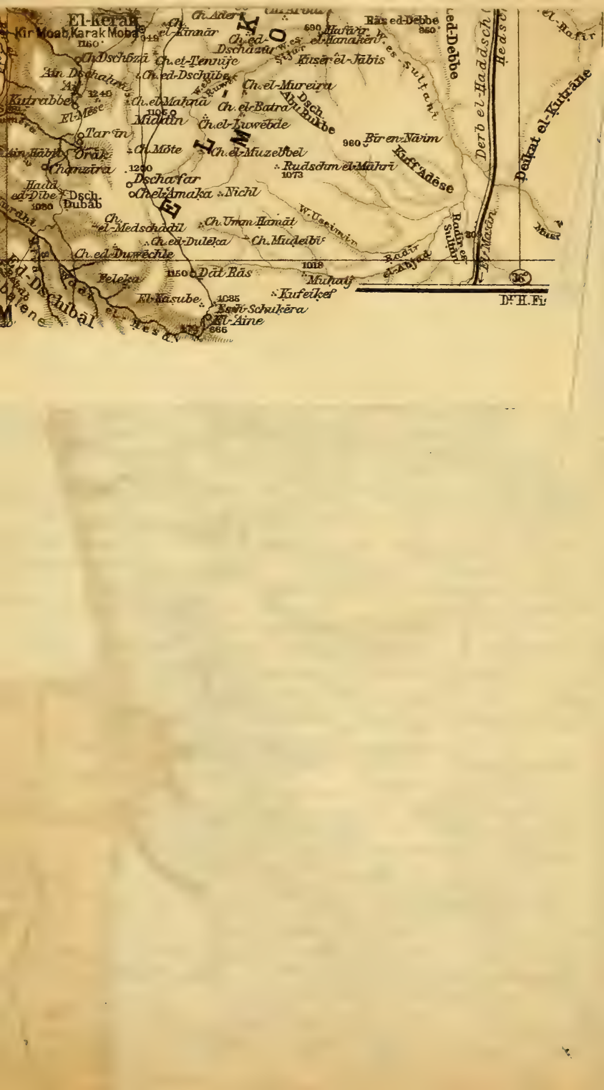
Travellers interested in the Zionist movement may visit the following Jewish Colonies (comp. pp. liii, lxxxvii) to the S. of Jaffa (for Petah



ʿADSCHLŪN
ʿAdschlūn
GILEAD
Dschebel ʿAdschlūn
Halāwa
Ardschān
Ch. Sāmta
Belila
Kafkafa
Ch. Maḥne
Sachra
Mār Eljās
Thisbe
Kerkāma
Fāra
Ain Dschenne
Kalʿat er-Rabad
El-Chirbe
Dscheba
Kōm
Dukmi
Ch. Slēchāt
Andschara
Umm ed-Deredsch
Ebtā
Tell
Kefrindschi
El-Bedīje
Sāḳib
Dscherasch
Gerasa
Ras Umm Zōka
El-Ḳanīdsch
Tkitti
En-Nebi Hūd
Ch. Mōlfā
Amathus
Ammāta
Umm esch-Scherāit
Rāgaba
Rādschib
Umm Kanta
Dschezzāze
Tannūr
Abu ʿObēda
Ferwān
El-Hūni
Birma
El-Hamēme
El-Ekfēr
Tell Dēr ʿAlla
El-Ālūk
El-Alāḳūni
El-Mastabe
Ain Mubus
Nahr Iskanderūne
Michālid
Nahr el-Fālik
Apollonia
Arsūf
Harām ʿAli Ibn ʿAlēm
Ed-Dschelil
Tell er-Rekkēt
Ain el-Jem
Akrabbim
Mukbara
Chafāra
Rās es-Sirr
Kōz el-Mandschar
Rās Burēkīje
Umm el-ʿAzām
Erḳa Saḳra
Es-Semen
Kōz el-Mudēfi
Dsch. el-Mkēmen
Kōz Faʿi
Kōz Schokb
Harābet el-Bēdā
(Cistern)
Kōz umm er-Radim
Bīr Harābet Abu Trēfi
Hadīret ed-Dschebu
Dsch. el-Amāz
Naḳb es-Sfai
Bint Schēch Lūt
Dsch. Usdum
Rās Hisch
El-Rōr
B



Wagner & Debes' Geogl. Estabt. Leipzig



El-Kerak
Kir Moab, Karak Moba
Ch. Ader
Ch. el-Kinnār
Rās ed-Debbe
Kusēr el-Jābis
Ch. et-Tennije
Ch. ed-Dschūbe
Ch. el-Mureira
Ch. el-Batra
Ch. el-Mahna
Midīn
Ch. el-Luwēbde
Tar'īn
Ch. Mōte
Ch. el-Muzeibel
Bīr en-Nāim
Kuff 'Adēse
Rudschm el-Mahri
Dschafar
Nichl
Ch. Umm Hamāt
Ch. el-Medschādil
Ch. ed-Dulēka
Ch. Mudeibī
Ch. ed-Duwēchle
Dāt Rās
Muhaij
Kufeikef
Felefa
El-Kasube
El-'Aine
ed-Debbe
Derb el-Haddsch
Deikat el-Kutrāne
Kutrabbe
El-Mese
Dsch. Dubāb
Dr. H. Fi



Dsch. Mēsara
Gilead
Ed-Dāmije
Adam
Gilead Mts.
Dsch. Dschil'ād
Es Salt
Gedor
Gadara
El-Fuḥēs
Philadelphia, Rabbath Ammon
'Ammān
Tyrus
Beth-Nimrah
Bethennabris
Abel-Shittim, Abila
Elealeh
Hesbān
Heshbon
En Nebā, Nebo
Mādabā
Medeba
Beth-Baal Meon
Ataroth
Machaerus
Dibān
Dibon
Kerioth
El-Kūra
Beth Gamul
Rabbath Moab, Areopolis
Dead Sea
el-Feschcha
Callirrhoe
(Hot Springs)
Kasr el-Meschettā
Kal'at Dab'a
Kasr el-Belkā
Dsch. el-Kijāl
Dsch. Suberbān
Pilgrim Route
Railway
El-Hafīre

Tikweh, to the N.E., see p. 10). We follow the Jerusalem highroad (riding-horses and carriages, see p. 7) to (3/4 hr. on horseback) *Mikweh Israel* (p. 15) and (1 1/4 hr.) *Rishon le-Zion* (p. 15), whence a carriage-road leads to *Er-Ramleh* (2 hrs.; rail. station, p. 12). About 1 1/4 hr. to the S. of Rishon le-Zion lies the colony of *Wâdi el-Khanîn* (150 inhab.; founded in 1882), and 3/4 hr. to the S.E. that of *Rekhoboth* (600 inhab.), the latter, established in 1890, being the second-largest (in area) of the colonies in Judæa. Continuing to the S., we reach (3/4 hr.) *Ekron* (p. 13). Thence we proceed S.W. and, crossing the *Nahr Rûbîn* (p. 122; here called *Wâdi Katra*), arrive at (1 hr.) the settlement of *Katra*, founded in 1882, with 140 inhabitants. The southernmost of the colonies is (3 hrs. from Katra) *El-Kastînyeh* (pop. 100; founded in 1896). Thence we may return to (4 hrs.) Jaffa viâ *Yebna* (p. 122), or we may follow the carriage-road to (3 hrs.) *Deir 'Abân* (p. 14), where we join the railway.

From Jaffa to *Haifâ*, carriage-road, see pp. 237-235; to *Gaza* (also road), see p. 122.

3. From Jaffa to Jerusalem.

a. By Railway.

54 M. Two trains daily in each direction in 3 3/4 hrs., starting from Jaffa in the season ca. 7 a.m. & 2 p.m. and from Jerusalem at 7.40 a.m. & 1.30 p.m. Fares, 1st class 70 pi. 20 pa., 2nd class (corresponding to the 3rd class on European railways; not recommended) 25 piastres. In these fares one mejîdi = 20 piastres, one napoleon = 94 pi., 1*l.* = 124 pi., 1 Turkish pound = 108 piastres.

The line skirts the orange-gardens in the environs of Jaffa, with *Sarona* to the left, then turns S.E. and crosses the plain of *Sharon*, following the depression of the *Wâdi Miserâra*. To the right lies *Mikweh Israel* (p. 15). Towards the E. the bluish mountains of Judæa come into view. On the right, close by, are (4 1/3 M.) *Yâzûr* and (6 M.) *Beit Dejan;* on the left, *Sâkiya*, then, farther to the E., *Kafr Ânâ* (*Ono*, Nehem. xi. 35) and *El-Yehûdîyeh*, with the German Temple colony of *Wilhelma* (1902). The line passes through (8 M.) *Sâfirîyeh* (perhaps *Sariphaea*, an episcopal see in 530).

12 1/2 M. **Lydda.** — The Station lies 3/4 M. to the S. of the town, on the road to Er-Ramleh (see next page).

Lydda, Arabic *Ludd*, contains 7000 inhab., including 2000 Orthodox Greeks.

History. *Lôd* is first mentioned after the Exile (Ezra ii. 33; Neh. vii. 37). It became of some importance in the period of the Maccabees (Jos. Ant. xx. 6, 2), and in 145 B.C. it was detached from Samaria and included in Judæa (1 Macc. xi. 34, etc., where it is named *Lydda*). Under the Romans it was the capital of a district of Judæa, and after the fall of Jerusalem it became the seat of a rabbinical school. It contained a Christian community (Acts ix. 32) at an early period, and soon became the see of a bishop. In the Græco-Roman period it was called *Diospolis*, but its ancient name was retained in the episcopal lists. In 415 an ecclesiastical council was held at Lydda, at which Pelagius defended himself. In the 6th cent. we hear of a church built over the tomb of St. George at Lydda. In the following century this was destroyed by the Persians, but it was again built and existed until its second destruction by Caliph Hâkim Biamrillâh (p. lxxxiii) in 1010. Again rebuilt, it was once more destroyed by the Mohammedans in order not to interfere with the defence of the town against the Crusaders. The latter found a 'magnificent tomb' here, and in the second half of the 12th cent. erected a new church near the site of the old one, which, however, was destroyed with the

town by Saladin in 1191. In 1271 Lydda was sacked by the Mongols, and since that period it has never recovered its former importance. — According to tradition, Mohammed declared that at the Last Day Christ would slay Antichrist at the gate of Lydda.

On the site of the just-mentioned church of the Crusaders (of which the two apses and a few arches and pilasters on the W. still subsist) stands the *Church of St. George*, which has been in the hands of the Greeks since 1870 (key kept by the sacristan of the Greek convent; fee 5 pi.). The square buttresses of the nave are adorned with small columns. The plan resembles that of the church of Sebasṭieh (p. 225). The ceiling has been restored with little taste. Below the altar is the crypt, which has also been restored (Revue Archéologique xix. 223 et seq.). The site of the earliest church (see p. 11) is now occupied by a small mosque.

From Lydda the train proceeds to the S., passing *El-Ḥadîtheh*, *Jimzû*, and *ʿAnnâbeh* on the left.

$14^1/_2$ M. **Er-Ramleh.** — The Railway Station is about $^1/_3$ M. to the E. of the town, on the Jerusalem road. From the station to the 'Tower of Ramleh', $^1/_2$ hr. — Accommodation at the *Franciscan Convent*, on the W. side of the town (p. 13).

Er-Ramleh contains fully 7000 inhab., about 2500 of whom are Christians, chiefly of the Greek faith. Schools are maintained by the Church Missionary Society and by the Franciscans and the Sisters of St. Joseph. There is also an Armenian Convent. The town is wretched and has no trade. The orchards around Ramleh are luxuriant; there are also sycamores and palm-trees. The fields yield rich crops. The climate is milder than that of Jerusalem, and more healthy than that of Jaffa.

History. The tradition that Ramleh occupies the site of the *Arimathaea* of the New Testament is a fabrication of the 13th century. The town was founded in 716 by the Omaiyade caliph Suleimân, the son of ʿAbd el-Melik. The truth of this statement is confirmed by the facts that the name of the town is of purely Arabic origin (*ramleh* signifying 'sand'), and that we find the name 'Ramula' applied to the place for the first time in the year 870. The place soon became prosperous, and was perhaps even larger than Jerusalem. Christians lived at Ramleh and had churches here before the time of the Crusades. In 1099 a bishopric of Ramleh was founded by the Crusaders. In 1177 the town was much damaged by a fire. Ramleh was twice captured by Saladin, and in 1266 it was finally wrested from the Franks by Beybars. The town continued to enjoy a share of its former prosperity down to the close of the 15th century.

On the E. side of the road to the rail. station is the *Chief Mosque (Jâmiʿ el-Kebîr)*, once a church of the Crusaders (12th cent.). Unbelievers are not always permitted to visit it, but the effect of the all-powerful bakshish may be tried (5 pi.; shoes must be taken off).

The church is one of the best-preserved of its period. On the W. side is a square minaret, which was probably once a Christian bell-tower. The principal entrance was on the W. side, but the W. front has now been covered by masonry; the entrance is on the N. side. The mosque is about 55 yds. long by 27 wide. The nave is loftier than the two aisles, from which it has been divided by two rows of pillars. Each pillar has three colonnettes with beautiful capitals. Above each row are seven arches, a plain cornice, and seven pointed windows. The windows in the aisles also have cornices.

The *Franciscan Convent* to the W. of the town, on the Jaffa road, occupies the traditional site of the house of Joseph of Arimathæa (Matt. xxvii. 59), to whom also the new church is dedicated. In 1799 Napoleon occupied a room here, which is still shown.

The most remarkable monument is the **Tower of Ramleh*, or *Jâmiʿ el-Abyaḍ*, the 'white mosque' (to the S.W. of the town).

The mosque was built by the founder of the town. The building was restored in the time of Saladin (1190), and Sultan Beybars also erected a dome and a minaret here (1268). An Arabic inscription over the door dates from the period of the Mameluke sultan, Moḥammed en-Nâṣir (1318). A later Mohammedan tradition is to the effect that forty companions of the prophet, or, if the Christian version is to be believed, forty Christian martyrs, repose in the subterranean vaults of the mosque.

The mosque, now in ruins, formed a square of which the sides were about 330 ft. long. The entrance was beautifully decorated. The court had pointed arcades on two sides. In the centre of the court are remains of a fountain. The whole area is undermined with vaults. In the 17th cent. a hospital or lunatic asylum *(mûristân)* was established here. — The tower recalls buildings erected by the Crusaders in the Romanesque Transition style (p. xcix). The pointed doorway and the elegant little windows of the five stories, especially on the S. side, are remarkably interesting. At the four corners are slender buttresses. The upper part of the tower tapers; the spire added in 1652 has fallen in. The *View from the top (110 steps) is magnificent (especially in the evening).

Towards the S. is a large olive-plantation; towards the E. are tombs and the town of Ramleh. Farther distant, towards the N. and S., stretches a beautiful fertile plain; in the distance to the W. is the silvery band of the Mediterranean; to the E. the blue mountains of Judæa. The most conspicuous of the neighbouring towns and villages is Lydda, to the N.E.; to the right of it is Beit Nebâla, and adjoining it, to the left beyond Lydda, is Deir Ṭarîf. Towards the E. lies Jimzû, to the right of which are Yâlô, Ḳubâb, and Lâṭrûn. In the extreme distance, to the E.S.E., En-Nebi Samwîl (p. 96) is said to be visible.

About 8 min. to the N. of Ramleh is situated the so-called *Cistern of St. Helena*, Arabic *Bîr el-ʿAneizîyeh* (comp. p. xcviii), consisting of six vaults, each 30 paces long and borne by fifteen pillars. The inscription is of Carmathian origin (comp. p. xciii). The cistern may be entered. It was probably constructed by Suleimân (p. 12).

Immediately after leaving Ramleh, the Railway crosses the road from Jaffa to Jerusalem and turns to the S. across the marshy plain, past (left) the small Arab village of (18 M.) *Nâʿaneh.* A little to the right (W.) of the railway lies *ʿÂḳir* (*Ekron;* Josh. xiii. 3, etc.), one of the five chief cities of the Philistines, now a Jewish colony founded by Rothschild in 1884 (300 inhab.), with almost no traces of ruins. On a hill to the left (E.), near the village of *Abu Shûsheh*, are the ruins of **Gezer** (*Tell Jezer;* 755 ft.).

Gezer, mentioned in the letters found at Tell el-ʿAmarna (p. lxxvi), was an ancient Canaanitish city, not occupied by the Israelites (Josh. xvi. 10; Judg. i. 29). It was afterwards captured by Pharaoh and presented by him to Solomon, his son-in-law, as his daughter's dowry (1 Kings ix. 16). Gezer commanded one of the easiest passes between Jaffa and Jerusalem, and hence became an important fortress in the time of the Maccabees (1 Macc. iv. 15,

ix. 52, etc.). Gezer has been identified with the episcopal city of *Gadara* in Palæstina Prima and with the *Mont Gisart* of the Crusaders, who under Baldwin IV. here defeated Saladin in 1177 (Acad. des Inscrip., Comptes Rendus 1888, pp. 395 et seq.). Recent excavations by the Palestine Exploration Fund (1902-1909; now filled up again) have revealed five main epochs in the history of the town. The lowest stratum contains cave-dwellings, with flint implements (ca. 3000-2000 B.C.). The numerous Egyptian seals, rings, and other ornaments in the Caanitish stratum above this (2000-1000 B.C.) show how great was the influence of Egyptian culture at that remote period. Higher up, the periods of the Jewish city, before and after the Exile, were clearly distinguishable. Some of the caves used as graves contained numerous ancient weapons of bronze. On the saddle between the two heights lay the ancient sanctuary, with 'mazzeboth' or standing stones (comp. p. 185), and under its pavement were large clay-vessels containing the bodies of children, doubtless used in sacrifices. The clay-vessels discovered are in many instances closely allied to those from the island of Crete. — Comp. 'Bible Side-Lights from the Mound of Gezer: a Record of Excavation and Discovery in Palestine' (London; 1906) and 'The Excavations at Gezer' (3 vols.; London, 1911; *4l. 4s.*), both by *R. A. Stewart Macalister.*

25 M. **Sejed**; the station is situated in an insalubrious but fertile plain. From Sejed the line follows the depression of the *Wâdi eṣ-Ṣarâr* (the 'valley of Sorek'; Judg. xvi. 4), which is wide at its mouth, but afterwards narrows. *Beit ʿAṭâb*, situated on the top of the hills to the left, remains for some time in sight; farther on, also to the left, the weli of *Ṣarʿa* (the ancient *Zoreah*, Josh. xv. 33, xix. 14; Judg. xiii. 2). To the right lies the deserted village of *ʿAin Shems* (the ancient *Beth Shemesh*, 1 Sam. vi. 9; 1 Kings iv. 9), where excavations are now being carried on by the Palestine Exploration Fund. A megalithic wall, dating from the Israelite kingdom, with a well-preserved gate (S.) and quadrilateral bastions has been laid bare nearly in its whole circuit. Pottery of the same period as well as of pre-Israelite times (imported from Cyprus and Crete) has also been found. Farther to the S., on the hill, is *Beit el-Jemâl* (agricultural college of the Salesians).

31½ M. *Deir ʿAbân;* the station is about 3 M. distant from each of the three villages that are served by it: *Deir ʿAbân* (to the S., not visible), *Ṣarʿa* (see above), and *Artûf*, a colony of Bulgarian Jews (pop. 95), founded in 1896, a little below Ṣarʿa. Ṣarʿa and Artûf are seen on a hill to the left. The mountains now begin. Shortly after entering them we see high up in the rocks to the left the mouth of a grotto, the so-called *Samson's Cavern* (the story of Samson is localized in this district; Judg. xiii-xvi). The line passes along precipitous walls of rock and ascends the windings of the *Wâdi eṣ-Ṣarâr*. We pass (38½ M.) *Deir esh-Sheikh*, on a hill to the right, and (40⅓ M.) *ʿAkûr*, on a hill to the left; beyond it, the *Wâdi Ḳalôniyeh* opens on the left. The line continues to follow the Wâdi eṣ-Ṣarâr. On a hill to the right is the village of (46 M.) *Bittîr.*

47¼ M. **Bittîr.** — The *Baither* of Joshua xv. 59 in the Septuagint (*Beth-arabah* of Josh. xv. 61 in the A. V.), or *Bethar*, played an important part in the insurrection of Bar Cochba against the Romans (p. lxxxi). The latter succeeded in capturing it only after a siege of 3½ years (A. D. 135), when a terrible massacre of the inhabitants ensued.

The Moslem village, with a copious spring, lies to the S.W. of the rail. station, between the *Wâdi Bittîr* and another valley. From the spring we ascend a steep path to a second terrace. Traces of walls, known as *Khirbet el-Yehûd*, or 'ruin of the Jews', prove that the place was once fortified. On the E. side are chambers in the rock and old cisterns, with some remarkable niches between them.

From Bittîr the line ascends the *Wâdi el-Werd* (valley of roses, p. 93) at a pretty steep gradient. *El-Welejeh* is on the left; farther on, ($48^1/_2$ M.) Philip's Well (*ʿAin el-Ḥanîyeh*, p. 93) and the villages of *ʿAin Yâlô* (p. 93) and *Esh-Sherâfât* are seen on the right; then, on the left, *El-Mâliḥa* and *Ḳatamôn* (p. 70). *Beit Ṣafâfâ* and the monastery of *Mâr Elyâs* (p. 99) are visible on the right. Beyond Beit Ṣafâfâ the line runs straight across the plateau of *El-Buḳeiʿa*, which is probably identical with the valley of *Rephaim*, where the Philistines were defeated by David (2 Sam. v. 18, etc.). — We pass the Temple Colony (p. 70) and reach

54 M. *Jerusalem* (p. 19).

b. By Road.

40 M. Interesting route, 7-8 hrs. to drive and 11-12 hrs. to ride. — *Carriages* (see p. 7) during the season, 50-60 fr. (single seat, 10-15 fr.), and 5 fr. to the driver. — *Horses*, 12-15 fr. — We start early, so as to reach Jerusalem before night. Provisions should be taken. The usual halts are at *Ramleh* ($3^1/_4$ hrs.' ride); at *Bâb el-Wâd* ($6^1/_2$ hrs. from Jaffa; breakfast; p. 16); and again at *Ḳalôniyeh* ($9^1/_2$ hrs. from Jaffa).

From Jaffa to the (12 min.) *Sebîl Abu Nebbût*, see p. 9. — After $^1/_4$ hr. we pass, on the right, a farm called *Miḳweh Israel*, established by the Alliance Israélite in 1870, where Jews are taught agriculture. After a ride of $^3/_4$ hr. from Jaffa, a watch-tower is seen rising on the right. It is the first of 17 which were built in 1860, to guard the route to Jerusalem. They are now mostly in ruins. We reach *Yâzûr* (left; beautiful retrospect) $^1/_4$ hr. later, and farther on the *Weli Imâm ʿAli*, with its numerous domes; adjoining it is a well *(ʿAin Dilb)*. The road to Lydda diverges here to the left (see p. 18). After 20 min. the 2nd watch-tower is seen on the right. To the left we soon perceive *Sâḳiya* and *Beit Dejan* (p. 11). About $1^1/_2$ M. to the S. of the road lies *Rishon le-Zion*, Arabic *ʿAyûn Ḳâra*, one of the most important of the Jewish colonies (900 inhab.), founded in 1882. *Sâfirîyeh* (p. 11) appears to the left $^1/_4$ hr. later; then the 3rd watch-tower. Near (20 min.) the 4th watch-tower the tower of Ramleh becomes visible; fine view of the surrounding country. Farther on (20 min.) the village of *Ṣarafand* is seen on a hill to the right. In $^1/_2$ hr. more we reach the 5th watch-tower and ($11^1/_2$ M.) **Ramleh** (p. 12). At the entrance to the town we keep to the left; the road to the right leads to the tower.

Beyond Ramleh the route passes a Moslem cemetery with a large pond (*Birket el-Jâmûs*, or 'buffalo pond'), intersects the railway, and crosses ($^1/_4$ hr.) the small brook called *Nahr er-Ramleh*. $^1/_4$ hr.,

the 6th watch-tower, on the left. The land is richly cultivated, but the plantations of trees soon disappear. In 25 min. more we reach the 7th watch-tower, 15 M. from Jaffa; on a hill to the N.E., *'Annâbeh;* to the right is the hamlet of *Berrîyet er-Ramleh*, or 'outwork of Ramleh'. 1/2 hr., to the left, the insignificant ruin of *Kafr Tâb*, the ancient *Cafartoba* mentioned in the history of the Jewish war, with the weli of *Sheikh Suleimân;* on the right, to the S., *Abu Shûsheh* and beside it, the ruins of *Tell Jezer* (p. 13).

In 1/4 hr. more we reach (17 1/2 M.) *El-Kubâb* (*Cobe* of the Talmud), a village on a little hill, with many old cisterns. In descending beyond the village (8th watch-tower) we obtain a wide view of the plain; in front of us we see *Lâtrûn*, *'Amwâs*, *Beit Nûbâ* (to the left or N.), *Yâlô*, and (on the hill) the two *Beit 'Ûr*. 25 min., on the right, the 9th watch-tower (19 1/2 M.); 18 min. (5 1/2 hrs. from Jaffa), on the left, *Lâtrûn* (20 1/2 M.) appears on a hill, with a Trappist convent and *'Amwâs* close by to the N.

Lâtrûn. — This name, which was originally *Nâtrûn*, was connected in the middle ages with the Latin 'latro', a robber. Hence arose the mediæval legend that this was the native place of the Penitent Thief ('Castellum Boni Latronis', who is said to have been called Dismas), or of both thieves. The ruins probably belong to the ancient fortress of *Nicopolis* (see below) and the partly preserved walls date from several different periods. The choir of a church is also said to be traceable.

'Amwâs. — The *Emmaus of the Old Testament* is frequently mentioned as a place of strategic importance in the time of the Maccabees (*e. g.* 1 Macc. iii. 40). It afterwards became the capital of a district of Judæa (Jos. Bell. Jud. ii. 20, 4; Pliny, Nat. Hist. v. 70); and an inscription mentions the 5th legion as encamped here in 68-70 A.D. The town was named *Nicopolis* from the beginning of the 3rd century. During the Christian period it was an episcopal see. In the early days of Islam several fierce skirmishes took place here. — The *Emmaus of the New Testament* can be identified with *'Amwâs* (about 175 stadia from Jerusalem) only if we accept the reading 160 stadia, found in some MSS. of Luke xxiv. 13. *Kalôniyeh* (p. 18), on the other hand, is only 34 stadia from Jerusalem. The most probable site is *El-Kubeibeh* (p. 96). Whether one of these two Emmauses is to be identified with Vespasian's military colony of the same name (30 stadia from Jerusalem; Jos. Bell. Jud. vii. 6, 6), and if so, which, cannot be determined (comp. ZDPV. xv. 172; xvi. 146; xvii. 224; also *Barnabé's* 'Deux Questions d'Archéologie Palestinienne', Jerusalem, 1902; Revue Bibl., 1903).

To the S. of the village is a famous spring to which healing properties were once attributed. The ruins, the property of the Carmelite Nuns of Bethlehem, perhaps belonged to a 6th cent. church.

The road skirts the hill on which Lâtrûn lies. After 12 min. the 11th watch-tower rises on the left, and after 1/4 hr. more the 12th. We cross a small brook. A well, on the left, is called *Bîr Aiyûb* (Job's well). On a height, at some distance, rises the dilapidated house of *Deir Aiyûb* (Job's monastery). In 16 min. from the well we reach (24 M.) the narrow entrance to the *Wâdi (Imâm) 'Ali*, called *Bâb el-Wâd*, or gate of the valley (1050 ft.), on the left of which is the 13th watch-tower and on the right a café.

The road now enters the *Wâdi ʿAli* and leads in 1/2 hr. to the ruins of the mosque of Imâm ʿAli, situated at the junction of the valleys, and shaded by large trees. The route then reaches (25 min.; 27 1/2 M.) the village of *Sârîs*, on the right. The path next winds up the side of another valley, ascending the hill on which lie the ruins of the ancient *Sârîs*. At the top (12 min.) is discovered a beautiful view of the plain and the sea beyond. To the E. are Ṣûbâ and the ruin of Ḳasṭal (p. 18), while to the S. opens the bleak *Wâdi Sârîs*. After 25 min. we reach the top of a hill, and, a little farther, on (30 M.) *El-Ḳarya* or—

Abu Ghôsh. — The village is so called after a powerful village sheikh of that name, who was for many years at the beginning of the 19th cent. the terror of the whole district. It was formerly called *Ḳaryet el-ʿIneb (ʿEnab)*, or the town of grapes, a name which occurs for the first time in the 15th century. The present village does not occupy the site of the ancient town, which lay on the hill to the W., to the left of the road. Here are numerous cisterns and graves, and the foundations of a church with an apse have also lately been found. A Greek tradition places the *Emmaus* of the New Testament here (but comp. p. 16). Eusebius, as well as the Crusaders, appears to have here sought for *Kirjath-Jearim* (forest-town; 1 Sam. vii. 1), but the identification is very doubtful. — The **Church**, at present in possession of the French government, lies to the right of the road and has lately been restored by the Benedictines, who have also erected a small convent here. The three apses of the church are externally concealed by masonry. The nave is loftier and wider than the aisles, and is supported by three pilasters on each side; its arches rest on pillars of peculiar form, in which Vogüé detects Arabian influence. There is no transept. The walls of the church, particularly those of the apse, and those of the crypt likewise, were adorned with frescoes in the Byzantine style, and partly covered with mosaics, of which distinct traces still exist. The small spiral enrichments also occur in Arabian structures, whose architects borrowed them from Christian monuments of the 6-7th centuries. Under the whole length of the church runs a crypt. An opening in the floor of the crypt, near the centre, descends to a spring (Rev. Arch. xix. 223 et seq.). The theory that recognizes the building as originally a fort of Vespasian is improbable; still more so the identification of the site with Emmaus and the Crusaders' fortress of Fontenoide. — The church is mentioned for the first time in 1519 under the name of the church of St. Jeremiah. That name, however, was used in consequence of a mistaken identification of Karyet el-ʿIneb with *Anathoth*, the birthplace of the prophet (p. 97). In an open space to the N. of the church is the tomb of the *Sheikh Abu Ghôsh*, with a sebîl (fountain).

The route skirts the outside of the village. We observe on a hill to the right (S.) the village of *Ṣûbâ*, with ancient rock-tombs. It has been wrongly identified by tradition since the 13th cent. with *Môdeïn* (1 Macc. ii. 1), the native place of the Maccabæan family. Môdeïn is now generally recognized in *El-Medieh*, a village with interesting rock-tombs, to the E.S.E. of Lydda, though even this identification is open to doubt (comp. 1 Macc. xiii. 27 et seq.). In 20 min. after leaving Abu Ghôsh (31 M. from Jaffa) we reach (on the right) a spring called *ʿAin Dilb*. On a hill to the left lies *Beit Naḳûbâ*. In 5 min. we come to a bridge across the valley; in the latter, farther to the S., we see the ruins of *Ḳebâla* (once perhaps a monastery). In 1/4 hr. more we attain the top of the hill, on

which the village of *Kaṣṭal* lies above us to the right. The name is of Roman origin *(castellum)*. *En-Nebi Samwîl* is visible towards the N., and, 1/4 hr. farther, *'Ain Kârim* in the distance towards the S. (p. 94). We now descend by great windings into the *Wâdi Ḳalôniyeh* or *Wâdi Beit Ḥanînâ* (p. 96), frequently though erroneously identified with the 'valley of Elah' (*i.e.* of terebinths) of 1 Sam. xvii. 2 (comp. pp. 124, 113). About 20 min. farther on (9 1/2 hrs. from Jaffa) is a bridge; close by is a café. On the hill to the left lies **Ḳalôniyeh,** with the small Jewish colony of *Moza*, founded in 1890. The name of Ḳalôniyeh is derived by some scholars from 'colonia'; but a place named *Koulon* is found in the Septuagint (Josh. xv. 59). For the identification of Ḳalôniyeh with Emmaus, comp. p. 16. The road now ascends the *Wâdi Beit Ḥanînâ* in long windings. En-Nebi Samwîl is soon seen again; on the hill to the left, *Beit Iksâ.* On a hill-slope, also to the left, lies *Liftâ*, with a large spring and the stones of some very ancient buildings at the E. entrance to the village. This place corresponds, perhaps, with *Nephtoah* on the confines of Judah (Josh. xv. 9). After 3/4 hr. we pass, on our left, the *Jewish Home for the Aged*, opposite to which stands the *Jewish Lunatic Asylum.* The road to 'Ain Kârim (see p. 93) diverges here to the right. Immediately beyond it, on the left, are the 15th watch-tower and the weli of *Sheikh Bedr;* on the right the Greek Monastery of the Cross (p. 92), Mâr Elyâs, and Bethlehem become visible. In front of us is the glittering Dome of the Rock and behind it the tower of the Mount of Olives, but the city itself is still hidden. Then begin the houses of the Jewish colony; to the right is the large hospital of the *Sha'areih Zedek*, and, farther on, to the left, is the Town Hospital; opposite the latter (right) is a military post on the site of the 16th watch-tower. We next perceive the extensive pile of buildings belonging to the Russians, with its church of five domes. The domes of the church of the Sepulchre, the tower of the German church of the Saviour, etc., are also visible. A little farther on the walls come in view, and in 20 min. more we reach the Jaffa Gate (p. 33).

From Jaffa to Jerusalem viâ Lydda and Beit 'Ûr, 11 hrs. From Jaffa to *'Ain Dilb* (1 hr.) by the Jerusalem Road, see p. 15. At this point our route diverges to the left (S.E.). In 1/4 hr., on the left, we see the village of *Sâḳiya;* 17 min., on the right, *Beit Dejan.* 23 min., *Sâfirîyeh* (on the left; p. 11); 1 hr., *Lydda* (p. 11); 50 min., *Jimzû* (*Gimzo*, 2 Chron. xxviii. 18), visible on a hill to the right. Farther on a path branches off to the left; 2 hrs. 10 min., the ruins of *Umm Rûsh.* 1 hr., *Beit 'Ûr et-Taḥtâ*, halfway up the mountain, on a low hill. 1 hr., *Beit 'Ûr el-Fôḳâ*, admirably situated on the top of a mountain-spur between the two valleys. The 'lower' and the 'upper' Beit 'Ûr occupy the site of the *Beth-Horons* of antiquity (Josh. x. 10; xviii. 13, etc.). Solomon fortified the lower town (1 Kings ix. 17), and here Judas Maccabæus defeated the Syrians under Nicanor (1 Macc. vii. 39). A frequented road led in ancient days from Jerusalem to the coast viâ these villages. In 1 hr. 40 min. we reach the top of the pass and see *El-Jîb* and *En-Nebi Samwîl.* 28 min., *El-Jîb* (p. 97). Hence to *Jerusalem*, see pp. 97, 215.

4. Jerusalem.

Arrival. The *Railway Station* (comp. Pl. C, 9) lies to the S. of the town, 3/4 M. from the Jaffa Gate (Pl. D, 5, 6). Carriage to the town, 2-5 fr. according to the season. The road to the town (Station Road, p. 69) leads past the British Ophthalmic Hospital (p. 70) to the Valley of Hinnom (p. 80), which it crosses by the embankment to the S. of the Birket es-Sultân, and then ascends along the W. side of the Zion suburb to the Jaffa Gate (comp. p. 33).

Hotels (comp. p. xvi). *Hôtel Fast (Pl. a, C, 4, 5; landlords, *A. Fast & Sons*), in the Jaffa Road; Grand New Hotel (Pl. c, D 5; landlord, *Morkos*), opposite the Citadel; Hôtel Hughes (Pl. d; C, 4), Jaffa Road; Hôtel Kaminitz (Pl. b; C, 4), in the same road. Pension at all the above, without wine, in the season 12-15 fr., at other times 8-10 fr. (by arrangement). Native wine 1-2 fr. per bottle, French red wine from 3 fr. — **Pensions.** Olivet House (Pl. e, C 2; landlord, *Hensman*), pens. 8-10 fr.; Williams (Pl. f; C, 1).

Hospices (comp. p. xvi). *Prussian Hospice of St. John* (Pl. g, F 4; superintendent, *Blankertz*), recommended for a prolonged stay (secure rooms in advance during the season); pension, incl. wine, 6 fr. — *German Catholic Hospice of St. Paul* (Pl. h, E 2; director, *Schmitz*). — *Empress Augusta Victoria Hospice*, on the Mount of Olives (p. 76), pens., without wine, 8-12 fr. — *Austrian Hospice* (Pl. i; F, 3). — *Casa Nuova* of the Franciscans (Pl. k; D, 4, 5). — *Notre Dame de France* (Pl. C, D, 3, 4; p. 68). — *Russian Hospice* (Pl. l, E, F, 5; p. 47). — All these are plainly but well fitted up, with clean beds (pens., incl. wine, 6-10 fr.).

Beer Houses and Cafés. *German Beer Room*, in the Jaffa Road; *A. Lendhold*, in the Temple Colony (brewery). — **Confectioner.** *Bacher*, in the Jaffa Road. — **Wine.** *Berner*, in the Jaffa Road; *Imberger*, in the Temple Colony; *Carmel Oriental Co.* (wines of the Jewish colonies), in the Jaffa Road.

Post Offices (comp. p. xxiv). *Turkish* (Pl. C, 5), *French* (Pl. C, 5), *German* (Pl. D, 5), *Russian* (Pl. B, 4), all in the Jaffa Road; *Austro-Hungarian* (Pl. E, 5, 6), opposite the Citadel (p. 33). — **International Telegraph**, in the Turkish post office.

Tourist Offices (comp. p. xii). *Thos. Cook & Son*, inside the Jaffa Gate; *F. Clark*, *Dr. I. Benzinger* (North German Lloyd), *Tadros*, *Agence Lubin*, all in the Jaffa Road; *Hamburg-American Line*, in Fast's Hotel (see above).

Dragomans (see p. xvii). *Dimitri Domian* (speaks English and German); *Karl Williams* (Engl., Ger., and French); *Hanna Auwad* (Engl., Fr., Ital.); *Rafael Lorenzo* (Fr., Ital.); *Joseph Lorenzo* (Engl., Ger., Fr., Ital.); *Francis Morkos* (Fr., Ital.); *Afif G. Atallah* (Engl., Fr., Ital.); *Kaiser* (Ger.); *Jos. Ibrâhîm* (Ger.); *Ibrâhîm As'ad Sa'id* (Engl., Ger.); *Shukrey Hishmeh* (Engl., Fr.); *Caesar Chaleel* (Engl., Fr.); *Selim Barakat* (Engl., Fr.); *Farah Nasr* (Engl., Ger.).

Carriages and Horses. *Carriages* are always to be found at the Jaffa Gate, but for longer excursions they should be specially engaged at a tourist-office or a hotel. Per drive 1/4 mej., per hour 1/2 mej. Prices should be settled beforehand. — *Saddle Horse*, half-day 5, whole day 8 fr.; for longer tours according to bargain. A European saddle should be stipulated for (p. xx). — *Donkey*, half-day 2-3, whole day 4-5 fr.

Consulates (p. xxiv). British (Pl. 5; A, 1), *H. E. Satow;* United States (Pl. 13; A, 1), *W. Coffin;* Danish and Swedish (Pl. 6; A, 1), *G. Dalman;* Norwegian (see Map, p. 73), *L. W. Marcks;* Austro-Hungarian (Pl. 4; A, 2), *R. de Franceschi;* Belgian, *Dr. C. Mancini;* Dutch (Pl. 7; C, 5), *Dr. I. Benzinger;* French (Pl. 8; D, 4), *Gueyraud;* German (see Map, p. 73), *E. Schmidt;* Greek (Pl. 9; A, 3), *Raphaël;* Russian (Pl. 11; C, 3), *A. T. Kruglov;* Spanish (Pl. 12; A, 3), *A. Sanchez Vera.*

Bankers. *Anglo-Palestine Co.* (Pl. 1; D, 5), *Deutsche Palaestina-Bank* (Pl. 3; D, 5), *Crédit Lyonnais* (Pl. 2; D, 5), *Banque Ottomane* (Pl. D, 5), all in the Jaffa Road.

Physicians. *Dr. Heron*, physician of the British Ophthalmic Hospital; *Dr. Einsler*, oculist, see p. 70; *Dr. Grussendorf*, physician of the Hospital of the Deaconesses of Kaiserswerth; *Dr. Masterman*, physician of the Hospital of the London Jews Society; *Dr. Mancini*, physician of the Custodia Terræ Sanctæ; *Dr. Severin*, physician of the Russian Hospital; *Dr. Canaan*, medical officer of the city; *Dr. Nikola*, physician of the Greek Hospital; *Dr. V. Pascal*, physician of the Armenian patriarchate; *Dr. Wallach*, physician of the German Jewish Hospital. — **Dentist.** *Rezlaff.* — **Chemists.** *Gaïtanopoulos*, at the Jaffa Gate; *Pharmacie Municipale*, in the Jaffa Road; and at the *Hospitals.*

Baths. *Hydropathic Institution* (*Sanatorium;* Pl. B, C, 3).

Shops. Booksellers: *International Book and Art Dealers*, *The Palestine Educational Store* (also stationery), both in the Jaffa Road. — Photographs: *American Colony Store*, *Maroum*, *Boulos Meo*, *Afif Attallah* (see below), *Salman & Co.* (see below). The best are those of the *American Colony* and *Bonfils* of Beirût, and the coloured photographs of the *Photoglob* of Zürich. — Photographers (also photographic supplies): *Krikorian*, *Raad*, both in the Jaffa Road. — Antiquities: *N. Ohar*, Jaffa Road. — Provisions for trips into the country: *Artin Bekmesian*, Jaffa Road. — Travelling Requisites: *Schnerring*, saddler, Jaffa Road. — Tailor: *Eppinger*, Jaffa Road. — Dress Goods: *Imberger Brothers*, *F. & C. Imberger*, *Selim Meo*, *Rabinowitz*, *Nicodème*, all in the Jaffa Road. — Nurseryman: *J. Bacher*, in the German Colony, exporter of bulbs and seeds.

Favourite **Souvenirs** are rosaries, crosses and other ornaments in mother-of-pearl and olive-wood, vases and other objects in black 'stink-stone' from the Dead Sea, roses of Jericho, and dried wild flowers. Articles of this nature are annually exported to the value of 500,000 fr. Higher-class work is best bought from *Fr. Vester & Co.* (American Colony Store), *Boulos Meo*, *Shammas*, *A. Sfeir*, all at the Grand New Hotel (p. 19); *Afif Attallah Frères*, by the New Gate (p. 35); *Maroum*, at the Casa Nuova (p. 19); *Salman & Co.*, Jaffa Road; *Torazi*, in the Grand New Hotel (carpets and embroidery). A staple product of Jerusalem is carved work in olive-wood and oak (rulers, paper-weights, crucifixes, etc.; usually with the name 'Jerusalem' in Hebrew letters, or with the Jerusalem cross).

Forwarding Agents. *R. Aberle*, *P. Breisch.*

Churches, Convents, Charitable Institutions, Schools, etc. Roman Catholics. *Franciscans* (established in Jerusalem since the 13th cent.). Convent of St. Salvator (seat of the Custodian), with the Church of St. Salvator, school and orphanage for boys, seminary, industrial school, printing-office, and dispensary; Convent of the Holy Sepulchre; Convent of the Flagellation (comp. p. 49). — *Latin Patriarchate* (since 1847): Church of the Patriarchate; higher and lower seminary. — *Sisters of St. Joseph* (1848): boarding-school and orphanage for girls. — *Sisters of Zion* (1856): Convent and Church of 'Ecce Homo' (p. 49); boarding-school and orphanage for girls. — *Carmelite Nuns* (1873): Paternoster Church and Convent, on the Mount of Olives (p. 79). — *School Brethren* (1876): boys' school. — *White Fathers* (*Pères Blancs;* 1878): Convent and Church of St. Anne (p. 49), with higher and lower seminary for the United Greeks (p. 22). — *Soeurs du St. Rosaire* (1880): convent, school, and dispensary. — *Pères de Sion* (1884): Convent St. Pierre, with seminary and industrial school for Jews. — *Dominicans* (1884): Convent and Cathedral of St. Stephen (p. 87); Ecole Biblique (p. 23). — *Clarissines* (1884): Convent (p. 99). — *Franciscan Sisters* (1885): convent, school, and orphanage for girls (p. 34). — *Soeurs de St. Vincent de Paul* (1886): convent, orphanage for boys and girls, blind asylum, and home for the aged. — *Nuns of St. Carlo Borromeo* (German, 1887): school and orphanage. — *Assumptionists* (*Pères Augustins de l'Assomption;* 1887): Hospice Notre Dame de France (p. 19). — *Soeurs de Marie-Réparatrice* (1888): convent (p. 68). — *Lazarists* (German, 1900): hospice and boys' school. — *Benedictine Nuns* (*Soeurs Bénédictines du Calvaire*, 1890):

Legend for the Plan of Jerusalem.

Antonia, Castle of . . . . G 3
Banks, see p. 20.
Barracks . . . D, E, 6; G, 3, 4; G 4
Bazaar, Old (Sûks) and New F 5; E 5
Bezetha . . . . G, H. 2
Birket Hammâm el-Batrak. . . E 5
- Isra'în . . . . H 3
- Mâmilla . . . . A, 4, 5
- Sitti Maryam . . . . . . I 3
- es-Sultân . . . . . C, D, 7, 8
Caiaphas, House of . . . . E 8
Churches and Chapels:
Abyssinian A 1. — Arab. Prot. C, 1, 2. — Christ Church E 6. — Notre Dame de France C, D, 3, 4. — Ch. of the Redeemer E 5. — Russian Cathedral B 3. — St. Anne's H 3. — St. George's Chapel C 7. — St. James's E 6. — St. Mary Magdalen's K 4. — St. Stephen's E 1. — Chapel of the Scourging G 3. — Ch. of the Holy Sepulchre E 4. — Ch. of the Tomb of the Virgin K 3.
Citadel (El-Kal'a) . . . . D 6
4-13. Consulates, see p. 19.
Convents and Monasteries:
14. Abyssinian . . . . E 4
15. Armenian Catholic . . . F, 3, 4
16. Coptic, of the Holy Sepulchre . . . . . E 4
17. - , St. George . . . . D 5
18. Dervish . . . . G 4
19. Greek, of Abraham . . . E, 4, 5
20. - , Gethsemane . . . E 5
21. - , Panagia . . . . . E 4
22. - , Panagia Melæna . E 5
23. - , St. Basil . . . . . D 4
24. - , St. Caralambos . . E 4
25 - , St. Catharine . . . E 4
26. - , St. Demetrius. . . D 5
27. - , St. George (I). . . D 4
28. - , St. George (II) . . E 7
29. - , St. John the Baptist E 5
30. - , St John Euthymius E 4
31. - , Archangel Michael D 4
32. - , St. Nicholas . . . D 4
33. - , St. Theodore . . . D 4
34. United Greek . . . . D 5
35. Latin, St. Louis . . . D, E, 5
36. - , St. Salvator . . . . D 4
Armenian E, 6. 7. — Armenian Nunnery of Deir ez-Zeitûni E 7. — Armenian, of Mt. Zion E 8. — Dominican E 1. — Greek (Great) D, E, 4, 5. — Greek (New) E 3. — Greek, of the Cross, beyond A, 5, 6 (comp. Map of the Environs, p. 73). — Moslem F, 2, 3. — Sisters of St. Vincent B, C, 4, 5. — Sisters of Zion G 3. — Sœurs Réparatrices C 4. — Syrian E 6.
Cotton Grotto . . . . . . F, G, 2, 3
Dormitio. . . . . E 8
Fountain of the Virgin . . . . H 7
Garden of Gethsemane. . . . . K 4
Gates of the Town: Bâb el-'Amûd (Damascus Gate) E, 2, 3. — Bâb el-Jedîd (New Gate) C, D, 4. — Bâb el-Khalîl (Jaffa Gate) D, 5, 6. — Bâb el-Mughâribeh (Moghrebins' Gate) G, 6, 7. — Bâb en-Nebi Dâûd (Gate of Zion) E, 7, 8. — Bâb ez-Zâhireh (Herod's Gate) G 2. – Bâb Sitti Maryam (St. Stephen's Gate) I 3. — Valley Gate (ancient) E 9.
Goliath, Castle of . . . . C 4
Hammâm esh-Shifâ (Pool of Bethesda) . . . . G 5
Haram esh-Sherîf . . . . . G-I, 3-6
Hospices, see pp. 19, 20, 22.
Hospitals: French (St. Louis) C 4. — Greek D 5. — Jewish (Rothschild's) A, 1, 2. — Russian B 3.
Jeremiah, Grotto of . . . . . F, 1, 2
Jewish Colonies: A 3; D 2. — (Montefiore's) C, 8, 9. Comp. also Map of Environs, p. 73.
El-Ma'muniyeh (ruin) . . . . . . G 2
Mosques:
Kubbet es-Sakhra (Dome of the Rock) . . . . H, 4, 5
Mesjid el-Aksâ . . . . H, 5, 6
- el-Kurâmi. . . . . F 5
- el-Majâhidîn . . . G, H. 3
37. Mosque of Sîdna 'Omar . . E 5
Mûristân . . . . E 5
En-Nebi Dâûd . . . . E 8
Patriarchates: Armenian E 7. — Greek D. E, 4. — Latin C, D, 5. — Syrian Catholic E 3.
Patriarch's Bath . . . . E 5
Post Offices, see p. 19.
Schools: Gobat's . . . . D, 8, 9
39. Of the Greek Patriarchate D 5
40. Latin Parochial, for boys D 4
Serâi F 4. — (Old) G 4.
Synagogues (S). . . . . E, F, 5-7
Tombs: Ancient D, E, 1, 2; I 7; K 2; K 4. — Near Karm esh-Sheikh G, H, 1. — Of the Kings, beyond E 1 (comp. Map, p. 73). — Of Absalom I 5. — Of Christ (acc. to Conder) E 2; (acc. to Gordon) E 1. — Of David (En-Nebi Dâûd) E 8. — Of Herod B 8. — Of St. James and Zacharias I 5.
Wailing Place of the Jews. . . G 5

convent and orphanage for United Greeks (see below). — *Benedictine Fathers* (*Pères Bénédictines de la Pierre qui Vire*, 1899): convent and seminary on the Mountain of Offence (p. 83) for the United Syrians (see below); Church and Convent of the Dormitio on the hill of Zion (p. 72), belonging to *German Benedictines from Beuron* (1906). — *Passionist Fathers* (*Pères Passionistes;* 1903): Convent near Bethany (p. 126). — *Salesians* (1904): Italian boys' school. — Hospitals: *Hôpital St. Louis* (p. 68; French, managed by the Sisters of St. Joseph); foundling hospital; home for the aged; hospital of the *Soeurs de Charité*. — Hospices: *Casa Nuova* (p. 19); *German Catholic Hospice of St. Paul* (p. 19); *Austrian Hospice* (p. 19); *Notre Dame de France* (p. 19). — The Oriental churches affiliated to the Roman Catholics are those of the *Maronites* (p. lxii); the *United Greeks* or *Greek Catholics* (p. lxii), with a church in the Patriarchate Building, the St. Veronica Chapel, the St. Anne Priests' Seminary of the Pères Blancs (p. 20), and the orphanage of the Benedictine sisters; the *United Syrians* (p. lxii), with a seminary (see above); and the *United Armenians*, with the church of Notre Dame du Spasme (p. 50), a chapel, a hospice, and a school.

English Protestant Community. The joint Protestant bishopric, supported by England and Prussia, under an arrangement due to Frederick William IV. of Prussia, was dissolved in 1887. Since then the British and German communities have been independent in religious matters. The English Protestant community is under the leadership of Bishop Blyth, consecrated in March, 1887, and is financially supported by the Jerusalem Bishopric Fund and the three English Missionary Societies working in Palestine. The community is mainly a missionary one, and comprises about 80 persons. The *Episcopal Residence* (p. 88), the *Collegiate Church of St. George* (services at 9 a.m. and 4.30 p.m.), the boys' and girls' schools connected with it, and an *Anglican Clergy House* or *College*, lie to the N. of the town. To the 'Church Missionary Society' belong the *Church of St. Paul* (p. 69; service in Arabic on Sun. at 9.30 a.m. and 3 p.m.), the *Bishop Gobat School* for boys (p. 70), founded by Bishop Gobat, a *Girls' Day School* and the *English College*, the last distinct from, though situated close to, the abovementioned Anglican Clergy House. To the 'London Jews Society' belongs *Christ Church* (p. 35; English services on Sun. at 10 a.m. and also at 7.30 p.m. in summer and 4 p.m. in winter). Connected with the mission are a large hospital, schools for boys and girls, and an industrial school and printing-office. — The English *Knights of St. John* have an ophthalmic hospital on the Bethlehem road (p. 70).

German Evangelical Community. *Church of the Redeemer* (Pl. E, 5; p. 47; services in German on Sun. at 9.30 a.m., in Arabic at 3 p.m.); *Hospice of St. John* (p. 51); *Hospital* of the Deaconesses of Kaiserswerth (p. 69); the *Lepers' Hospital* (p. 70); the girls' orphanage *Talitha Cumi* (p. 69); the *Syrian Orphanage* for boys (p. 69; service in Arabic on Sun. at 9.30 a.m., in German at 6 p.m.), connected with a home for the blind and a day-school for Arab boys in the town; and the *Empress Augusta Victoria Foundation* (pp. 19, 76). — The German Evangelical Mission of the *Jerusalem-Verein* works in Bethlehem (p. 101), Beit Jâlâ (p. 100), and Beit Sâḥûr (p. 107).

Orthodox Greek Church (p. lxi). *Monastery of Helena and Constantine*, *Monastery of Abraham* (p. 45), *Monastery of Gethsemane* (p. 45), *Convents of St. Basil*, *St. Theodore*, *St. George*, *St. Michael*, *St. Catharine*, *St. Euthymius*, *St. Seetnagia*, *St. Spiridon*, *St. Caralombos*, *St. John the Baptist*, *Nativity of Mary*, *St. George* (a second of that name), *St. Demetrius*, *St. Nicholas* (containing a printing-office), and *Santo Spirito;* priests' seminary, girls' and boys' school, a hospital, etc.

To the Russian Mission belong the great 'Russian Buildings' in the Jaffa suburb (p. 69), the St. Mary Magdalen Church (p. 76), and the Russian buildings on the Mount of Olives (p. 78). The Russian Palestine Society has also a house for pilgrims (p. 69) and a nuns' hospice (p. 47).

Armenian Church (p. lxi). *Monastery* near the Gate of Zion (p. 35), with a seminary (Pl. E, 7), schools for boys and girls, and the *Church of St. James; Nunnery of Deir ez-Zeitûni* (p. 35); *Monastery of Mt. Zion* (p. 72).

Other Christian Churches and Convents. *Coptic Monastery* (p. 48); *Coptic Monastery of St. George*. — The *Jacobites* (p. lxi) have a bishop and

a small church, which they regard as the house of John surnamed Mark (Acts xii. 12). — The *Abyssinians* have a monastery (p. 48), a hospice, a school, and a new church to the N.W. of the town (Pl. A, 1).

The Jews have three large synagogues (one belonging to the Sephardim, and two to the Ashkenazim, p. lxiii), besides more than 100 smaller houses of prayer (comp. p. 35). In addition to the numerous places of shelter for pilgrims and the poor (mostly founded by Montefiore, Rothschild, and the Alliance Israélite), the Jews have an asylum for the blind and a home for the aged (p. 18), and five hospitals: that of the *Ashkenazim* (Bikkur Cholim; p. 69), that of the *Sephardim* (Misgab Ladakh; p. lxiii), the Sha'areih Zedek (p. 18), the *Rothschild Hospital* (p. 69), and one for the insane (p. 18). They have, further, orphanages for the boys and girls of the Sephardim and the Ashkenazim, a boys' and a girls' school and an artisan school of the Alliance Israélite, the English Evelina de Rothschild School for Girls (Pl. C, 2), and the Bezalel School of Industrial Art. The Society for the Assistance of German Jews supports a school for boys and girls, a school of commerce, and a training-college for teachers.

Libraries and Scientific Institutions. — The Jerusalem Association Room of the *Palestine Exploration Fund* is at St. George's College (p. 22; hours, 8-12 and 2-6); visitors are welcome. — Library of the *Latin Patriarchate* (p. 35). — Library of the *Greek Patriarchate*, in the Great Greek Monastery (p. 34), containing 2736 Greek and other MSS., the oldest dating from the 10th and 11th centuries. — *Jewish Central Library* (20,000 vols.). — *Musée Biblique des Pères Blancs* in St. Anne's Church (p. 49). — *Musée de Notre Dame de France* (p. 68). — *Municipal Museum.* — The *Ecole Pratique d'Etudes Bibliques*, founded in 1890, in the Dominican Monastery (p. 87), and conducted by Fathers H. Vincent, M. I. Lagrange, and others, issues the 'Revue Biblique', mentioned at p. c. A pension is connected with the school. — *American School of Oriental Study and Research in Palestine*, founded in 1900 (library open to visitors). — *German Archaeological Institute*, founded in 1900, and supported by the German Protestant churches. Director, Prof. Dalman. — *Model of the Ḥaram esh-Sherîf* (Place of the Temple), by Dr. Schick, at the house of Frau Schoeneke (comp. p. 51). — *Exhibition of Pictures by the Painter Bauernfeind* (d. 1904), at the house of Frau Bauernfeind, in the German Colony.

Distribution of Time, see pp. xiii, xiv.

Jerusalem (Hebrew *Yerushalayim*, Lat. and Greek *Hierosolyma*, Arabic *El-Ḳuds*) lies in 31° 46′ N. lat. and 35° 13′ E. long., upon the S. part of a badly watered and somewhat sterile plateau of limestone, which is connected towards the N. with the main range of the mountains of Palestine and surrounded on all the other sides by ravines. The actual site of the city is also marked by various elevations and depressions. The Temple hill is 2440 ft., the hill to the N. of it 2525 ft., the W. hill 2550 ft., and the N.W. angle of the present city-wall 2590 ft. above the level of the Mediterranean.

The town proper is enclosed by a wall 38½ ft. in height, forming an irregular quadrangle of about 2½ M. in circumference; it has eight gates, one of which has been walled up for centuries (see p. 63). The two chief streets, beginning at the Jaffa Gate on the W. (p. 33) and at the Damascus Gate on the N. (p. 85), intersect in the middle of the town and divide it into four quarters: the Moslem on the N.E., the Jewish on the S.E. (p. 35), the Armenian on the S.W. (p. 35), and the Græco-Frankish on the N.W. (comp. Map at p. 73). The streets are ill-paved and crooked, many of them being blind alleys, and are excessively dirty after rain. Some of them are vaulted over.

The houses are built entirely of stone; all the surfaces are so arranged as to catch the rain-water and conduct it to the cistern in the court. The rooms, covered with flat domes and each having its own entrance, are grouped round the court; the passages and staircases are left open to the air. The water of the cisterns is quite wholesome when clear; other sources of water are the Fountain of the Virgin (p. 83) and Job's Well (comp. p. 84). The new aqueduct (comp. pp. 108, 109) serves exclusively for the Ḥaram esh-Sherîf and a few fountains.

Of the more recent suburbs, the most important is the Jaffa quarter on the N.W. (p. 68), in which the houses are more like those of Europe. Here also are several large churches, convents, hospices, charitable institutions, and the like. It is probable that nearly the half of the present population of the city is settled in the suburbs.

According to a recent estimate the Population numbers at least 70,000, of whom about 10,000 are Moslems, 45,000 Jews, and 15,000 Christians. The Christians include 4000 Latins (*e. g.* Roman Catholics), 250 United Greeks, 50 United Armenians, 7000 Orthodox Greeks, 1000 Armenians, 150 Copts, 100 Abyssinians, 100 Syrians, and 1600 Protestants. The number of *Jews* has greatly risen in the last few decades, in spite of the fact that they are forbidden to immigrate or to possess landed property. The majority subsist on the charity of their European brethren, from whom they receive their regular *khalûka*, or allowance, and for whom they pray at the holy places. Sir Moses Montefiore, Baron Rothschild, and others, together with the Alliance Israélite and the Society for the Assistance of German Jews, have done much to ameliorate the condition of their poor brethren at Jerusalem by their munificent benefactions. The most powerful religious community is that of the Orthodox Greeks. The Russian Mission is concerned with national and political ends as well as with ecclesiastical affairs. The strong Armenian colony dates its importance from the middle of the 18th century. The Latins have attained their present influential position mainly through the exertions of the Franciscans. The office of patriarch, which was suppressed in 1291, was restored in 1847. Associated with the patriarch is the 'Custodian of the Holy Land', the head of the Franciscan order in Palestine, Syria, and Egypt. The British and American inhabitants of Jerusalem are about 150 in number. German Templars (pp. 10 and 70) number about 400, chiefly tradesmen and workmen, the German Evangelical community about 200.

Government. Jerusalem is the residence of a *Mutesarrif* of the first class, immediately subject to the Porte (see p. lvii). The organs of government are the *Mejlis idâra* (executive council; president, the governor) and the *Mejlis beledîyeh* (town-council; president, the mayor). In both these councils the recognized confessions (Greeks, Latins, Protestants, Armenians, and Jews) have representatives. — The garrison consists of a battalion of infantry.

History. Egyptian sources (p. lxxvi) testify that *Urusalim* held a prominent place among the cities of S. Palestine as early as 1400 B.C. The town was distinguished as a stronghold when David captured it (2 Sam. v. 6-10). He selected it for his residence and built the *City of David*. Solomon did much to beautify the city and erected a magnificent palace and temple (p. 51) on the E. hill. He also built *Millo* (1 Kings ix. 24; xi. 27), a kind of bastion or fort in the N.E. part of the town. During his reign Jerusalem first became the headquarters of the Israelites. After the division of the kingdom it became the capital of Judah. As early as Rehoboam's reign, the city was compelled to surrender to the Egyptian king Shishak, on which occasion the Temple and palace were despoiled of part of their golden ornaments. About one hundred years later, under King Jehoram, the Temple was again plundered by Arabian and Philistine tribes (2 Chron. xxi. 17). Sixty years later Jehoash, King of Israel, having defeated Amaziah of Judah, entered the city in triumph (2 Kings xiv. 13, 14). Uzziah, the son of Amaziah, re-established the prosperity of Jerusalem. During this period, however, Jerusalem was visited by a great earthquake.

On the approach of Sennacherib the fortifications were repaired by Hezekiah (2 Chron. xxxii. 5), to whom also was due the great merit of providing Jerusalem with water. Probably the only spring at Jerusalem was the fountain of *Gihon* on the E. slope of the Temple hill, outside the city-wall (now called the Fountain of the Virgin, p. 83). By means of a subterranean channel Hezekiah conducted the water of the spring to the pool of Siloam (2 Kings xx. 20; see p. 83), which lay within the walls. Cisterns and reservoirs for the storage of rain-water were also constructed. The pools on the W. side of the city (Birket Mâmilla, p. 68; Birket es-Sulṭân, p. 70) were probably formed before the period of the captivity, as was also the large reservoir to the N. of the Temple plateau (Birket Israʿîn; p. 68), in the formation of which advantage was taken of a small valley, whose depth was at the same time destined to protect the site of the Temple on the N. side. A besieging army generally suffered severely from want of water, as the issues of the conduits towards the country could be closed, while the city always possessed water in abundance. The valleys of Kidron and Hinnom must have ceased to be watered by streams at a very early period.

Hezekiah on the whole reigned prosperously, but the policy of his successors soon involved the city in ruin. In the reign of Jehoiachin it was compelled to surrender at discretion to King Nebuchadnezzar. Again the Temple and the royal palace were pillaged, and a great number of the citizens, including King Jehoiachin, the nobles, 7000 'men of might', 1000 craftsmen and their families, were carried away captive to the East (2 Kings xxiv. 15 et seq.). Those who were left having made a hopeless attempt under Zedekiah to revolt against their conquerors, Jerusalem now had to sustain a

long and terrible siege (1 year, 5 months, and 7 days). Pestilence and famine meanwhile ravaged the city. The defence was a desperate one, and every inch of the ground was keenly contested. The Babylonians carried off all the treasures that still remained, the Temple of Solomon was burned to the ground, and Jerusalem was in great part destroyed.

When the Jews returned from captivity, they once more settled in Jerusalem, the actual rebuilding of which was the work of Nehemiah (p. lxxix). He re-fortified the city, retaining the foundations of the former walls, although these now enclosed a far larger space than was necessary for the reduced population (p. 31).

The city opened its gates to Alexander, and after his death passed into the hands of the Ptolemies in the year 320. It was not till the time of Antiochus Epiphanes (175-164) that it again became a theatre of bloodshed. On his return from Egypt, Antiochus plundered the Temple. Two years afterwards he sent thither a chief collector of tribute, who razed the walls and established himself in a stronghold in the city. This was the *Akra*, the site of which is disputed. As according to Josephus (Bell. Jud. v. 4, 1) it was situated on the hill on the slopes of which the lower town also lay, it must probably be located to the S. of the Temple. Some authorities place it, however, to the N.W. of the Temple.

Judas Maccabæus (p. lxxx) recaptured the city, but not the Akra, and he fortified the hill of the Temple. But after the battle of Beth-Zachariah (p. 112), Antiochus V. Eupator caused the walls of 'Zion' to be taken down (1 Macc. vi. 61 et seq.), in violation, it is said, of his sworn treaty. Jonathan, the Maccabæan, however, caused a stronger wall than ever to be erected (1 Macc. x. 11). He constructed another wall between the Akra, which was still occupied by a Syrian garrison, and the city, whereby, at a later period, under Simon (B.C. 141), the citizens were enabled to reduce the garrison by famine (1 Macc. xiii. 49 et seq.). Under John Hyrcanus, the son of Simon, Jerusalem was again taken by the Syrians (under Antiochus VII. Sidetes) in 134. The walls were demolished, but after the fall of Antiochus VII. Hyrcanus restored them, at the same time fortifying the *Baris* (p. 27) in the N.W. angle of the Temple precincts and pulling down the Akra.

Internal dissensions at length led to the intervention of the Romans. Pompey besieged the city, and again the attacks were concentrated against the Temple precincts. The quarter to the N. of the Temple, as well as the Gate of St. Stephen, do not appear to have existed at that period. The moat on the N. side of the Temple was filled up by the Romans on a Sabbath; they then entered the city by the embankment they had thrown up, and, exasperated by the obstinate resistance they had encountered, committed fearful ravages within the Temple precincts. In this struggle, no fewer than 12,000 Jews are said to have perished. To the great distress of

the Jews, Pompey penetrated into their inmost sanctuary, but he left their treasures untouched. These were carried off by Crassus a few years later. — Internal discord at Jerusalem next gave rise to the incursion of the Parthians, B. C. 40.

In B.C. 37 Herod, with the aid of the Romans, captured the city after a gallant defence, which so infuriated the victors that they gave orders for a general massacre. Herod, who now obtained the supreme power, embellished and fortified the city, and above all, he rebuilt the Temple (p. 52). He then re-fortified the Baris (p. 26) and named it *Antonia* in honour of his Roman patron. He also built himself a sumptuous palace on the N.W. side of the upper city. This building is said to have contained a number of halls, peristyles, inner courts, and richly decorated rooms. On the N. side of the royal palace stood three large towers of defence, named the *Hippicus*, *Phasaël*, and *Mariamne* respectively (comp. p. 33). According to Roman custom, Herod also built a theatre at Jerusalem, and at the same time a town-hall and the Xystus, a space for gymnastic games surrounded by colonnades. At this period Jerusalem, with its numerous palaces and handsome edifices, the sumptuous Temple with its colonnades, and the lofty city-walls with their bastions, must have presented a very splendid appearance. The wall of the old town had sixty towers, and that of the small suburb to the N. of it fourteen; but the populous city must have extended much farther to the N., and we must picture to ourselves in this direction numerous villas standing in gardens. Such was the character of the city in the time of Christ, but in the interior the streets, though paved, were narrow and crooked. The population must have been very crowded, especially on the occasion of festivals. Josephus states that on one occasion the Roman governor caused the paschal lambs to be counted, and found that they amounted to the vast number of 270,000, whence we may infer that the number of partakers was not less than 2,700,000, though this statement is probably much exaggerated.

After the death of Christ, Agrippa I. at length erected a wall which enclosed the whole of the N. suburb within the precincts of the city. This wall was composed of huge blocks of stone, and is said to have been defended by ninety towers. The strongest of these was the *Psephinus* tower at the N.W. angle, which was upwards of 100 ft. in height, and stood on the highest ground in the city (2570 ft. above the sea-level; comp. p. 35). From fear of incurring the displeasure of the Emperor Claudius, the wall was left unfinished, and it was afterwards completed in a less substantial style. Comp. p. 32.

At this time there were two antagonistic parties at Jerusalem: the fanatical Zealots under Eleazar, who advocated a desperate revolt against the Romans, and a more moderate party under the High Priest Ananias. Florus, the Roman governor, having caused

many unoffending Jews to be put to death, a fearful insurrection broke out in the city. Herod Agrippa II. and his sister Berenice endeavoured to pacify the insurgents and to act as mediators, but were obliged to seek refuge in flight. The Zealots had already gained possession of the Temple precincts. After a terrible struggle they succeeded in capturing the upper city and the castle of Herod. Cestius Gallus, an incompetent Roman general, now besieged the city, but when he had almost achieved success he gave up the siege, and withdrew towards Gibeon. His camp was there attacked by the Jews and his army dispersed. The Zealots then proceeded to organize an insurrection throughout the whole of Palestine.

The Romans now despatched their able general Vespasian with 60,000 men to Palestine. This army first quelled the insurrection in Galilee (A. D. 67), and it was not till after a great part of Palestine had been conquered that he advanced against Jerusalem. Events at Rome compelled him, however, to entrust the continuation of the campaign to his son Titus. Within Jerusalem itself bands of robbers had in the meantime taken possession of the Temple, and summoned to their aid the Idumæans (Edomites), the ancient hereditary enemies of the Jews. The moderate party, with Ananias, its leader, was practically annihilated, and no fewer than 12,000 persons of noble family are said to have perished on this occasion. When the Romans approached Jerusalem there were no fewer than four parties within its walls. The Zealots under John of Giscala occupied the castle of Antonia and the court of the Gentiles, while the robber party under Simon of Gerasa held the 'upper city'; Eleazar's party was in possession of the inner Temple and the court of the Jews; and, lastly, the moderate party was also established in the upper part of the city. At the beginning of April, A. D. 70, Titus had assembled six legions (each of about 6000 men) in the environs of Jerusalem. He posted the main body of his forces to the N. and N.W. of the city, while one legion occupied the Mt. of Olives. On April 23rd the besieging engines were brought up to the W. wall of the new town (near the present Jaffa Gate); on May 7th the Romans effected their entrance into the new town. Five days afterwards Titus endeavoured to storm the second wall, but was repulsed; but three days later he succeeded in taking it, and he then caused the whole N. side of the wall to be demolished. He now sent Josephus, who was present in his camp, to summon the Jews to surrender, but in vain. Titus thereupon caused the city-wall, 33 stadia in length, to be surrounded by a wall of 39 stadia in length. Now that the city was completely surrounded, a terrible famine ensued. At length, on the night of July 5th, the castle was stormed. The Jews still retained possession of the gates of the Temple, though by degrees the colonnades of the Temple were destroyed by fire; yet every foot of the ground was desperately contested. At last, on August 10th, a Roman soldier is said to have flung a firebrand into the Temple, contrary to the

express commands of Titus. The whole building was burned to the ground, and the soldiers slew all who came within their reach. A body of Zealots, however, contrived to force their passage to the upper part of the city, and it was not till September 7th that it was burned down. Jerusalem was now a heap of ruins; those of the surviving citizens who had fought against the Romans were executed, and the rest sold as slaves.

At length, in 130, the Emperor Hadrian (117-138) erected a town on the site of the Holy City, which he named *Ælia Capitolina*, or simply *Ælia.* Hadrian also rebuilt the walls, which followed the course of the old walls in the main, but were narrower towards the S., so as to exclude the greater part of the W. hill and of Ophel. Once more the fury of the Jews blazed forth under Bar Cochba (132), but after that period the history of the city was for centuries buried in profound obscurity, and the Jews were prohibited under severe penalties from setting foot within its walls.

With the recognition of Christianity as the religion of the state a new era begins in the history of the city. Constantine permitted the Jews to return to Jerusalem, and once more they made an attempt to take up arms against the Romans (339). The Emperor Julian the Apostate favoured them in preference to the Christians, and even permitted them to rebuild their Temple, but they made a feeble attempt only to avail themselves of this permission. At a later period they were again excluded from the city.

As an episcopal see, Jerusalem was subordinate to Cæsarea. An independent patriarchate for Palestine was established at Jerusalem by the Council of Chalcedon in 451. Pilgrimages to Jerusalem soon became very frequent, and the Emperor Justinian erected a hospice for strangers, as well as several churches and monasteries in and around Jerusalem. In 570 there were in Jerusalem hospices with 3000 beds. Pope Gregory the Great and several of the western nations likewise erected buildings for the accommodation of pilgrims, and, at the same time, a thriving trade in relics of every description began to be carried on at Jerusalem †.

In 614 Jerusalem was taken by the Persians and the churches destroyed, but it was soon afterwards restored, chiefly with the aid of the Egyptians. In 628 the Byzantine emperor Heraclius again conquered Syria. In 637 the city was captured by the Caliph ʿOmar

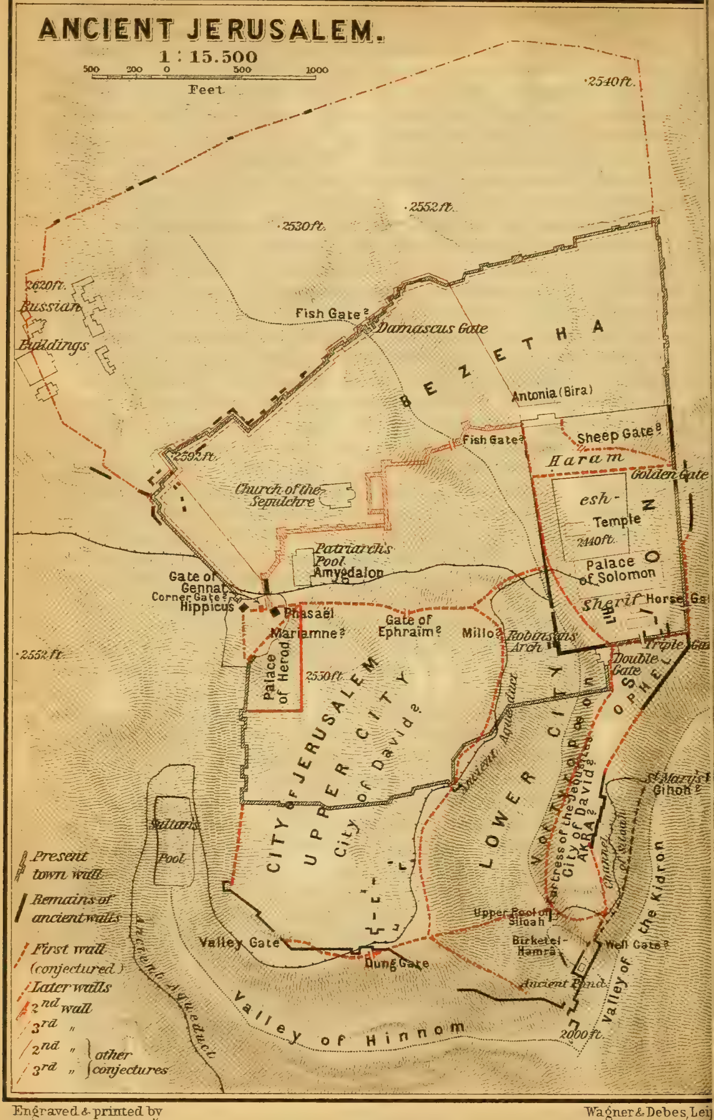
† The mosaic map of Palestine discovered at Mâdebâ (p. 152; comp. ZDPV. xxviii. 120 et seq.), which contains the oldest known plan of Jerusalem, probably dates from this period (6th cent.). The walls of the city are represented as protected by strong towers. The chief gate (the present Damascus Gate) is to the N.; inside this is an open space containing a large column (p. 86). From the gate itself a colonnaded street runs to the S., traversing the entire city. A few of its columns are still extant (p. 47), at the point where the propylæa of the basilica rise above the Holy Sepulchre, immediately to the W. of the street. Other columns have also been found on the Assumptionists' concession on Mount Zion (p. 72). The great Church of Zion (p. 72) stood at the S. end of the street.

after a gallant defence. The inhabitants, who are said to have numbered 50,000, were treated with clemency, and permitted to remain in the city on payment of a poll-tax. The Caliph Harûn er-Rashîd is even said to have sent the keys of the Holy Sepulchre to Charlemagne. The Roman-German emperors sent regular contributions for the support of the pilgrims bound for Jerusalem, and it was only at a later period that the Christians began to be oppressed by the Moslems. The town was named by the Arabs *Beit el-Makdis* ('house of the sanctuary'), or simply *El-Kuds* ('the sanctuary').

In 969 Jerusalem fell into possession of the Egyptian Fatimites; in the second half of the 11th cent. it was involved in the conflicts of the Turcomans. During the First Crusade the Christian army advanced to the walls of Jerusalem on June 7th, 1099. Robert of Normandy and Robert of Flanders were posted on the N. side; on the W. Godfrey and Tancred; on the W., too, but also on the S., was Raymond of Toulouse. When the engines were erected, Godfrey attacked the city, chiefly from the S. and E.; Tancred assaulted it on the N., and the Damascus Gate was opened to him from within. On July 15th the Gate of Zion was also opened, and the Franks entered the city. They slew most of the Moslem and Jewish inhabitants, and converted the mosques into churches.

In 1187 (Oct. 2nd) Saladin captured the city, treating the Christians, many of whom had fled to the surrounding villages, with great leniency. Three years later, when Jerusalem was again threatened by the Franks (Third Crusade), Saladin caused the city to be strongly fortified. In 1219, however, Sultan Melik el-Mu'azzam of Damascus caused most of these works to be demolished, as he feared that the Franks might again capture the city and establish themselves there permanently. In 1229 Jerusalem was surrendered to Emp. Frederick II., on condition that the walls should not be rebuilt, but this stipulation was disregarded by the Franks. In 1239 the city was taken by Emir David of Kerak, but four years later it was again given up to the Christians by treaty. In 1244 the Kharezmians took the place by storm, and it soon fell under the supremacy of the Aiyubides. Since that period Jerusalem has been a Moslem city. In 1517 it fell into the hands of the Osmans.

Topography of Ancient Jerusalem (comp. adjoining Plan). The earliest city occupied the S. part only of the present city; but on the S. it extended beyond the present city-wall to the edge of the rocky plateau, where remains of the old fortifications have been discovered (p. 70). The E. scarp of the plateau was once much more abrupt than it is at present. Through the accumulation of the rubbish of thousands of years, the lowest part of the *Kidron Valley* (p. 80) is now 30 ft. farther to the E. than it used to be, while at the S.E. corner of the Temple Hill it was formerly 36 ft. deeper than it now is. The actual site of the city was also much less level than at present; what is now recognizable only as a



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shallow depression was formerly a distinct valley, running from the vicinity of the present Damascus Gate first towards the S.E. and then towards the S. This depression (p. 50), called by Josephus *Tyropoeon*, *i.e.* Valley of Dung (wrongly translated the Cheesemongers' Valley), but not mentioned in the Bible, attained a depth of about 60 ft. below the present level (p. 66) and separated the narrow and abrupt E. hill from the W. hill, which was 110 ft. higher. Both hills were also cross-sectioned by other depressions.

Tradition, probably with justice, places the City of David on the W. hill and accordingly calls this *Mt. Zion* (2 Sam. v. 7). Several authorities, however, look for it on the E. hill. In his stronghold David also kept the national shrine, the ark. When Solomon built the Temple on the E. hill and also removed his royal residence to it, the name of Zion was likewise transferred thither; this is the dwelling-place of the Lord (Yahweh) referred to by Biblical writers (Joel iii. 21; Micah iv. 2; Isaiah viii. 18). It is hence easily understood how Zion became later a romantic name for the whole city. On the other hand, however, early literary references clearly distinguish Mt. Zion from the city of Jerusalem (Isaiah x. 12). The name of *Moriah* also occasionally occurs as the religious designation of the Temple Hill (Gen. xxii. 2; 2 Chron. iii. 1). The level surface required for the Temple and Palace of Solomon was provided by massive substructures. The Temple lay on the site of the present Dome of the Rock (p. 53), the Palace immediately to the S. of it (Ezek. xliii. 7, 8), approximately on the site of the Akṣâ Mosque (p. 59), where the rock forms a broad ridge. The Palace thus lay below the Temple (comp. 2 Kings xi. 19).

The First Wall, that of David and Solomon, enclosed the old part of the town. Beginning on the W. at the *Furnace Tower* (which perhaps stood on the site later occupied by the *Tower of Hippicus*), it followed the upper verge of the W. hill on the W. and S. sides, thus enclosing the modern suburb of Zion (comp. p. 70). In the W. part of the S. side were probably two gates, *viz.* the *Valley Gate* and the *Dung Gate*. The E. part of the wall was then carried in a double line across the Tyropœon, at the mouth of which was the 'Well Gate', probably identical with the 'Gate between two Walls'. From the Pool of Siloam (p. 83) the wall ascended the hill northwards to the wall of the Temple. In the *Ophel* quarter, which lay to the S.E. of the present Ḥaram, was the *Water Gate* and farther to the N. was the *Horse Gate*. From the Hippicus the N. wall ran E. in an almost straight line to the Temple. Immediately to the S. of this N. wall stood the palace of Herod, the Xystus, and the bridge which crossed the Tyropœon to the Temple.

The Second Wall also dates from the period of the early kings; it was rebuilt by Nehemiah. On the W., S., and E. it corresponds with the First Wall, but it diverges from it to the N.W. at the Hippicus, thus enclosing more ground to the N., the only direction in

which the city could be extended. Josephus here placed the *Gennat Gate* (*i.e.* Garden Gate, perhaps the 'Corner Gate' of the Bible). Thence the wall made a curve to the N.E., interrupted by the *Gate of Ephraim*, the *Old Gate*, and the *Fish Gate*, and impinging on the N.W. angle of the Temple precincts. Here rose the *Bira*, a strong bastion called *Baris* by Josephus and afterwards named *Antonia* (comp. p. 27). This part of the N. wall was further strengthened by the towers of *Hananeel* and *Mea*, the exact positions of which are still undetermined. On the direction assigned to this second wall depends the question of the genuineness of the 'Holy Sepulchre'. A number of authorities believe that the wall took much the same direction as the present town-wall, in which case it would have included what is now called the 'Holy Sepulchre', which, therefore, could not be genuine (p. 35). Others hold that the wall and moat ran round the E. and S. sides of Golgotha, so that the Sepulchre lay outside the city-wall. To the S.E. of the Baris lay the *Sheep Gate*, and in its vicinity (John v. 2) the Pool of Bethesda (p. 68).

With regard to the situation of the THIRD WALL, topographers likewise disagree. Those who hold that the second wall corresponded to the present town-wall (see above) must look for the third wall far to the N. of it. The opinion now generally accepted is that this wall occupied nearly the same site as the present N. town-wall of Jerusalem; there are still clear traces of an old moat round the present N. wall, and this view appears to be confirmed by the statement of the distances given by Josephus (4 stadia to the royal tombs, 7 stadia to the Scopus), who, however, is not always accurate.

Literature (comp. p. c). The best works on Jerusalem include *George Adam Smith's* 'Jerusalem: The Topography, Economics, and History from the Earliest Times to A. D. 70' (2 vols.; London, 1907 & 1908; 24*s.*); *Col. C. R. Conder's* 'The City of Jerusalem' (London, 1909; 12*s.*); *Selah Merrill's* 'Ancient Jerusalem' (New York; 1908); *Barclay's* 'City of the Great King'; *Besant & Palmer's* 'Jerusalem, the City of Herod and Saladin' (5th edit., London, 1908); *Warren's* 'Underground Jerusalem' (London; 1876); *Wilson & Warren's* 'Recovery of Jerusalem' (London; 1871); *D. S. Margoliouth's* 'Cairo, Jerusalem, and Damascus' (New York; 1908); *Sir C. M. Watson's* 'Jerusalem' ('Mediæval Towns Series', London, 1912; 4*s.* 6*d.*); *Tobler's* 'Denkblätter' (2nd edit., Constance, 1856) and 'Topographie von Jerusalem' (Berlin; 1854); *Spiess's* 'Das Jerusalem des Josephus' (Berlin; 1881); *Bliss & Dickie's* 'Excavations at Jerusalem' (London; 1898); *Père Vincent's* 'Underground Jerusalem' (Engl. trans.; London, 1911); *Glaisher's* 'Meteorological Observations at Jerusalem'; *Mommert's* 'Topographie des Alten Jerusalem' (4 vols.; Leipzig, 1902-1907; 27 *M* 50 pf); *Zimmermann's* maps (Bâle; 1876); *Schick & Benzinger's* maps of Jerusalem and its environs (p. cii); *Kuemmel's* 'Karte der Materialien zur Topographie des Alten Jerusalem' (2 sheets on a scale of 1:2500; Halle, 1906; 18 *M*). For closer investigation the Jerusalem volume of the English Palestine Survey, with plans, is indispensable. *Miss A. Goodrich-Freer's* 'Inner Jerusalem' (1904), *Hanauer's* 'Walks about Jerusalem' (1910), and *Laurence Hutton's* 'Literary Landmarks of Jerusalem' (1895) may also be mentioned.

Jerusalem, to most travellers, is a place of overwhelming interest, but, at first sight, many will be sadly disappointed in the modern own. It w ould seem, at first, as though little were left of the ancient

city of Zion and Moriah. It is only by patiently penetrating beneath the modern crust of rubbish and decay, which shrouds the sacred places from view, that the traveller will at length realize to himself a picture of the Jerusalem of antiquity, and this will be the more vivid in proportion to the amount of previously acquired historical and topographical information at his command. He will, however, be obliged to confess that the material and moral decline of the city forms but a melancholy termination to the stupendous scenes once enacted here. The combination of wild superstition with the merest formalism which everywhere forces itself on our notice, and the fanaticism and jealous exclusiveness of the numerous religious communities of Jerusalem form the chief modern characteristics of the city — the Holy City, once the fountain-head from which the knowledge of the true God was wont to be vouchsafed to mankind. Jerusalem, the centre of the three great religions of the world, is not at all a town for amusement, for everything in it has a religious tinge, and from this point of view, the impressions the traveller receives in Jerusalem are anything but pleasant. The native Christians of all sects are by no means equal to their task, the bitter war which rages among them is carried on with very foul weapons, and the contempt with which the orthodox Jews and Mohammedans look down on the Christians is only too well deserved.

a. The Western and Southern Quarters.

The W. entrance of Jerusalem is formed by the **Jaffa Gate** (Pl. D, 5, 6), called by the Arabs *Bâb el-Khalîl, i.e.* Gate of Hebron. The street leading from the railway station (p. 69) reaches the town here; and the spot always presents an animated concourse of pilgrims, travellers, donkey-drivers, and the like. In 1907 a clock-tower in the modern Arabian style was built on the top of the old gate-tower. As in all the old city-gates of Jerusalem (pp. 48, 85), the gateway forms an angle in passing between its towers. A portion of the adjacent city-wall was removed in 1898 to form a road for the German Emperor. — To the S.E. of the gate rises **El-Ḳalʿa** or the **Citadel** (Pl. D, 6), also mistakenly called (since the middle ages) the '*Castle of David*' (comp. p. 31). This building, which dates in its present form from the beginning of the 14th cent., with some additions of the 16th cent., consists of an irregular group of towers standing upon a massive substructure rising at an angle of about 45° from the bottom of the moat. The N.E. tower, the almost solid lower part of which consists of large drafted blocks, with rough surfaces (p. xcvi), probably corresponds to the '*Phasaël Tower*' of Herod's palace (p. 27) and offers the finest example of the ancient wall-towers of Jerusalem.

The David Street, running towards the E. from the Jaffa Gate (at first under the name of *Sueiḳat ʿAllân* ; Pl. D, E, 5), between the

Citadel and the Grand New Hotel (p. 19), descends in a series of steps, crosses the Street of the Christians (see below), and is prolonged as the Bazaar Street (*Hâret el-Bizâr;* Pl. E, F, 5) to the S. of the Mûristân (p. 45). At this point is the market for grain and seeds, while the Crown Prince Frederick William Street diverges to the left. Farther on the street crosses the three lanes of the Old Bazaar (p. 47). Its E. continuation (Ṭarîḳ Bâb es-Silseleh) ends at the Es-Silseleh Gate of the Ḥaram esh-Sherîf (p. 65).

At the *Greek Monastery of St. John* (Pl. 29; E, 5), which has accommodation for 500 pilgrims, we turn to the N. and enter the Street of the Christians (*Hâret en-Naṣâra;* Pl. E, 5, 4), the chief approach to the Church of the Holy Sepulchre. It is lined on both sides with shops. Beyond the Monastery of St. John, on the right, is a covered passage leading to the New Bazaar (p. 47); farther on in the Street of the Christians is the large *Bath of the Patriarch* (Pl. E, 5; *Ḥammâm el-Baṭraḳ*). Opposite, to the left, is an Arab coffee-house with a balcony.

From another balcony at the back of this café we obtain the best survey of the **Patriarch's Pool** (*Birket Ḥammâm el-Baṭraḳ;* Pl. E, 5), an artificial reservoir, 80 yds. long (N. to S.) and 48 yds. wide, the construction of which is ascribed to King Hezekiah. Josephus calls it *Amygdalon*, or the 'tower-pool'. The bottom lies only 10 ft. below the level of the Street of the Christians. At the S.E. corner its coping consists of hewn blocks. On the W. side part of the rock has been removed, in order that a level surface might be obtained. On the N. it is bounded by the so-called *Coptic Khân* (Pl. E, 5), under which is a wall supposed to indicate the original extension of the reservoir on this side. In summer the reservoir is either empty or contains a little muddy water only. It is supplied from the Mâmilla pool (p. 68), and the water is chiefly used for filling the '*Bath of the Patriarch*' (see above).

Farther on a covered passage diverges to the right from the Street of the Christians, descends a few steps, and comes out on the space in front of the Church of the Holy Sepulchre (p. 45). To the left stands the **Great Greek Monastery** (Pl. D, E, 4, 5), called *Deir er-Rûm el-Kebîr*, entered from the *Hâret Deir er-Rûm*, which ends to the N. at the Street of the Christians. It is a building of considerable extent and an interesting example of Jerusalem architecture, being first mentioned in 1400 as the monastery of St. Thecla. The monastery includes five churches, the chief of which is that of St. Thecla. The churches of Constantine and Helena are on the E. side of the Street of the Christians. The monastery also possesses a valuable library (p. 23).

At the N. end of the Street of the Christians we take the turning to the left (W.). Here are the Girls' Orphanage of the Franciscan Sisters (r.; Pl. 38, E 4), the *Greek Patriarchate* (l.), and the Latin Parochial School for Boys (Pl. 40; D, 4). Farther on, to the right, are the Greek Convents of the *Archangel Michael* (Pl. 31) and *St. George* (Pl. 27), and, on both sides of the covered street, the *Franciscan Convent of Our Saviour* (Pl. 36). The street to the left (S.) leads to the Casa Nuova (p. 19). We turn to the right, passing the Greek

Convents of *St. Theodore* (l.; Pl. 33) and *St. Basil* (r.; Pl. 23). The next street to the right leads to the *New Gate* or *Bâb el-Jedîd* (Pl. C, D, 4). At the N.W. corner of the wall stands the building of the *Frères des Ecoles Chrétiennes*, or *School Brethren*, with the remains of the so-called **Tower** or **Castle of Goliath** (Arabic *Kasr Jâlûd*; Pl. C, 4). The oldest relics of the castle consist (in the S. part) of the substruction of a massive square tower (perhaps the '*Psephinus*' of Josephus; p. 27); four courses of large smooth-hewn stones are still recognizable. The centre of the building is occupied by four large pillars of huge drafted blocks. — To the S.E. lies the *Latin Patriarchate* (Pl. C, D, 5), containing a church, a seminary, and an extensive library (p. 23). Continuing towards the S.E., and passing the boys' school of the Greek Patriarchate and the Greek Hospital (Pl. D, 5), we find ourselves again at the Jaffa Gate (p. 33).

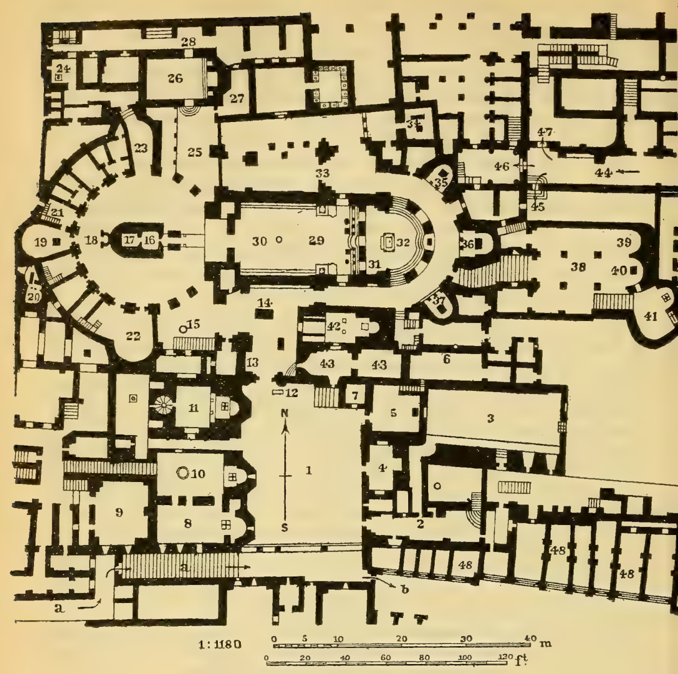
To the S. and S.E. of the Citadel (p. 33) extends the **Armenian Quarter** (Pl. D, E, 6, 7). In the N. part of this quarter, opposite the Citadel, stands the English *Christ Church* (Pl. E, 6; comp. p. 22). Proceeding towards the S., we reach the **Great Armenian Monastery** (Pl. E, 6, 7), the extensive buildings of which are said to have room for several thousand pilgrims. The old convent-church, the **Church of St. James** (Pl. E, 6), is well worth a visit. The nave and aisles, of equal height, are separated by graceful pillars; the dome is formed by two intersecting semicircular arches. The walls are lined with porcelain tiles to the height of 6 ft., above which they are covered with paintings. The W. aisle contains the chief sanctuary, *viz.* the prison in which James the Great was beheaded (Acts xv. 2). The monastery includes a printing-office, a seminary, a large hospice for pilgrims, schools for boys and girls, and a small museum. The large garden, stretching along the city-wall, contains numerous imposing trees and offers a fine view of the upper part of the Valley of Hinnom (p. 69). The lane skirting the garden on the E. ends on the S. at the *Zion Gate* (p. 73). A little farther to the E. is the Armenian nunnery of *Deir ez-Zeitûni* (Pl. E, 7), the interesting old church of which is regarded by the Armenians as the house of Annas, the father-in-law of Caiaphas.

The dirty **Jewish Quarter** (Pl. E, F, 6, 7; comp. p. 23) contains numerous *Synagogues* (marked S upon the Plan), hucksters' booths, and taverns, but offers no object of interest to the traveller.

b. The Church of the Holy Sepulchre.

The Church of the Holy Sepulchre is open free before 11.30 a m. and after 3 p.m., but by paying a bakshish of 1 fr. to the Moslem custodians the visitor will be allowed to remain in the building after 11.30 o'clock. An opera-glass and a light are indispensable. A bright day should be chosen, as many parts of the building are very dark. — Moslem guards, appointed by the Turkish government, sit in the vestibule (p. 39) for the purpose of preserving order among the Christian pilgrims and of keeping the keys. The office of custodian is hereditary in a Jerusalem family. Down to the beginning of the 19th cent. a large entrance-fee was exacted from every visitor. — Comp. *Sir Charles W. Wilson's* 'Golgotha and the Holy Sepulchre' (London, Palestine Exploration Fund, 1910; 6*s.*).

The ***Church of the Holy Sepulchre** (Arab. *Kenîset el-Kiyâmeh*, *i.e.* 'Church of the Resurrection'; Pl. E, 4), with its conspicuous dome, surmounted by a gilded cross, occupies a site which has been held sacred for many centuries and probably corresponds to the *Golgotha* (Aramaic *gulgolta*, skull) of the New Testament. According to the Bible (Matt. xxviii. 11; Hebr. xiii. 12) Golgotha lay outside



a. *Entrance from the Street of the Christians.* b. *Path to the Mûristân.* 1. *Quadrangle.* 2. *Monastery of Abraham.* 3. *Greek Shops.* 4. *Armenian Chapel of St. James.* 5. *Coptic Chapel of Michael.* 6. *Abyssinian Chapel.* 7. *Chapel of St. Mary of Egypt* (below) and *Chapel of the Agony of the Virgin* (above). 8. *Greek Chapel of St. James.* 9. *Chapel of St. Thecla.* 10. *Chapel of Mary Magdalen.* 11. *Chapel of the Forty Martyrs.* 12. *Tomb of Philip d'Aubigny.* 13. *Post of the Moslem custodians.* 14. *Stone of Unction.* 15. *Place from which the Women witnessed the Anointment.* 16. *Angels' Chapel.* 17. *Chapel of the Holy Sepulchre.* 18. *Chapel of the Copts.* 19. *Chapel of the Syrians.* 20 *Chamber in the Rock.* 21. *Passage to the Armenian Gallery.* 22. *Original S. Apse.* 23. *Passage to the Cistern.* 24. *Cistern.* 25. *Antechamber of next chapel.* 26. *Chapel of the Apparition.* 27. *Latin Sacristy.* 28. *Latin Convent.* 29. *Greek Cathedral ('Catholicon').* 30. *'Centre of the World'.* 31. *Seat of the Patriarch of Jerusalem.* 32. *Choir.* 33. *North Aisle of the Church of the Crusaders.* 34. *Chapel (Prison of Christ).* 35. *Chapel of St. Longinus.* 36. *Chapel of the Parting of the Raiment.* 37. *Chapel of the Derision.* 38. *Chapel of the Empress Helena.* 39. *Altar of the Penitent Thief.* 40. *Altar of the Empress.* 41. *Chapel of the Invention of the Cross.* 42. *Chapel of the Raising of the Cross.* 43. *Chapel of the Nailing to the Cross.* 44. *Entrance from the Bazaar.* 45. *Abyssinian Monastery.* 46. *Entrance to the Coptic Monastery.* 47. *Entrance to the Cistern of St. Helena.* 48. *Greek Hospice.*

the city-wall, but the course of the second city-wall is still a matter of dispute (comp. p. 32). Some explorers now look for Golgotha to the N. of the town (comp. p. 87). Bishop Eusebius of Cæsarea (314-340 A.D.), the earliest ecclesiastical historian, records that during the excavations in the reign of *Constantine* the sacred tomb of the Saviour was, 'contrary to all expectation', discovered. Later historians add that Helena, Constantine's mother (d. ca. 326), undertook a pilgrimage to Jerusalem, and that she there discovered the Cross of Christ. Two churches were consecrated here in 336: — the Church of the Holy Sepulchre (also called the Anastasis, because Christ here rose from the dead), consisting of a rotunda, in the middle of which was the sepulchre surrounded by twelve columns, and a Basilica dedicated to the sign of the Cross. A few remains of the atrium of the latter still exist (see pp. 47, 48).

In 614 the buildings were destroyed by the Persians. In 616-626 Modestus, abbot of the monastery of Theodosius, built a new Church of the Resurrection (Anastasis), a new Church of the Cross (Martyrion), and a Church of Calvary. From a description by Arculf in 670 it appears that an addition had been made to the holy places by the erection of a church of St. Mary on the S. side. In the time of Caliph Mâmûn (p. 53) the patriarch Thomas enlarged the dome over the Anastasis. In 936, 969, and 1010 the holy places were damaged either by fire or the Moslems. In 1055 a church again arose, but this building seemed much too insignificant to the Crusaders, who therefore erected a large Romanesque church which embraced all the holy places and chapels (beginning of the 12th cent.). In spite of the numerous alterations and additions that have since been made, there still subsist many remains of the two main parts of this building, — *viz.* the circular church over the Holy Sepulchre on the W. and a church with a semicircular choir on the E. New acts of destruction were perpetrated in 1187 and 1244, but in 1310 a handsome church had again arisen, to which in 1400 were added two domes. During the following centuries complaints were frequently made of the insecure condition of the dome of the sepulchre. At length, in 1719, a great part of the church was rebuilt. In 1808 the church was almost entirely burned down. The Greeks now contrived to secure to themselves the principal right to the buildings, and they, together with the Armenians, contributed most largely to the erection of the new church of 1810, which was designed by a certain Komnenos Kalfa of Mitylene. The dilapidated dome was restored by architects of various nationalities in 1868, in pursuance of an agreement made with the Porte by France and Russia.

In front of the main portal of the church, on the S. side, is an Outer Court, or *Quadrangle* (Pl. 1, on opposite page), dating from the period of the Crusades, as is evidenced by the immured columns to the left, adjoining the staircase, and by a piece of vaulting in the

W. archway (p. 34). Remains of bases of columns on the ground show that a porch also stood here. The court is paved with yellowish slabs of stone, and is always occupied by traders and beggars. Almost in front of the door of the Holy Sepulchre is the gravestone of Philip d'Aubigny, an English Crusader (Pl. 12; d. 1236; inscription). [For the buildings on the S. and S.E. sides of this square, see pp. 45 et seq.]

From the court the first door on the right (S.E.) leads to the *Monastery of Abraham* (Pl. 2; p. 45). Ascending a staircase to the left, we reach a small terrace above the Armenian Chapel of St. James (Pl. 4; see below), where an olive-tree, surrounded by a wall, marks the spot where Abraham discovered the ram when about to sacrifice Isaac (Gen. xxii). A small door and stair to the E. lead to the *Church of the Apostles* (above Pl. 3), with the altar of Melchizedek. A vestibule to the N. leads to the *Church of Abraham* (above the Chapel of the Archangel Michael, Pl. 5). A round hollow in the centre of the pavement indicates the spot where Abraham was on the point of sacrificing Isaac (comp. pp. 44, 48). This chapel is the only spot within the precincts of the Holy Sepulchre where Anglican clergy have been allowed to celebrate the Holy Eucharist. The scene of Abraham's sacrifice was placed in this neighbourhood as early as the year 600. — Two other doors on the E. side of the quadrangle lead respectively into the Armenian *Chapel of St. James* (Pl. 4), with a crypt underneath, and the Coptic *Chapel of the Archangel Michael* (Pl. 5). From the latter a staircase leads E. to the *Abyssinian Chapel* (Pl. 6) belonging to the convent mentioned at p. 48. — The building in the N.E. corner of the quadrangle contains two stories, each of which has pointed arches similar to those on the façade of the main edifice. The interior is now occupied by chapels. Below is the Greek *Chapel of St. Mary of Egypt* (Pl. 7). This Mary, it is said, was mysteriously prevented from entering the church until she had invoked the image of the mother of Jesus. Above is the *Chapel of the Agony of the Virgin* (p. 44), which is reached by the staircase to the right of the E. portal.

The chapels to the W. of the quadrangle belong to the Greeks. The *Chapel of St. James* (Pl. 8), sacred to the memory of the brother of Christ, is handsomely fitted up; behind it is the *Chapel of St. Thecla* (Pl. 9). The *Chapel of Mary Magdalen* (Pl. 10) marks the spot, where, according to Greek tradition, Christ appeared to Mary Magdalen for the third time. The *Chapel of the Forty Martyrs* (Pl. 11) stands on the site of the monastery of the Trinity, which was formerly the burial-place of the patriarchs of Jerusalem; it now forms the lowest story of the Bell Tower.

The *Bell Tower*, erected about 1160-80 in the N.W. corner of the quadrangle, has flying buttresses and large Gothic arched windows, above which were two rows of louvre-windows, the lower row only of which has been preserved. The tower originally stood detached from the church, according to the custom of S. Europe, but was afterwards partly incorporated with it. The upper part of the tower has been destroyed; but we know from old drawings that it consisted of several blind arcades, each with a central window, above which were pinnacles and an octagonal dome.

The Façade of the Church is divided into two stories. There are two portals (of which that to the E. has been walled up), each with a corresponding window above it. Both portals and windows are surmounted by depressed pointed arches, which are adorned with a border of deep dentels, and over these again runs a moulding of

elaborately executed waved lines, which are continued to the extremity of the wall on each side. A similar line of moulding, executed in egg and leaf work, separates the one story from the other. The pointed tympanum over the W. portal, originally covered with mosaic, is adorned in the Arabian style with a geometrical design of hexagons. The columns adjoining the doors, probably taken from some ancient temple, are of marble: their capitals are Byzantine, finely executed, and the bases are quite in the antique style. The imposts of the columns, adorned with oak-leaves and acorns, are continued to the left and right in the form of a moulding. The lintels of both doors are decorated with *Reliefs* of great merit, which were probably executed in France in the second half of the 12th century.

The *Relief over the W. Portal* represents scenes from Bible history. In the first section to the left is the Raising of Lazarus: Christ with the Gospel, and Mary at his feet; Lazarus rises from the tomb; in the background spectators, some of them holding their noses! In the second section from the left, Mary beseeches Jesus to come for the sake of Lazarus. In the third section begins the representation of Christ's entry into Jerusalem. He first sends the disciples to fetch the ass; and two shepherds with sheep are pourtrayed. The disciples bring the foal and spread out their garments; in the background appears the Mt. of Olives. Then follows the Entry into Jerusalem. (The missing fragment, showing Christ upon the ass, is now in the Louvre.) The small figures which spread their garments in the way are very pleasing. A man is cutting palm-branches. A woman carries her child on her shoulder as they do in Egypt at the present day. In the foreground is a lame man with his crutch. The last section represents the Last Supper: John leans on Jesus' breast; Judas, on the outer side of the table, and separated from the other disciples, is receiving the sop. — The *Relief over the E. Portal* is an intricate mass of foliage, fruit, flowers, nude figures, birds, and other objects. In the middle is a centaur with his bow. The whole has an allegorical meaning: the animals below, which represent evil, conspire against goodness.

The **Interior of the Church of the Holy Sepulchre** consists now, as it did in the time of the Crusaders (p. 37), of two main parts, the circular domed building to the W. (p. 40), and the rectangular church with nave and aisles to the E. (p. 42). These two were originally separated. In entering from the S. we first reach a vestibule (Pl. 13; p. 36) in which the Moslem custodians sit. From this we pass into the S. aisle of the second of the above-mentioned churches. Immediately in front of us, surrounded by numerous lamps and colossal candelabra, is the '*Stone of Unction*' (Pl. 14), on which the body of Jesus is said to have lain when it was anointed by Nicodemus (John xix. 38-40), while about 33 ft. to the W. of it is a second stone (Pl. 15), which marks the spot whence the women are said to have witnessed the anointment.

Before the period of the Crusades a separate 'Church of St. Mary' rose over the place of Anointment, but a little to the S. of the present spot; when, however, the Franks enclosed all the holy places within one building, the Stone of Unction was removed to somewhere about its present site. The stone has often been changed, and has been in possession of numerous different religious communities in succession. In the 15th cent. it belonged to the Copts, in the 16th to the Georgians (from whom the

Latins purchased permission for 5000 piastres to burn candles over it), and afterwards to the Greeks. Over this stone Armenians, Latins, Greeks, and Copts are entitled to burn their lamps. The present stone, a reddish yellow marble slab, 7 ft. long and 2 ft. broad, was placed here in 1808. — To the S. of the Stone of the Women is a flight of steps leading to the Armenian Chapel.

The Rotunda of the Sepulchre, which we now enter, dates in its present form from 1810. The dome is borne by eighteen pillars connected by arches, and enclosing the sepulchre itself. The supports of the pillars belong to the original structure, which consisted of twelve large columns, probably divided into groups of three by piers placed between them. Round these pillars ran a double colonnade, and the enclosing wall had three apses (comp. p. 41). The present ambulatory is divided by cross-vaulting into two stories. The dome, which is 65 ft. in diameter, is made of iron, and consists of two concentric vaults, the ribs of which are connected by iron braces. Above the opening in the middle is a gilded screen covered with glass. The outer dome is covered with lead, while the inner dome is lined with painted tin. [The upper story of the ambulatory is reached through the Greek Monastery, see p. 34.]

In the centre of the rotunda, beneath the dome, is the Chapel of the Holy Sepulchre, a building 26 ft. long and 17½ ft. wide, consisting of a hexagonal W. part and an E. addition. It was reconstructed of marble in 1810. In front of the E. side of it there is a kind of antechamber provided with stone benches and large candelabra. From this we enter the so-called *Angels' Chapel* (Pl. 16), 11 ft. long and 10 ft. wide, the thick walls of which contain flights of steps leading to the roof. Of the fifteen lamps burning in this chapel five belong to the Greeks, five to the Latins, four to the Armenians, and one to the Copts. In the middle lies a stone set in marble, which is said to be that which covered the mouth of the sepulchre and was rolled away by the angel. — Through a low door we next enter the *Chapel of the Holy Sepulchre* (Pl. 17) properly so called, 6½ ft. long by 6 ft. wide. [Here is the 14th Station of the Via Dolorosa, p. 51.] From the ceiling, which rests upon marble columns, hang forty-three lamps, of which four belong to the Copts, while the rest are equally divided among the other three sects. In the centre of the N. wall is a relief in white marble, representing the Saviour rising from the tomb. This relief belongs to the Greeks, that on the right of it to the Armenians, and that on the left to the Latins. On the inside of the door is the inscription in Greek, referring to the architect Kalfa (p. 37). The tombstone, which is covered with marble slabs and now used as an altar, is about 5 ft. long, 2 ft. wide, and 3 ft. high. The upper slab is cracked. Mass is said here daily.

According to Luke xxiii. 53, the grave of Jesus was a rock-tomb, probably a kind of niche-tomb (p. xcvi). In the course of Constantine's search for the Holy Sepulchre (comp. p. 37) a cavern in a rock was discovered, and a chapel was soon erected over the spot. In the time of the Crusaders

the sanctuary of the Sepulchre was of a circular form. At that period there were already two cavities, the outer of which was the angels' chapel while the inner contained the niche-tomb. A little later we hear of a polygonal building, artificially lighted within. It is impossible to decide definitely whether the mouth of the tomb, which was overlaid with marble at a very early period, is in the natural rock or in an artificial mound. After the destruction of the place in 1555 the tomb was uncovered, and an inscription with the name of Helena (?), and a piece of wood supposed to be a fragment of the Cross were found. The whole building was restored in 1719, and was little injured by the fire of 1808.

Immediately beyond the Holy Sepulchre (to the W.) is a small chapel (Pl. 18) which has belonged to the Copts since the 16th century.

The pillars in the W. ambulatory are connected by transverse partition-walls with the strong enclosing wall dating from the great building of the Crusaders. The small chapels thus created belong to different religious communities; those on the W., the N., and the S. (Pl. 19, 23, 22) still possess their old apses. The plain *Chapel of the Syrians* (Pl. 19), on the W., is usually entered through the adjoining room on the N. (Pl. 21), from which a staircase leads up to the Armenian part of the gallery. A door in the S. wall of the chapel leads into a rocky chamber (Pl. 20). By the walls are first observed two 'sunken tombs' (p. xcvi), one of which is about 2 ft. and the other $3^1/_2$ ft. long, and both 3 ft. deep, having been probably destined for bones. In the rock to the S. are traces of 'shaft tombs', $5^1/_2$ ft. long, $1^1/_2$ ft. wide, and $2^1/_2$ ft. high. Since the 16th cent. tradition has placed the tombs of Joseph of Arimathæa and Nicodemus here. — The northernmost chapel (Pl. 23) is adjoined by a passage leading between the dwellings of officials to a deep cistern (Pl. 24), from which good fresh water may be obtained.

From the N.E. side of the ambulatory we enter an antechamber (Pl. 25) which tradition points out as the spot where Jesus appeared to Mary Magdalen (John xx. 14, 15). The place where Christ stood is indicated by a marble ring in the centre, and that where Mary stood by another near the N. exit from the chamber. To the left is the only organ in the church, which belongs to the Latins. — We now ascend by four steps to the *Chapel of the Apparition* (Pl. 26), dating from the 14th cent., the principal chapel of the Latins. Legend relates that Christ appeared here to his mother after the resurrection, and the central altar is dedicated to her. The N. altar contains various relics. [The door on the N. side forms the approach to the Latin Convent; see next page.] Behind the S. altar, immediately to the right of the entrance, is shown a fragment of the Column of the Scourging, preserved in a latticed niche in the wall.

The column was formerly shown in the house of Caiaphas (p. 72), but was brought here at the time of the Crusaders. Judging from the narratives of different pilgrims, it must have frequently changed its size and colour, and a column of similar pretensions is shown in the Church of Santa Prassede, at Rome, whither it is said to have been taken in 1223. There is a stick here which the pilgrims kiss after pushing it through a hole and touching the column with it. — One legend relates that the Chapel of the Apparition occupies the site of the house of Joseph of Arimathæa.

On the E. side of the antechamber is the entrance to the *Latin Sacristy* (Pl. 27), where we are shown the sword, spurs, and cross of Godfrey de Bouillon, antiquities of doubtful genuineness. These are used in the ceremony of receiving knights into the Order of the Sepulchre, which has existed since the Crusades. The sword is 2 ft. 8 in. long and has a simple cruciform handle 5 in. in length. Behind the Sacristy is the *Convent of the Franciscans* (Pl. 28), with the steps leading up to the Latin half of the galleries.

The Rectangular Part of the Church, to which we now turn, belongs in its essential features to the Frankish church built by an architect named Jourdain between 1140 and 1149. It consists of a nave and aisles, with an ambulatory and semicircular apse towards the E. The pointed windows, the clustered pillars, and the groined vaulting bear all the characteristics of the French transition style, with the addition of Arabian details. The original effect of the building, particularly the simple and noble form of the choir, has been, however, seriously disfigured by smaller structures erected round and against it. According to tradition, the church occupies the site of the garden of Joseph of Arimathæa. — The main entrance was on the W. side, opposite the Holy Sepulchre, where the large 'Arch of the Emperor' still stands. Through this we enter the —

Greek Cathedral (Pl. 29), the so-called *Catholicon*, in the nave of the church of the Crusaders. It is separated from the aisles by partition-walls between the pillars, and is lavishly embellished with gilding and painting. In the W. part of the church, which is covered by a dome resting on the pointed arches, stands a kind of cup containing a flattened ball, covered with network, which is said to occupy the *Centre of the World* (Pl. 30), a fable of very early origin. Of the two episcopal thrones, that to the N. is designed for the Patriarch of Antioch, that to the S. for the Patriarch of Jerusalem (Pl. 31). The choir (Pl. 32) with the high-altar is shut off by a wall in the Greek fashion, and a so-called Iconoclaustrum thus formed, in which the treasures of the church are sometimes shown to distinguished visitors. They include a bone of St. Oswald, King of Northumbria (d. 642). — We return through the Arch of the Emperor and turn to the right into the —

North Aisle (Pl. 33). Between the two huge piers on the N. side are remains of the 'Seven Arches of the Virgin', which formed one side of an open court existing in the time of the Crusaders. — In the N.E. corner is a dark chapel which was shown as early as the beginning of the 12th cent. as the *Prison of Christ* (Pl. 34) and of the two thieves before the Crucifixion. On the right of the entrance is an altar with two round holes, said to be the stocks in which the feet of Jesus were put during the preparations for the Crucifixion (comp. p. 50). Through the holes we see two impressions on the stone, which are said to be the footprints of Christ (comp. the

adjoining picture). This legend, of Greek origin, dates from the end of the 15th century.

The old Frankish retro-choir, to the E. of the Greek Cathedral, has three apses cut out of its thick outside wall. The first of these apses is called the *Chapel of St. Longinus* (Pl. 35). Longinus, whose name is mentioned in the 5th cent. for the first time, was the soldier who pierced Jesus' side; he had been blind of one eye, but when some of the water and blood spurted into his blind eye it recovered its sight. He thereupon repented and became a Christian. The chapel of this saint appears not to have existed earlier than the end of the 16th century. It belongs to the Greeks. The next chapel is that of the *Parting of the Raiment* (Pl. 36), and belongs to the Armenians. It was shown as early as the 12th century. — The third is the *Chapel of the Derision*, or of the *Crowning with Thorns* (Pl. 37), belonging to the Greeks, and without windows. About the middle of it stands an altar shaped like a box, which contains the so-called *Column of Derision.* This relic, which is first mentioned in 1384, has passed through many hands and frequently changed its size and colour since then. It is now a thick, light-grey fragment of stone, about 1 ft. high. — Between the 1st and 2nd chapels is a door, through which the canons are said formerly to have entered the church.

Between the second and third chapels, 29 steps lead us down to a chapel 65 ft. long and 42 ft. wide, situated 16 ft. below the level of the Sepulchre. This is the *Chapel of St. Helena* (Pl. 38), belonging to the Armenians, and here once stood Constantine's basilica. In the 7th cent. a small sanctuary in the Byzantine style was erected here by Modestus, and the existing substructions date from this period. The dome is borne by four thick columns of reddish colour (antique monoliths), surmounted by clumsy cubic capitals. According to an old tradition, the columns used to shed tears. The pointed vaulting dates from the 12th century. The chapel has two apses, of which that to the N. (Pl. 39) is dedicated to the Penitent Thief and that to the S. (Pl. 40) to the Empress Helena. The seat on the right, adjoining the altar in the S.E. corner, is said to have been occupied by the Empress while the cross was being sought for; this tradition, however, is not older than the 15th century. In the 17th cent. the Armenian patriarch, who used to occupy this seat, complains of the way in which it was mutilated by pilgrims. In the middle ages the chapel was regarded as the place where the Cross was found. Some explorers take it to be a piece of the old city moat.

Thirteen more steps descend to what is properly the *Chapel of the Invention* (i. e. *Finding*) *of the Cross* (Pl. 41); by the last three steps the natural rock makes its appearance. The (modern) chapel, which is really a cavern in the rock, is about 24 ft. long, nearly as wide, and 16 ft. high, and the floor is paved with stone. On its W. and S. sides are stone ledges. The place to the right belongs to

the Greeks, and here is a marble slab in which a cross is inserted. The altar (l.) belongs to the Latins. A bronze statue of the Empress Helena, of life-size, represents her holding the cross. The pedestal is of the colour of the rock and rests on a foundation of green serpentine. On the wall at the back is a Latin inscription with the name of the founder.

On the S. side of the ambulatory adjoining the chapel of the Derision is a flight of steps ascending to the chapels on **Golgotha,** or *Mt. Calvary* (Pl. 42, 43). The pavement of these chapels lies $14^1/_2$ ft. above the level of the Church of the Sepulchre. It is uncertain whether this corresponds to the Mt. Calvary enclosed in Constantine's basilica. In the 7th cent. a special chapel was erected over the holy spot, which, moreover, was afterwards alleged to be the scene of Abraham's trial of faith (pp. 38, 48). At the time of the Crusaders the place, notwithstanding its height, was taken into the aisle of the church. The chapels were enlarged in 1810.

We first enter the *Chapel of the Raising of the Cross* (Pl. 42), which belongs to the Greeks. It is $42^1/_2$ ft. long and $14^1/_2$ ft. wide, and is adorned with paintings and valuable mosaics. In the E. apse is shown an opening lined with silver, where the Cross is said to have been inserted in the rock: this was the 12th Station of the Cross (Via Dolorosa, comp. p. 51). The sites of the crosses of the thieves are shown in the corners of the altar-space, each 5 ft. distant from the Cross of Christ (doubtless much too near). They are first mentioned in the middle ages. The cross of the penitent thief was supposed to have stood to the S., that of the impenitent thief to the N. About $4^1/_2$ ft. to the S. of the Cross of Christ is the famous *Cleft in the Rock* (Matt. xxvii. 51), now covered with a brass slide and lined with slabs of red Jerusalem marble. When the slide is pushed aside, a cleft of about 10 inches in depth only is seen. A deeper chasm in rock of a different colour was formerly shown. The cleft is said to reach to the centre of the earth! Behind the chapel is the refectory of the Greeks.

The altar of the 'Stabat' between the two chapels (13th Station: the spot where Mary received the body of Christ on the descent from the Cross), and the adjoining chapel on the S., the *Chapel of the Nailing to the Cross* (Pl. 43), belong to the Latins. Christ is said to have been disrobed and nailed to the Cross here (10th and 11th Stations). The spots are indicated by pieces of marble let into the pavement, and an altar-painting represents the scene. Through a screen on the S. we look into the *Chapel of the Agony of the Virgin* (above Pl. 7), which belongs to the Latins. It is only 13 ft. long and $9^1/_2$ ft. wide, but is richly decorated. The altar-piece represents Christ on the knees of his mother. This chapel is at the top of the staircase outside the E. portal of the Church (p. 38).

The following points may also be mentioned. Beneath the Chapel of the Nailing to the Cross (Pl. 43) lies the office of the Greek Archi-

mandrite, and towards the N., under the Chapel of the Raising of the Cross (Pl. 42), the *Chapel of Adam*, belonging to the Greeks. A tradition relates that Adam was buried here, that the blood of Christ flowed through the cleft in the rock on to his head, and that he was thus restored to life. Eastwards, and a little to the right of the altar, a small brass door covers a split in the rock which corresponds with the one in the chapel above. — Before reaching the W. door of the chapel, we observe, on the right and left, stone ledges on which originally (until 1808) were the monuments of *Godfrey of Bouillon* and *Baldwin I.* The bones of these kings had already been dispersed by the Kharezmians (p. lxxxv), and the Greeks removed the monuments also in order to put an end to the claims of the Latins to the spot.

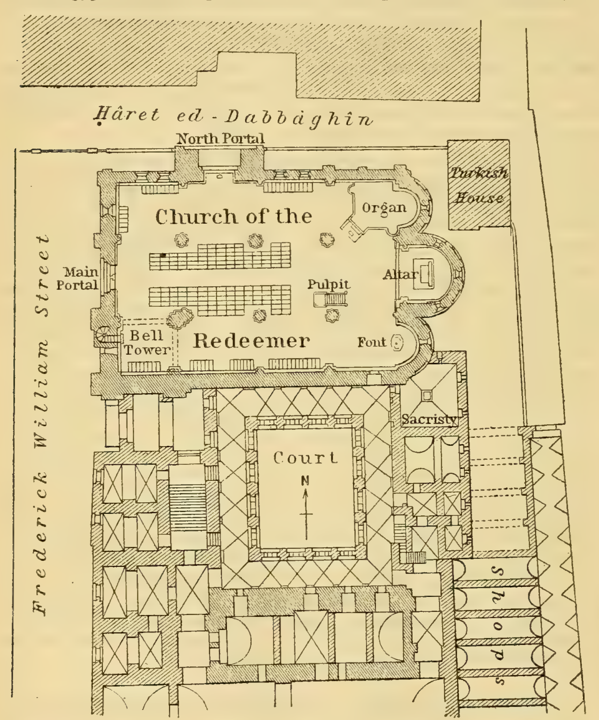
During the Festival of Easter, the Church of the Sepulchre is crowded with pilgrims of every nationality, and is the scene of much disorder. On Palm Sunday, the Latins walk in procession, holding palm-branches brought from Gaza (p. 119), which are consecrated on Palm Sunday and distributed among the people. On Maundy Thursday they celebrate a grand mass and walk in procession round the chapel of the Sepulchre, after which the 'washing of feet' takes place at the door. The Franciscans celebrate Good Friday with a mystery play, and with the nailing of a figure to a cross. Late on Easter Eve a solemn service is performed; pilgrims with torches shout Hallelujah, while the priests move round the Sepulchre singing hymns. The festivals of the Greeks follow the old Julian calendar, which is 13 days behind ours. As their Easter also falls on the Sunday after the first full moon of spring, it may occur either before or after ours. One of their most curious ceremonies is the so-called Miracle of the Holy Fire, which strangers may witness from the galleries of the church. The wild and noisy scene begins on Good Friday. The crowd passes the night in the church in order to secure places. On Easter Eve a procession of the superior clergy moves round the Sepulchre, all lamps having been carefully extinguished in view of the crowd. Some of the priests enter the chapel of the Sepulchre, while others pray and the people are in the utmost suspense. At length, the fire which has come down from heaven is pushed through a window of the Sepulchre, and there now follows an indescribable tumult, everyone endeavouring to be the first to get his taper lighted. The sacred fire is carried home by the pilgrims. It is supposed to have the peculiarity of not burning human beings, and many of the faithful allow the flame to play upon their naked chests or other parts of their bodies. The Greeks declare the miracle to date from the apostolic age, and it is mentioned by the monk Bernhard as early as the 9th century. Caliph Ḥâkim (p. lxxxiii) was told that the priest used to besmear the wire by which the lamp was suspended over the sepulchre with resinous oil, and to set it on fire from the roof.

c. East and South Sides of the Church of the Holy Sepulchre.

The quadrangle in front of the Church of the Holy Sepulchre is bounded on the S.E. by the Greek *Monastery of Abraham* (p. 38; Pl. 19, E, 4, 5), with an interesting old cistern of great size, and on the S. by the ruined *Mosque of Sîdna 'Omar* (Pl. 37; E, 5), with a square minaret built in 1417, and by the small Greek *Monastery of Gethsemane* (Pl. 20; E, 5). The last two buildings are in the N.W. corner of the **Mûristân** (Pl. E, 5), a large open space covering an area of 170 yds. long and 151 yds. broad. Here stood in the middle ages

the inns and hospitals of the Frankish pilgrims, in particular those of the *Knights of St. John.*

The earliest hospice for pilgrims was erected by Charlemagne. More important, however, were buildings erected by the merchants of Amalfi, who enjoyed commercial privileges in the East, including the churches of *Santa Maria Latina* (1030) and *Santa Maria Minor.* Adjoining the latter the Benedictines afterwards erected a hospital dedicated to St. John Eleëmon of Egypt. This hospice was at first dependent on the other, but



after the capture of Jerusalem by the Crusaders in 1099 it attained under its director Gerardus an independent importance. This new order of the *Hospitallers*, or *Knights of St. John*, distinguished by a black mantle with a white cross on the breast, soon assumed the character of an ecclesiastical order and selected John the Baptist as their patron instead of the Egyptian saint. Raymond de Puy, the commander of the order, caused several important buildings to be erected in 1130-40, but the Knights of St. John had to leave Jerusalem in 1187. *Saladin* (p. lxxxiv) granted the property of the Hospitallers as an endowment (wakf) to the Mosque of ʿOmar. In 1216 Shihâb ed-Dîn, nephew of Saladin, converted the hospital-church into

a hospital, the Arabic-Persian name of which, *Mûristân*, was transferred to the whole plot of ground. The hospice, which the Moslems allowed to subsist, was still at the beginning of the 14th cent. capable of containing 1000 persons. At a later date the buildings were suffered to fall into decay. In 1869, on the occasion of the visit of the Crown Prince of Prussia, the Sultan presented the E. half of the Mûristân to Prussia.

The entrance to the Mûristân is in the lane Ḥâret ed-Dabbâghîn, running to the E. from the quadrangle in front of the Church of the Sepulchre (comp. the Plan opposite).

In the N.E. corner of the Mûristân, on the site of the old church of *Santa Maria Latina*, rises the German Protestant Church of the Redeemer (*Erlöserkirche;* Pl. E, 5), consecrated on Oct. 31st, 1898, in presence of Emperor William II. and the Empress Augusta Victoria (key kept by sacristan). It follows the lines of the ancient church as closely as possible. The foundations, which rest upon the solid rock, are in some places 46 ft. below the ground. The present *Main Portal* is on the W. side. Adjacent is the *Belfry*, which affords an extensive panorama. The old main portal, facing the Ḥâret ed-Dabbâghîn, is now the *North Portal* of the new church. The sculptures on the great arch of the door recall the occidental art of the 12th century.

Among these are representations of the months (much damaged). January, on the left, has disappeared; 'Feb', a man pruning a tree; 'Ma'; 'Aprilis', a sitting figure; 'Majus', a man kneeling and cultivating the ground; (Ju)'nius'; (Ju)'lius', a reaper; 'Augustus', a thresher; (S)'epten'(ber), a grape-gatherer; (Octob)'er', a man with a cask; (November), a woman standing upright. Above, between June and July, is the sun (with the superscription 'sol'), represented by a half-figure holding a disc over its head. Adjacent is the moon ('luna'), a female figure with a crescent. The cornice above these figures bears medallions representing leaves, griffins, etc.

On the S. the church is adjoined by the two-storied *Cloisters* of the former convent, surrounding a square court containing some fragments of marble columns (see p. 29). To the S. of this again is the old *Refectory* (entrance to the Cloisters and the Refectory by the church). On the W. side of the Cloisters, next the Crown Prince Frederick William Street, is the *Evangelical Hospice of the Mûristân*, with a flight of steps brought hither from a building of Saladin.

In the W. half of the Mûristân, belonging to the Greek Patriarchate, is the handsome *New Bazaar* (Pl. E, 5; comp. p. 34).

On the E. side the Mûristân is bounded by the old Chief Bazaar of Jerusalem, consisting of three parallel streets (Pl. F, 5; *Sûḳ el-Laḥḥâmîn*, *Sûḳ el-ʿAṭṭârîn*, *Sûḳ el-Khawâjât*), connected by transverse lanes and containing several khâns. — Opposite the N.E. corner of the Mûristân, next to the Greek Monastery of Abraham, lies the *Hospice of the Russian Palestine Society* (Pl. 1; E, F, 5), with an old gateway and remains of old walls, which belong to the Atrium of Constantine's Basilica (see next page).

We follow the N. continuation of the Bazaar St., along the E. side of the Russian hospice, but just short of the vaulted-over portion of it turn to the left, and ascend the steps by the Russian

hospice. Above, in a small street which leads W. to the E. side of the Church of the Holy Sepulchre, on the right and just to the N. of the Russian hospice, is a new Coptic hospice. On its groundfloor may be seen the N. continuation of the Atrium of Constantine's Basilica (see p. 47), discovered in 1907. The threshold and side-posts of the old gateway are still extant. The road once passing through this gateway led direct to the Holy Sepulchre.

We continue to follow the small street farther to the W., until it ends at a column (9th station of the Via Dolorosa, p. 51) and three doors. Through the door to the left (45 on ground-plan at p. 36) we enter the court of the **Abyssinian Monastery** (Pl. 14; E, 4), in the middle of which rises the dome above the Chapel of St. Helena (p. 43). The court is surrounded by several miserable huts. Here also an olive-tree is shown, said to mark the spot where Abraham found the ram when about to sacrifice Isaac (comp. pp. 38, 44). In the background, to the S., a wall of the former refectory of the canons' residence becomes visible here. (Chapel, see p. 38.)

The door directly before us (46 on ground-plan at p. 36) leads to the **Monastery of the Copts** (Pl. 16, E 4; *Deir es-Sulṭân*, Monastery of the Sultan). It has been fitted up as an episcopal residence, and contains cells for the accommodation of pilgrims. The church, the foundations of which are old, has been entirely restored.

The third (r.; 47 on ground-plan at p. 36) of the three doors mentioned above leads to the *Cistern of St. Helena* (key with the porter of the Coptic Monastery; fee for one person 3 pi., for a party more in proportion). A winding staircase of 43 steps, some of which are in a bad condition, descends to the cistern; at the bottom is a handsome balustrade hewn in the rock. The water is bad and impure. The cistern perhaps dates from a still earlier period than that of Constantine.

d. From the Gate of St. Stephen to the Church of the Holy Sepulchre. Via Dolorosa.

The question of the direction of the *Via Dolorosa*, or *Street of Pain*, along which Jesus carried the Cross to Golgotha, depends upon the situation assigned to the *Praetorium*, or dwelling of Pilate. In the 4th cent. the supposed site of that edifice was shown near the Bâb el-Kaṭṭânîn (p. 53), and in the 6th cent. it was occupied by a Basilica of St. Sophia. By the early Crusaders it was instinctively felt that the Prætorium should be sought for on the W. hill, in the upper part of the town, and they erected there a church of St. Peter. At a later period, however, that holy place was transferred by tradition to the spot where it is now revered, and the so-called 'Holy Steps' ('Scala Santa') were removed to the church of San Giovanni in Laterano at Rome. The present Via Dolorosa is not expressly mentioned till the 16th century. From the reports of pilgrims it is evident that the sites of the fourteen Stations (see p. 49) were often changed.

The **Gate of St. Stephen** (*Bâb Sitti Maryam;* Pl. H, I, 3), situated on the E. side of the town, on the way to the Mt. of Olives (p. 73), is said to be that through which Stephen was taken out to be stoned (Acts vii. 58; see pp. 72, 74, 87). The name 'Gate of Our Lady Mary', as it is called by the native Christians, refers to the propinquity of the Tomb of the Virgin (p. 74). The present gate probably

dates from the time of Solimân (p. 85). The passage through it, however, has been formed in a straight direction, whereas originally the gate was built at an angle with the thoroughfare. On each side, over the entrance, is a stone lion in relief. The gate-keepers show a footprint of Christ, preserved in the guard-house.

Within the gate, in the STREET OF THE GATE OF THE VIRGIN (*Tarîk Bâb Sitti Maryam;* Pl. G, H, 3), a doorway on the N. leads to the **Church of St. Anne** (Pl. H, 3), which is said to occupy the site of the house of Joachim and Anna, the parents of the Virgin Mary (comp. p. 244). It is first mentioned in the 7th cent., was afterwards connected with a nunnery, and was rebuilt about the middle of the 12th century. Saladin converted it into a richly-endowed school, and hence it is to this day known by the Moslems as *Eṣ-Ṣalâḥîyeh.* In 1856 it was presented by the Sultan to Napoleon III., and it is now in possession of the White Fathers (p. 20). The main entrance, on the W. side, consists of three pointed portals.

The interior is 120 ft. long and 66 ft. wide; the nave is 42 ft., the aisles 24 ft. high. The pointed vaulting rests upon two rows of pillars. Above the centre of the transept rises a tapering dome, which was probably restored by the Arabs. The apses are rounded inside and polygonal outside. A flight of 21 steps in the S.E. corner descends to a crypt, which is almost entirely hewn in the rock, and consists of two parts. This is said by tradition to have been the birthplace of the Virgin. The graves of SS. Joachim and Anne are also shown here (comp. p. 75). Traces of ancient paintings have been discovered in the crypt. A *Convent* and *Seminary* have been built on the land belonging to the church, and in the course of their construction an ancient rock-hewn pool was discovered, with chambers and traces of a mediæval church above it. The plan of Jerusalem in the Mâdebâ mosaic (p. 152) shows that as early as the 6th cent. the *Pool of Bethesda* was sought for here (comp. p. 68). — The small *Museum* of Biblical objects is interesting (adm. 50 c.).

We now proceed towards the W. along the Street of the Gate of the Virgin, and at the point where the street is vaulted over observe some ancient relics, traditionally said to be part of the *Castle of Antonia* (Pl. G, 3; p. 27). Farther on, to the right, is the Franciscan *Chapel of the Scourging* (Pl. G, 3), built in 1838. Below the altar is a hole in which the column of the scourging is said to have stood, but during the last few centuries the place of the scourging has been shown in many different parts of the city. Adjoining the Chapel of the Scourging are a new convent and church.

At this point begins the **Via Dolorosa,** the 14 Stations of which are indicated by tablets. The *First Station* is in the barracks (Pl. G, 3) which rise on the site of the Castle of Antonia (see above) and are now believed to occupy also the site of the Prætorium (comp. p. 48). The *Second Station*, below the steps ascending to the barracks, marks the spot where the Cross was laid upon Jesus.

At the imposing building of the *Sisters of Zion* (Pl. G, 3) the street is crossed by the so-called *Ecce Homo Arch*, marking the spot where, according to a 15th cent. tradition, Pilate uttered the words: 'Behold the man!' (John xix. 5). The arch is probably part of a

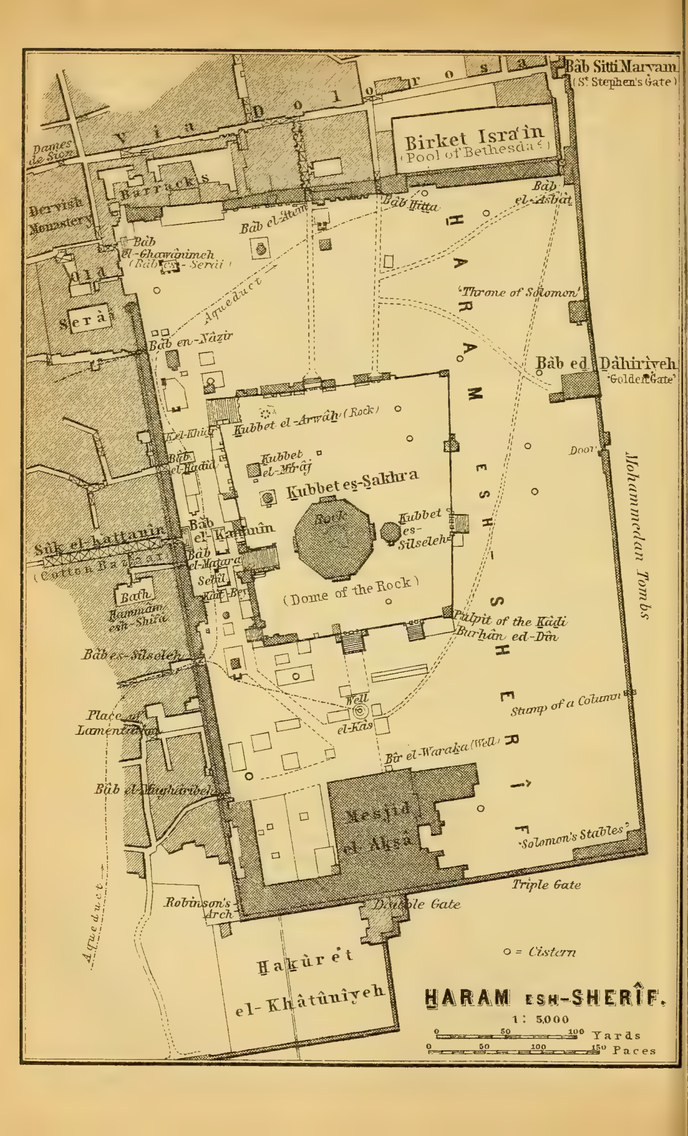
Roman triumphal arch; the N. side-arch now forms the choir of the *Church* of the Sisters of Zion. This church is partly built into the rock, and in the vaults beneath it we may trace the Roman pavement to the full breadth of the larger arch. Under the convent are several deep rocky passages and vaults leading towards the Ḥaram. — Opposite the church, on the S. side of the street, are a small mosque and a monastery of dervishes (Pl. 18; G, 4); the outer wall of the monastery contains a niche, said to be connected with the Virgin Mary. — Adjoining the buildings of the Sisters of Zion is a new Greek hospice. In the basement of this building may be traced the continuation of the above-mentioned Roman pavement. In the artificial rocky scarp, running from E. to W., are hewn various chambers, one of which is shown as the prison of Jesus, with the stocks in which he was exhibited to the multitude (comp. p. 42). Below the Roman pavement have been found remains of an earlier and rougher pavement.

We may now descend the street to the point where it is joined by that from the Damascus Gate (p. 85), and here we see a trace of the depression of what was once the Tyropœon valley (p. 31). To the right is the *Austrian Pilgrims' Hospice* (Pl. i, F 3; p. 19). On the left are the *Hospice of the United Armenians* (Pl. 15; F, 4) and their Church of Notre Dame du Spasme (ancient mosaic pavement). Close by is a broken column, forming the *Third Station*, near which Christ is said to have sunk under the weight of the Cross.

The Via Dolorosa now runs S. along the Street of the Damascus Gate, in which, to the right, is situated the traditional *House of the Poor Man* (Lazarus). Farther to the S. we see a mediæval house with a small bay window, projecting over the street and known since the 15th cent. as the *House of the Rich Man* (Dives). The house is built of stone of various colours. An inscription in a lane diverging to the left marks the *Fourth Station*, where Christ is said to have met his mother. At the next street coming from the right the Via Dolorosa again turns to the W., and now joins the *Ṭarîḳ el-Alâm* (*Ṭarîḳ es-Serâi;* Pl. F, 4), or route of suffering, properly so called. Here, at the corner, is the *Fifth Station*, where Simon of Cyrene took the Cross from Christ. A stone built into the next house to the left has a depression in it said to have been caused by the hand of Christ. We now ascend the street for about 100 paces, and, near an archway, come to the *Sixth Station*. To the left is the *House (and Tomb) of St. Veronica* (chapel of the United Greeks, recently restored; below is an ancient crypt). Veronica is said to have wiped off the sweat from the Saviour's brow at this spot, whereupon his visage remained imprinted on her handkerchief. (This handkerchief is shown as a sacred relic in several European churches.)

The last part of the street is vaulted. Where the street crosses the Khân ez-Zeit (Pl. F, 4) is the *Seventh Station*, called the *Porta Judiciaria*, through which Christ is said to have left the town, and





Via Dolorosa
Bâb Sitti Maryam
(St. Stephen's Gate)
Birket Isra'în
(Pool of Bethesda)
Dames de Sion
Barracks
Dervish Monastery
Bâb el-Atem
Bâb Hitta
Bâb el-Asbât
Bâb el-Ghawânimeh
(Bâb es-Serai)
Aqueduct
'Throne of Solomon'
Serâi
Bâb en-Nâzir
Bâb ed Dâhiriyeh
'Golden Gate'
Kubbet el-Arwâh (Rock)
El-Khidr
Bâb el-Hadîd
Kubbet el-Mi'râj
Kubbet es-Sakhra
Door
Mohammedan Tombs
Rock
Kubbet es-Silseleh
Bâb el-Kattânîn
Sûk el-kattanîn
(Cotton Bazaar)
Bâb el-Matara
Sebîl
Kâit Bey
Bath
Hammâm esh-Shifâ
(Dome of the Rock)
Pulpit of the Kâdi Burhân ed-Dîn
Bâb es-Silseleh
Haram esh-Sherîf
Stump of a Column
Place of Lamentation
Well
el-Kâs
Bîr el-Waraka (Well)
Bâb el-Mughâribeh
Mesjid el-Aksâ
'Solomon's Stables'
Triple Gate
Double Gate
Robinson's Arch
Aqueduct
○ = Cistern
Hakûret el-Khâtûnîyeh
HARAM ESH-SHERÎF.
1 : 5,000
0 50 100 Yards
0 50 100 150 Paces

where he fell a second time. Close by is a modern chapel containing an ancient column, said to be connected with the Gate of Justice. Passing the Prussian *Hospice of St. John* (Pl. g, F 4; p. 19), we observe about thirty paces farther on (l.) a black cross in the wall of the Greek monastery of *St. Caralombos* (Pl. 24; E, 4). This is the *Eighth Station*, where Christ is said to have addressed the women who accompanied him. — The Via Dolorosa proper ends here. The *Ninth Station* is in front of the Coptic monastery (p. 48), where Christ is said to have again sunk under the weight of the Cross. The next four stations are in the Golgotha chapels of the Church of the Sepulchre (p. 44). The *Fourteenth and Last Station* is by the Holy Sepulchre itself (p. 40).

e. The Haram esh-Sherîf (Place of the Temple).

For a Visit to the Haram esh-Sherîf the permission of the Turkish authorities and the escort of a soldier are necessary. Both these are obtained through the traveller's consul, and the kavass of the consulate also joins the party. Each member of a party pays 4-5 fr. to the kavass (a single visitor 8-10 fr.), who is then responsible for all expenses (fees, tips, etc.). — On Friday and during the time of the Nebi-Mûsâ festival (*i.e.* Easter Week) entrance is entirely prohibited to strangers.

Literature: *M. de Vogüé*, 'Le Temple de Jérusalem' (Paris, 1864; 100 fr.); *C. Schick*, 'Beit el-Makdas' (Jerusalem, 1887); 'Die Stiftshütte, der Tempel in Jerusalem und der Tempelplatz der Jetztzeit' (Berlin, 1896; 15 *M*); *Chipiez et Perrot*, 'Le Temple de Jérusalem' (Paris, 1889; 100 fr.); *R. Hartmann*, 'Der Felsendom in Jerusalem' (Strassburg, 1909; 4½ *M*); *W. Shaw Caldecott*, 'The Second Temple in Jerusalem' (London, 1909). — The large *Model of the Haram esh-Sherîf* by Dr. Schick (at Mrs. Schoeneke's) is well worth seeing (p. 23).

The ancient site of the Temple, now called the **Haram esh-Sherîf** (Pl. G-I, 4-6) or 'chief sanctuary', is the most interesting part of Jerusalem. It is occupied by numerous buildings and is surrounded by walls; on the N. and W. are a few houses, with open arcades below them. This area has been a place of religious sanctity from time immemorial. Here David erected an altar (2 Sam. xxiv. 25). This was also the site chosen by Solomon for the erection of his palace and the Temple, which, to judge from the formation of the ground, must have occupied pretty much the same site as the present 'Dome of the Rock' (comp. p. 31). The tenacity with which religious traditions have clung to special spots in the East, defying all the vicissitudes of creeds down to the present day, also confirms this view. The sacred rock probably bore the altar of burnt offerings (p. 56), while the Temple itself stood to the W. of it. *Solomon's Temple* consisted of the 'sanctuary' and the 'holy of holies', the latter to the W. of the former, and in the form of a cube. The porch of the sanctuary, to the right and left of which stood the two pillars of *Jachin* and *Boaz* (1 Kings vii. 21), opened on the court which contained the altar of burnt offerings, the 'molten sea' (a large basin), the 'bases', and the lavers (1 Kings vii. 27 et seq.). For many years after Solomon's death the work was con-

tinued by his successors. The *Second Temple*, which the Jews erected under very adverse circumstances after their return from exile, was far inferior in magnificence to its predecessor, and no trace of it now remains. All the more magnificent was the *Third Temple*, that of Herod. The erection of this edifice was begun in B.C. 20, but it was never completely carried out in the style originally projected. After the destruction of Herod's Temple in 70 A.D. Hadrian erected here a large temple of Jupiter, containing statues of that god and of himself (or of Castor and Pollux?). Coins of the period show that this building was adorned with twelve columns. The earliest pilgrims found the temple and the equestrian statue of the emperor still standing, near the 'Holy Rock' (p. 56). There is a great controversy as to what buildings were afterwards erected on this site. Mohammed, who asserted that he had visited the spot (comp. p. 57), professed great veneration for the ancient temple, and before he had finally broken off his relations with the Jews, he even commanded the faithful to turn towards Jerusalem when praying. The Caliph ʿOmar found the spot covered with heaps of rubbish, which the Christians had thrown there in derision of the Jews. To this day the Ḥaram of Jerusalem is regarded by the Moslems as the holiest of all places after Mecca. The orthodox Jews never enter it, as they dread the possibility of committing the sin of treading on the 'Holy of Holies'. — The excavations of 1911, undertaken by some Englishmen at various points of the Place of the Temple in the hope of finding treasure, were fruitless.

We possess an account of the **Herodian Temple** by the Jewish writer *Flavius Josephus*, who accompanied Titus to Rome and there wrote a history of the Jewish war and his books on Jewish antiquities (Ant. xv. 11; Bell. Jud. i. 21; v. 5). To the Herodian period belong the imposing substructions on the S. side of the Ḥaram, in which direction the Temple platform was at that time much extended, and also the enclosing walls, which were constructed out of gigantic blocks of stone (p. 64). The entire area was surrounded by double rows of monolithic columns; on the S. side the colonnade was quadruple, and consisted of 162 columns. There were four gates on the W. side and two on the S. side. 'Solomon's Porch' (John x. 23) was probably on the E. side, but it is uncertain whether there was a gate here. In the middle lay the great Court of the Gentiles, which always presented a busy scene. A balustrade enclosed a second court, lying higher, where notices were placed prohibiting all but Israelites from entering this Inner Court. One of these notices in the Greek language was discovered among the supposed ruins of the Castle of Antonia in the street of the Gate of the Virgin (p. 49). The E. section of the forecourt of the Israelites was specially set apart for the women, while the adjoining higher portion, separated from it by a railing, was reserved for the men. Inside the latter and enclosed by another railing was the Court of the Priests, with the Temple proper and the great sacrificial altar of unhewn stones. A richly decorated corridor ascended thence by twelve steps to the Sanctuary, or 'holy place' strictly so called, which occupied the highest ground on the Temple area. The sanctuary was surrounded on three sides (S., W., N.) by a building 20 ells in height, containing 3 stories, the upper story rising to 10 ells beneath the top of the 'holy place', so that space remained for windows to light the interior of the sanctuary. Beyond the gate was the curtain or 'veil', within which stood the altar of incense, the table with the shew-bread, and the golden

candlestick. In the background of the 'holy place' a door led into the small and dark Holy of Holies, a cube of 20 ells. The Temple was built of magnificent materials, and many parts of it were lavishly decorated with plates of gold. On the N. side two passages led from the colonnades of the Temple to the castle by which the sacred edifice was protected. It was thence that Titus witnessed the burning of the beautiful building in the year A.D. 70.

The Haram is entered from the town by seven gates, *viz.* (beginning from the S.) the *Bâb el-Mughâribeh* (gate of the Moghrebins; p. 66), *Bâb es-Silseleh* (chain-gate; p. 65), *Bâb el-Mutawaḍḍâ*, or *Maṭara* (gate of ablution), *Bâb el-Ḳaṭṭânîn* (Pl. G, 4, 5; gate of the cotton-merchants), *Bâb el-Ḥadîd* (iron gate), *Bâb en-Nâẓir* (Pl. G, 4; custodian's gate), also called *Bâb el-Ḥabs* (prison gate), and lastly, towards the N., *Bâb es-Serâi* (gate of the seraglio), also called the *Bâb el-Ghawânimeh* (named after the family of Beni Ghânim). — The W. side of the Haram is 536 yds., the E. 518 yds., the N. 351 yds., and the S. 309 yds. in length. The surface is not entirely level, the N.W. corner being about 10 ft. higher than the N.E. and the two S. corners. Scattered over the entire area are a number of *Masṭabas* (raised places) with *Miḥrâbs* (prayer-recesses; p. lxxv), and there are also numerous *Sebîls* (fountains) for the religious ablutions. It is planted with cypresses and other trees. — Visitors are usually conducted first through the Bâb el-Kaṭṭânîn (see above), and past the *Sebîl Ḳâït Bey* (p. 58) to the *Meḥkemet Dâûd* (p. 57).

The ***Dome of the Rock**, or **Ḳubbet eṣ-Ṣakhra**, formerly erroneously called by the Franks the Mosque of ʿOmar, is said by Arab historians to have been built by ʿAbd el-Melik. A Cufic inscription in the interior of the building mentions the year 72 of the Hegira (691 A.D.) as the date of its erection, but names as its builder ʿAbdallâh el-Imâm el-Mâmûn, who ruled 813-833 A.D. From this discrepancy, and from the different colour of this part of the inscription, we must assume that the name of el-Mâmûn was substituted at a later period for that of el-Melik. ʿAbd el-Melik was moved by political considerations to erect a sanctuary on this spot, as admission to the Kaaba in Mecca was at that time refused to the Omaiyades (p. lxxxii). Mâmûn probably restored the building, a supposition which receives confirmation from the inscription on the doors (p. 54). A second restoration took place in the year 301 of the Hegira (913 A.D.). The resemblance to Byzantine forms need not surprise us, as at that time the Arabs were practically dependent on Greek architects. — The Crusaders took the building for the oldest Temple of Solomon, and the Templars erected several churches in Europe on this model (at London, Laon, Metz, etc.). The polygonal outline of this shrine is even to be seen in the background of Raphael's celebrated 'Sposalizio' in the Brera at Milan.

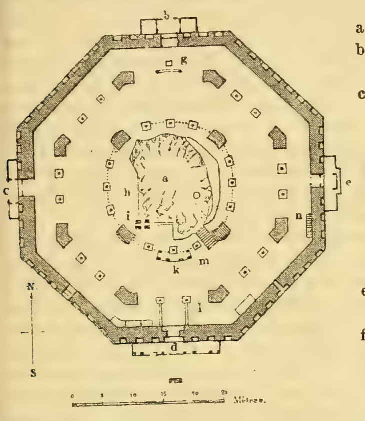
The Dome of the Rock stands on an irregular platform 10 ft. in height, approached by three flights of steps from the W., two from the S., one from the E., and two from the N. side. The steps

terminate in elegant arcades, called in Arabic *Mawâzîn*, or scales, because the scales at the Day of Judgment are to be suspended here. These arcades afford a good view of the entire Ḥaram. The building forms an octagon, each of the sides of which is 66 ft. 7 in. in length. The lower part of it is covered with marble slabs, while the part from the window-sills upward is covered with porcelain-tiles in the Persian style *(Ḳâshâni)*. This porcelain incrustation, which was added by Solimân the Magnificent in 1561, is very effective, the subdued blue contrasting beautifully with the white, and with the green and white squares on the edges. Passages from the Koran, beautifully inscribed in interwoven characters, run round the building like a frieze. In each of those sides of the octagon which are without doors are seven, and on each of the other sides are six windows with low pointed arches, the pair of windows nearest the angle being walled up in each case. The present form of the windows is not older than the 16th century; formerly seven lofty round-arched windows with a sill and smaller round-arched openings were visible externally on each side. A porch is supposed to have existed here formerly. Mosaics have also been discovered between the arcades.

The Gates, which face the four cardinal points of the compass, are square in form, each being surmounted with a vaulted arch. In front of each entrance there was originally an open, vaulted porch, borne by four columns. Subsequently the spaces between the columns were built up. The S. Portal, however, forms an exception, as there is here an open porch with eight engaged columns. The W. entrance is a modern structure of the beginning of the 19th century. The N. Portal is called *Bâb el-Jenneh*, or gate of paradise; the W., *Bâb el-Gharb*, or W. gate; the S., *Bâb el-Ḳibleh*, or S. gate; and the E., *Bâb Dâûd* or *Bâb es-Silseleh*, gate of David, or chain gate. On the lintels of the doors are inscriptions of the reign of Mâmûn, dating from the year 831, or 216 of the Hegira. The twofold doors dating from the time of Solimân, are of wood, covered with plates of bronze attached by means of elegantly wrought nails, and have artistically executed locks.

The Interior of the edifice is 58 yds. in diameter, and is divided into three concentric parts by two series of supports. The first series, by which the outer octagonal aisle is formed, consists of eight hexagonal piers and sixteen columns. The shafts of the columns are marble monoliths, and differ in form, height, and colour. They have all been taken from older edifices, probably from the temple of Jupiter mentioned at p. 52. The capitals are likewise of very various forms, dating either from the late-Romanesque or the early-Byzantine period, and one of them formerly bore a cross. To secure a uniform height of 20 ft., large Byzantine blocks which support small arches are placed above the capitals. These blocks or 'dosserets' are connected by so-called 'anchors', or broad beams consisting of iron bars with wooden beams beside and beneath them. These are covered beneath

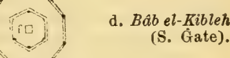
with copper-plates in repoussé. On the beams lie marble slabs, which project like a cornice on the side next the external wall, but are concealed by carving on that next the rotunda. Under the ends of the beams are placed foliated enrichments in bronze. While the pilasters are covered with slabs of marble, dating from the period of Solimân, the upper part of the wall is intersected by arches and adorned with mosaics. The rich and variegated designs of these mosaics consist of fantastic lines intertwined with striking boldness, and frequently of garlands of flowers, and are all beautifully and



a. *Es-Ṣakhra* (the Sacred Rock).

b. *Bâb el-Jenneh* (Gate of Paradise).

c. *Bâb el-Gharb* (W. Gate).



d. *Bâb el-Kibleh* (S. Gate).

e. *Bâb es-Silseleh* (David's, or Chain Gate).

f. *Meḥkemet Dâûd* or *Ḳubbet es-Silseleh* (David's place of judgment, or Chain Dome).

elaborately executed. Above them is a broad blue band, bearing very ancient Cufic inscriptions in gold letters. These are verses of the Koran bearing reference to Christ: —

Sûreh xvii. 111: Say—Praise be to God who has had no son or companion in his government, and who requires no helper to save him from dishonour; praise him. Sûreh lvii. 2: He governs heaven and earth, he makes alive and causes to die, for he is almighty. Sûreh iv. 169: O ye who have received written revelations, do not be puffed up with your religion, but speak the truth only of God. The Messiah Jesus is only the son of Mary, the ambassador of God, and his Word which he deposited in Mary. Believe then in God and his ambassador, and do not maintain there are three. If you refrain from this it will be better for you. God is One, and far be it from him that he should have had a son. To him belongs all that is in heaven and earth, and he is all-sufficient within himself. Sûreh xix. 34 et seq.: Jesus says — 'Blessings be on me on the day of my birth and of my death, and of my resurrection to life.' He is Jesus, the son of Mary, the word of truth, concerning whom some are in doubt. God is not so constituted that he could have a son; be that far from him. When he has resolved upon anything he says 'Let it be', and it is. God is my Lord and your Lord; pray then to him; that is the right way.

Here, too, is an inscription of great historical importance, which we have already mentioned at p. 53.

A second aisle is formed by a second series of supports arranged in a circle, on which also rests the dome. These supports consist of four massive piers and twelve monolithic columns. These columns also are antique; their bases were covered with marble in the 16th century. The arches above them rest immediately on the capitals. — The drum under the dome is richly adorned with mosaics on a gold ground, and its upper part contains 16 windows. The mosaics are by Byzantine artists of the 10-11th centuries. The flower-vases with grapes and ears of corn recall Christian representations in which these devices are used as emblems of the Last Supper.

The Dome erected by Ḥâkim in 1022, on the site of the original dome which had fallen in six years previously, consists of two wooden vaults placed one inside the other. The innermost of these, 37½ ft. high and 66 ft. in diameter, is in the form of a stilted hemisphere, while the outer hemisphere, 98 ft. high, is somewhat flattened. A flight of steps ascends between the two vaults, and at the top is a trap-door giving access to the crescent, which is 16 ft. higher. The stucco incrustation of the inner dome, with its rich painting upon a blue ground, was restored by Saladin in 1189, and its colouring was revived in 1318 and 1830.

The window-openings are closed with thick slabs of plaster perforated with holes and slits of various shapes, wider inside than outside. These perforations have been glazed on the outside with small coloured glass plates, forming a variety of designs. When the doors are closed, the effect of the colours is one of marvellous richness, but the windows shed a dim light only on the interior, and the darkness is increased, firstly by regular glass windows framed in cement, secondly by a wire lattice, and lastly by a porcelain grating placed over them outside to protect them from rain. The lower windows bear the name of Solimân and the date 935 (*i.e.* 1528). Saladin caused the walls to be covered with marble, and they were restored by Solimân. — The pavement consists of marble mosaic and marble flagging.

The wrought-iron screen connecting the columns of the inner row is a French work of the end of the 12th cent., when the Crusaders converted the mosque into a 'Templum Domini' and fitted it up for the Christian form of worship. The *Holy Rock* (Pl. a) is surrounded by a coloured wooden screen. The best view of it is obtained from the high bench by the N.W. gate of the screen. The Rock is 58 ft. long and 44 ft. wide, and rises about 4-6½ ft. above the surrounding pavement. It may have been the site of the great altar of burnt-offering (p. 51), and traces of a channel for carrying off the blood have been discovered in the rock. The Ark of the Covenant cannot have stood here, as the 'holy of holies' was altogether too small to contain a rock of this size. There is a hollow under the rock (Pl. m) to which 11 steps descend on the S. side, and no doubt excavations, if permitted, would show that this was

a cistern. The round slab of stone in the middle rings hollow. The Crusaders erected an altar on the rock and made it accessible by steps of which traces are still visible. A fragment is also visible of the two walls with which they enclosed the choir.

According to the Talmud, the Holy Rock covers the mouth of an abyss in which the waters of the Flood are heard roaring. Abraham and Melchizedek sacrificed here, Abraham was on the point of slaying Isaac here, and the rock is said to have been anointed by Jacob. It was regarded as the centre of the world, and as the 'stone of foundation' (*eben shatyâ)*, that is, the spot upon which the Ark of the Covenant stood. On the destruction of Jerusalem, Jeremiah is said to have concealed the Ark beneath the rock (but according to 2 Macc. ii. 5 in a cave in Mount Nebo), and, according to Jewish tradition, it still lies buried there. Jesus is said to have discovered the great and unspeakable name of God *(shem)* written upon the rock, and was enabled to work his miracles by reading it. The Moslems carried these traditions further. According to them the stone hovers over the abyss without support. In the hollow below it small benches are shown as the places where David, Solomon, Abraham (left), and Elijah were in the habit of praying. The Moslems maintain that beneath this rock is the *Bîr el-Arwâḥ*, or well of souls, where the souls of the deceased assemble to pray twice weekly. Some say that the rock rests upon a palm watered by a river of paradise; others assert that it is the gate of hell. Mohammed declared that one prayer here was better than a thousand elsewhere. He himself prayed here, to the right of the holy rock, and from hence he was translated to heaven on the back of El-Burâḳ, his miraculous steed. In the ceiling is shown an impression of his head; and on the W. side is shown the mark of the hand of the angel (Pl. h) who restrained the rock in its attempt to follow the prophet to heaven. The rock is said to have spoken on this occasion, as it did afterwards when it greeted ʿOmar, and it therefore has a 'tongue', over the entrance to the cavern. At the last day the Kaaba of Mecca will come to the Ṣakhra, for here will resound the blast of the trumpet which will announce the judgment. God's throne will then be planted upon the rock.

A number of other marvels are shown in the Dome of the Rock. In front of the N. entrance there is let into the ground a slab of jasper (*Balâṭat el-Jenneh*, Pl. g), said to have been the cover of Solomon's tomb, into which Mohammed drove nineteen golden nails; a nail falls out at the end of every epoch, and when all are gone the end of the world will arrive. One day the devil succeeded in destroying all but three and a half, but was fortunately detected and stopped by the angel Gabriel. — In the S.W. corner (Pl. i), under a small gilded tower, is shown the footprint of the prophet, which in the middle ages was said to be that of Christ. Hairs from Mohammed's beard are also preserved here, and on the S. side are shown the banners of Mohammed and ʿOmar. — By the prayer-niche (Pl. l) adjoining the S. door are placed several Korans of great age, but the custodian is much displeased if they are touched by visitors.

Outside the E. door of the mosque, the *Bâb es-Silseleh*, or *Door of the Chain* (which must not be confounded with the entrance-gate of the same name, p. 53), rises the elegant little *Ḳubbet es-Silseleh*, or 'dome of the chain', also called *Meḥkemet Dâûd* (Pl. f), David's place of judgment. The creation and decoration of this building seem to belong to the same period as those of the Dome of the Rock. According to Moslem tradition, a chain was once stretched across this entrance by Solomon, or by God himself. A truthful witness could grasp it without producing any effect, whereas a link fell off if a perjurer attempted to do so. This structure consists of two con-

centric rows of columns, the outer forming a hexagon, the inner an endecagon. This remarkable construction enables all the pillars to be seen at one time. These columns also have been taken from older buildings and are chiefly in the Byzantine style. The pavement is covered with beautiful mosaic, and on the S. side (facing Mecca) there is a large recess for prayer. Above the slightly sloping flat roof rises a hexagonal drum surmounted by the dome, which is slightly curved outwards. The top is adorned with a crescent.

About 20 yds. to the N.W. of the Ṣakhra rises the *Ḳubbet el-Miʿrâj*, or Dome of the Ascension, erected to commemorate Mohammed's miraculous nocturnal journey from Mecca to Jerusalem (p. 59). According to the inscription, the structure was rebuilt in the year 597 of the Hegira (*i.e.* 1200). It is interesting to observe the marked Gothic character of the windows, with their recessed and pointed arches borne by columns. Close by is an ancient font, now used as a water-trough. Farther towards the N.W. is the *Ḳubbet en-Nebi* (dome of the prophet), a modern-looking building over a subterranean mosque built in the rock. This mosque is not shown to visitors. There is also a very small building called the *Ḳubbet el-Arwâḥ* (dome of the spirits), which is interesting from the fact that the bare rock is visible below it. Beside the flight of steps on the N.W., leading down from the terrace, is the *Ḳubbet el-Khiḍr* (St. George's Dome). Here Solomon is said to have tormented the demons.

More to the S. we observe below, between us and the houses encircling the Ḥaram, an elegant fountain-structure, called the *Sebîl Ḳâït Bey*, which was erected by the Mameluke sultan Melik el-Ashraf Abu'n-Naṣer Ḳâït-Bey (1468-96). Above a small cube, the corners of which are adorned with pillars, rises a cornice and above this an octagonal drum with sixteen facets; over this again a dome of stone, the outside of which is entirely covered with arabesques in relief.

At the S.E. angle of the terrace is a pulpit in marble, called the 'summer pulpit' or *Pulpit of Ḳâḍi Burhân ed-Dîn* from its builder (d. 1456). A sermon is preached here every Friday during the fast of the month Ramaḍân (p. lxxi). The horseshoe arches supporting the pulpit, and the slender columns, above which rise arches of trefoil form, present a good example of Arabian art.

The other buildings on the terrace are unimportant, consisting of Koran schools and dwellings. Objects of greater interest are the cisterns with which the rock is deeply honeycombed, especially to the S.W. of the Dome of the Rock. Numerous holes through which the water was drawn are visible on the surface.

Passing the pulpit, and descending a flight of twenty-one steps towards the S., we soon reach a large round basin *(El-Kâs)*, probably once fed by a conduit from the pools of Solomon (p. 108). To the E. of this, in front of the Aḳṣâ, there is a cistern hewn in the rocks known as the *Sea*, or the *King's Cistern*, which was also supplied

from Solomon's pools. This reservoir is mentioned by Tacitus. It was probably constructed before Herod's time. It is upwards of 40 ft. in depth, and 246 yds. in circumference. A staircase hewn in the rock descends to these remarkably spacious vaults, which are supported by pillars of rock. Below the N.E. corner of the Aḳṣâ mosque is another large cistern called the *Bîr el-Waraḳa*, or leaf fountain. A companion of ʿOmar, having once let his pitcher fall into this cistern, descended to recover it, and discovered a gate which led into an orchard. He there plucked a leaf, placed it behind his ear, and showed it to his friends after he had quitted the cistern. The leaf came from paradise and never faded. The orifice of the cistern is in the Aḳṣâ Mosque, to the left of the entrance (Pl. 8, p. 60).

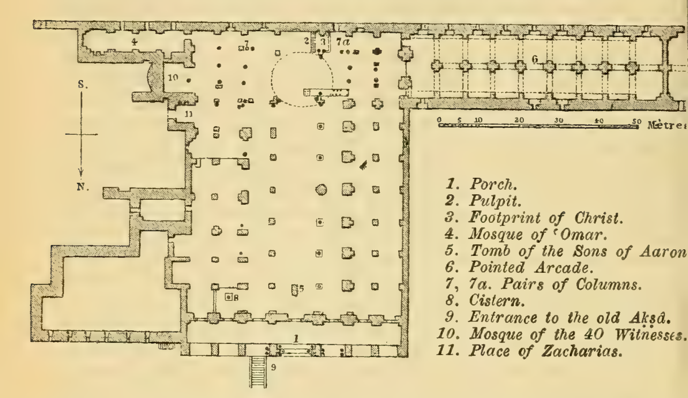
The ***Aḳṣâ Mosque** *(Mesjid el-Aḳṣâ)*, the 'most distant' shrine (*i.e.* from Mecca), to which God brought the prophet Moḥammed from Mecca in one night (Sûreh xvii. 1), is said to be an ancient holy place of Proto-Islam, and to have been founded only forty years after the foundation of the Kaaba by Abraham. The probability, however, is that it was originally a basilica erected by the Emperor Justinian in honour of the Virgin Mary. Procopius, who has described the buildings of Justinian, states that artificial substructions were necessary in this case. The nave, in particular, rests on subterranean vaults. The building was of so great width that it was difficult to find beams long enough for the roof. The ceiling was borne by two rows of columns, one above the other. ʿOmar converted the church into a mosque. ʿAbd el-Melik (p. 53) caused the doors of the Aḳṣâ to be overlaid with gold and silver plates. During the caliphate of Abu Jaʿfar el-Manṣûr (758-775) the E. and W. sides were damaged by an earthquake, and in order to obtain money to repair the mosque the precious metals with which it was adorned were converted into coin. El-Mahdi (775-785), finding the mosque again in ruins in consequence of another earthquake, caused it to be rebuilt in an altered form, its length being now reduced, but its width increased. In 1060 the roof fell in, but was speedily repaired. With the exception of a few capitals and columns, there is little left of Justinian's building, but the ground-plan of the basilica has been maintained. The mosque is 88 yds. long and 60 yds. wide, not reckoning the annexes. Its principal axis rests perpendicularly on the S. enclosing wall of the Ḥaram.

The Porch (Pl. 1, p. 60), consisting of seven arcades, was erected by Melik el-Muʿaẓẓam ʿIsâ (d. 1227), and was restored at a later period; the roof is not older than the 15th century. The central arcades show an attempt to imitate the Gothic style of the Franks, but the columns, capitals, and bases do not harmonize, as they are taken from ancient buildings of different styles.

The Interior, with its nave and triple aisles, presents a striking appearance. The original plan has single aisles only, the E. aisle, as in the case of the mosque of the Omaiyades at Damascus (p. 316),

being adjoined by the court of the mosque. The great transept with the dome, which perhaps belongs to the restoration of El-Mahdi, gave the edifice a cruciform shape. This, however, was afterwards obliterated by the two rows of lower aisles added on the E. and W. In their present form, however, the outer aisles belong to a later restoration. The piers are of a clumsy square form, and the vaulting is pointed.

The *Nave* and its two immediately adjoining aisles are less elegant than the outer aisles, but show greater originality. The columns of the nave were taken from the church of Justinian, but have been shortened, and therefore look somewhat clumsy. The capitals, some



of which still show the form of the acanthus leaf, perhaps date from the 7th century. The wide arches above them are of later date, and here again we find the wooden 'anchor', or connecting beam between the arches, which is peculiar to the Arabs. Above the arches is a double row of windows, the higher of which look into the open air, the lower into the aisles. The nave has a lofty timber roof, rising high above all the others. The two immediately adjoining aisles have similar roofs, the gables of which, curiously enough, are at right angles to the main axis of the building. The outer aisles are covered with groined vaulting under flat terrace-roofs.

The *Transept* is also constructed of old materials, and according to an inscription was restored by Saladin in 583 (1187). The columns are antique and vary in form and material and even in height. The fine mosaics on a gold ground in the drum of the dome date from Saladin's restoration, and are said to have been brought from Constantinople. To the same period belongs the prayer-niche on the S. side, flanked with its small and graceful marble columns. The coloured band which runs round the wall of this part of the mosque, about 6 ft. from the ground, consists of foliage, in Arabian style,

The Cufic inscriptions are texts from the Koran. — The Dome is constructed of wood, and covered with lead on the outside; within, it is decorated in the same style as the dome of the Ṣakhra. An inscription records the name of the Mameluke sultan Moḥammed Ibn Kilâûn as the donor or restorer of these decorations in 728 (1327). — On the W. the transept is adjoined by the so-called '*White Mosque*' (Pl. 6), designed for the use of women. This consists of a long double colonnade with pointed vaulting, and was erected by the Knights Templar, who resided here. The Templars called the Aḳṣâ the *Porticus*, *Palatium*, or *Templum Salomonis*.

Among the chief features of the interior are the following. In the floor of the nave, not far from the entrance, is the *Tomb of the Sons of Aaron* (Pl. 5), covered with mats. The *Stained Glass Windows* date like those of the Dome of the Rock from the 16th cent., but are not so fine. The wretched paintings on the large arch of the transept were executed in the 19th century. — Adjoining the prayer-niche we observe a *Pulpit* (Pl. 2) beautifully carved in wood and inlaid with ivory and mother-of-pearl. It was executed in 564 (1168) by an artist of Aleppo by order of Nûreddîn. On the stone behind this pulpit is shown the *Footprint of Christ* (Pl. 3), which appears to have been seen by Antonio of Piacenza, one of the earliest pilgrims. On each side of the pulpit we observe a pair of columns close together (Pl. 7 and 7a), now connected by iron screens. Of these, a legend, also occurring elsewhere, asserts that no one can enter heaven if he cannot pass between them. — The graves of the murderers of St. Thomas of Canterbury (Thomas Becket), dating from the original Christian church (p. 59), are still pointed out near the main entrance.

The *Mosque of ʿOmar* is said to have stood on the site of the S.E. annex (Pl. 4). The so-called *Mosque of the Forty Witnesses* (Pl. 10) is the apse of an earlier Christian church. To the N. of this (Pl. 11) is the place where Zacharias is said to have been slain (p. 82). There is a handsome rose-window here dating from the time of the Crusaders.

The S. side of the Ḥaram rests almost entirely upon massive vaulted **Substructions**, dating in their original form from a very early period, though the present walls belong to later restorations. A flight of 18 steps, to the E. of the entrance of the Aḳṣâ mosque, descends to the central portion of these substructions. The vaults are borne by rectangular piers; the middle row of these stands under the E. side of the nave of the mosque, and so may possibly have been erected when the mosque was enlarged towards the E. Towards the S. end is a chamber at a somewhat lower level, the four flat arches of which rest in the centre against a short and thick column, with a Byzantine capital. This formed the vestibule of the old *Double Gate* to the S., which is constructed of large blocks of stone belonging to the Jewish period, and is now walled up. The lintels of the gate are still in position, but the E. one is broken and supported by columns added at a later period. This double gate is supposed to be the '*Huldah Portal*' of the Talmud, and we may therefore assume that Christ frequently entered the Temple from this point, particularly on the occasion of solemn processions, which advanced from the Well Gate of the Pool of Siloam (p. 83) to the doors of the Temple. It is now a Moslem place of prayer, and is therefore covered with straw matting.

The vaults under the S.W. corner of the Ḥaram are inaccessible, but we may proceed through a children's school to Barclay's Gate (p. 66).

The entrance to the South Eastern Substructions is in the S.E. corner of the Ḥaram area. A staircase descends to a small Moslem *Oratory*, where a horizontal niche, surmounted by a a dome borne by 4 small columns, is pointed out as the '*Cradle of Christ*'. The mediæval tradition that this was the dwelling of the aged Simeon, and that the Virgin spent a few days here after the Presentation in the Temple, seems to rest on the fact that in ancient days the Hebrew women used to resort to this building to await their confinement, a custom also commemorated in the 'Basilika Theotokos' (of the Mother of God), which stood here in pre-Islamic times.

From this point we descend into the spacious substructions, known as '*Solomon's Stables*', which were probably erected in the Arabian period on the site of some earlier substructions. The drafted stones of the piers are ancient. Many Jews sought refuge in these substructions on the capture of Jerusalem by the Romans. At the time of the Crusades they served as stables for the horses of the Frankish kings and the Templars, and on the angles of the piers may be seen the holes to which the horses were tethered. There are in all 13 galleries, the vaulting of which is borne by 88 piers arranged in 12 parallel rows. They extend 91 yds. from E. to W. and 66 yds. from S. to N. Towards the N. they extend beyond the limits of the Aḳṣâ mosque, but this part of them has not yet been carefully investigated. In the sixth gallery, counting from the E., there is a small closed door in the S. wall called the '*Single Gate*', where the 'Cradle of David' used to be pointed out. A door at the end of the 13th gallery opens to the W. upon another triple series of substructions, 53 ft. in width by 23 ft. in height. The series terminates on the S. by a *Triple Gate* (blocked up), resembling the Double Gate (p. 61). The foundations only are preserved (exterior, see p. 67); the arches are almost elliptical in shape. Fragments of columns are built into the walls here, and an entire column is visible about 20 yds. from the gate. Farther on, about 132 yds. from the S. wall, the style in which the gallery is built, especially in the upper parts, becomes more modern.

Under both the Triple Gate and the Single Gate there are various passages hewn in the rock and several water-courses, but these have not yet been efficiently investigated.

We now again ascend to the plateau of the Ḥaram, and proceed to investigate the **Enclosing Wall** (interior side). The upper parts of the East Wall are entirely modern. The top, which is reached by a flight of steps, affords an admirable view of the valley of the Kidron (Valley of Jehoshaphat) with its tombs immediately below, and of the Mt. of Olives. We find here the stump of a column built in horizontally and protruding beyond the wall on both sides. A small building (a place of prayer) has been erected over the inner end.

A Mohammedan tradition, also accepted by the Jews, asserts that all men will assemble at the Last Judgment in the valley of Jehoshaphat (p. 80), when the hills on both sides will recede. From this prostrate column a thin wire-rope will then be stretched to the opposite Mt. of Olives. Christ will sit on the wall, and Mohammed on the mount, as judges. All men must pass over the intervening space on the rope. The righteous, preserved by their angels from falling, will cross with lightning speed, while the wicked will be precipitated into the abyss of hell. The idea of a bridge of this kind occurs in the ancient Persian religion.

A little farther on we reach the **Golden Gate**, which the Arabs call *Bâb ed-Ḍâhirîyeh*, the N. arch being known as the *Bâb et-Tôbeh*, or gate of repentance, and the S. arch the *Bâb er-Raḥmeh*, or gate of mercy. It resembles the double gate mentioned at p. 61, and probably stood on the site of the 'Shushan' gate of the Herodian Temple. The name rests upon a misunderstanding. The 'Beautiful Gate' (ϑύρα ὡραία), mentioned in the Acts of the Apostles (iii. 2), mistranslated in Latin as the 'porta aurea', was certainly in the inner forecourt of the Temple. Antonius Martyr still distinguishes between the 'portes précieuses' and the Golden Gate. The gate in its present form dates from the 7th century after Christ. In 810 the Arabs built it up entirely with the exception of one small opening. The monolithic door-posts to the E., said to have been presented by the Queen of Sheba to Solomon, have been converted into pillars, which now rise 6 ft. above the top of the wall (on the outside; see p. 67). The arched vaulting is borne by a large central pillar, with pilasters on each side of it (not visible from without). The whole structure was restored in 1892. The roof affords an excellent survey of the whole of the Temple plateau.

The interior consists of a large arcade with six flat vaults, which rest on two columns in the middle. The elaborate architectonic decoration belongs to a late Byzantine period. — In 629 Heraclius entered the Temple by this gate. At the time of the Crusades the gate used to be opened for a few hours on Palm Sunday and on the festival of the Raising of the Cross. On Palm Sunday the great procession with palm-branches entered by this gate from the Mt. of Olives. The patriarch rode on an ass, while the people spread their garments in the way, as had been done on the entry of Christ. Among the Moslems there still exists a tradition that on a Friday some Christian conqueror will enter by this gate. According to Ezekiel (xliv. 1, 2), the gate on the E. side of the Temple precincts was kept closed from a very early period.

The modern mosque to the N. of the Golden Gate is known as the *Throne of Solomon*, from the legend that Solomon was found dead here. In order to conceal his death from the demons, he supported himself on his seat with his staff, and it was not till the worms had gnawed the staff through and caused the body to fall that the demons became aware that they were released from the king's authority. Here we observe many shreds of rags suspended from the window-gratings by pilgrims (p. lxxv). The subterranean chambers under the mosque and farther on (inaccessible) appear to have been built in Herodian times to make the surface level. — At the N.E. corner of the Ḥaram are preserved the ruins of a massive old tower. The gate here is called the *Bâb el-Asbâṭ*, or gate of the tribes.

We now skirt the North Wall. From the windows under the arcades, we see, far below us, the Birket Isra'în (p. 68). To the left are several places of prayer. We soon reach the next gate on the right, called the *Bâb Ḥiṭṭa*, or *Bâb Ḥoṭṭa*, following which is the *Bâb el-ʿAtem*, or gate of darkness, also named *Sheref el-Anbiyâ* (honour of the prophets), or *Gate of Devadâr*. This, perhaps, answers to the *Tôdi* gate of the Talmud. To the left is a fountain fed by Solomon's pools; near it to the W. are two small mosques, the W. one of which is called *Ḳubbet Sheḳîf eṣ-Ṣakhra*, from the piece of rock which, it is said, Nebuchadnezzar broke off from the Ṣakhra and the Jews brought back again. At the N.W. angle of the Temple area the ground consists of rock, in which has been formed a perpendicular cutting 23 ft. in depth, and above this rises the wall. The foundations of this wall appear to be ancient, and they may possibly have belonged to the fortress of Antonia (p. 27). There are now barracks here (p. 49). At the N.W. corner rises the highest minaret of the Ḥaram.

Having examined the whole of the interior of these spacious precincts, we now proceed to take a walk round the **Outside of the Wall,** which will enable us better to realize the character of the substructions. The different periods of building are easily distinguishable. At a depth of 35-55 ft. below the present surface, and at a still greater depth, are layers of blocks with rough unhewn exterior, fitted to each other without the aid of mortar (comp. p. xcvi). These, like the courses of drafted blocks with smooth exterior, probably belong to the Herodian period. The courses of smoothly hewn but undrafted blocks may be ascribed to the time of Justinian. The ordinary masonry of irregularly shaped stones is modern. The wall is not perpendicular, but batters from the base, each course lying a little within that below it. On the N.W. side of the temple area (but difficult of access) the exterior of the wall shows remains of buttresses (like the temple wall in Hebron, p. 115).

We leave the Ḥaram by the second gate on the N.W. side (*Bâb en-Nâẓir;* Pl. G, 4), and follow the lane in a straight direction which leads between the *Old Serâi* (at present a state-prison, Pl. G, 4), on the right, and the *Cavalry Barracks* (Pl. G, 4), on the left, to the transverse street called *El-Wâd* (Pl. F, G, 4, 5), which comes from the Damascus Gate. At the corner to the right is a handsome fountain. We turn to the S. into this cross-street, leaving on the right the present *Serâi* (Pl. F, 4), on the site of the former Hospital of St. Helena; on the left we pass a lane which leads to the Ḥaram. We thus arrive at the covered-in *Sûḳ el-Ḳaṭṭânîn* (Pl. G, 5) or cotton-merchants' bazaar, now deserted.

About halfway through the bazaar to the right, is the entrance to the **Ḥammâm esh-Shifâ** (Pl. G, 5), an old and still used healing-bath, which has been supposed to be the Pool of Bethesda (comp. p. 68). A stair ascends 34 ft. to the mouth of the cistern, over which stands a small tower. The shaft is here about 100 ft. in depth (*i.e.* about 66 ft. below the surface of the earth). The basin is almost entirely enclosed by masonry; at the

S. end of its W. wall runs a channel built of masonry, 100 ft. long, $3^1/_2$ ft. high, and 3 ft. in width, first to the S., then to the S.W. The water is bad, being rain-water which has percolated through impure earth.

The El-Wâd street ends on the S. at the DAVID STREET (*Tarîk Bâb es-Silseleh;* Pl. F, G, 5; comp. p. 34), which runs from W. to E. on a kind of embankment formed of subterranean arches. In Jewish times a street led over the deep valley here (the *Tyropoeon*, p. 31) to the upper city; one of the large arches on which it rests is named '*Wilson's Arch*' after the late director of the English survey. This well-preserved arch is 22 ft. in height and has a span of 49 ft. Below it is the *Burâk Pool*, named after the winged steed of Mohammed, which the prophet is said to have tied up here. Whilst making excavations under the S. end of Wilson's Arch, Sir Charles Warren discovered a water-course at a depth of 44 ft. (a proof that water still trickles through what was formerly a valley), and at length, at a depth of about 50 ft., he found the wall of the Temple built into the rock. We follow the David Street to the E. towards the Haram. To the left is a handsome fountain; to the right is the so-called '*Mehkemeh*' or *Court House* ('House of Judgment' on Plan), a cruciform arcade with pointed vaulting, which was built in 1483. At the S. end is a prayer-recess, and in the centre is a fountain, fed by the water-conduit of Bethlehem. — The David Street ends at the *Bâb es-Silseleh*, or Gate of the Chain (Pl. G, 5; p. 53); near it are a basin which resembles a font, and a new well of the conduit (restored in 1901), which runs under the gate (p. 24).

We now return along the David St. towards the W., taking the first narrow *Transverse Lane* leading to the left (S.) between two handsome old houses. That on the right, with the stalactite portal, was a boys' school at the period of the Crusades; that to the left, called *El-'Ajemîyeh*, was a girls' school, but has been used as a boys' school since the time of Saladin. Descending this lane for 4 min. and keeping to the left, we reach the ***Wailing Place of the Jews** (*Kauthal Ma'arbê;* Pl. G, 5), situated beyond the miserable dwellings of the Moghrebins (Moslems from the N.W. of Africa). The celebrated wall which bears this name is 52 yds. in length and 59 ft. in height. The nine lowest courses of stone consist of huge blocks, only some of which, however, are drafted; among these is one (on the N.) $16^1/_2$ ft. long and 13 ft. wide. Above these are fifteen courses of smaller stones. It is probable that the Jews as early as the middle ages were in the habit of repairing hither to bewail the downfall of Jerusalem. A touching scene is presented by the figures leaning against the weather-beaten wall, kissing the stones, and weeping. The men often sit here for hours, reading their well-thumbed Hebrew prayer-books. The Spanish Jews, whose appearance and bearing are often refined and independent, present a pleasing contrast to their brethren of Poland. The Wailing Place is most frequented on Friday after 4 p.m.

On Friday, towards evening, the following litany is chanted: —

Leader: *For the palace that lies desolate:* — Response: *We sit in solitude and mourn.*

L. *For the temple that is destroyed:* — R. *We sit*, etc.

L. *For the walls that are overthrown:* — R. *We sit*, etc.

L. *For our majesty that is departed:* — R. *We sit*, etc.

L. *For our great men who lie dead:* — R. *We sit*, etc.

L. *For the precious stones that are burned:* — R. *We sit*, etc.

L. *For the priests who have stumbled:* — R. *We sit*, etc.

L. *For our kings who have despised Him:* — R. *We sit*, etc.

Another antiphony is as follows: —

Leader: *We pray Thee, have mercy on Zion!* — Response: *Gather the children of Jerusalem.*

L. *Haste, haste, Redeemer of Zion!* — R. *Speak to the heart of Jerusalem.*

L. *May beauty and majesty surround Zion!* — R. *Ah! turn Thyself mercifully to Jerusalem.*

L. *May the kingdom soon return to Zion!* — R. *Comfort those who mourn over Jerusalem.*

L. *May peace and joy abide with Zion!* — R. *And the branch (of Jesse) spring up at Jerusalem.*

To the S. of the Wailing Place is an ancient gate, called the *Gate of the Prophet* or (after the discoverer) *Barclay's Gate.* The fanaticism of the Moghrebins prevents travellers from seeing this unless accompanied by a guide who knows the people. (For the approach from the interior of the Ḥaram, see p. 62.) The upper part of it consists of a huge, carefully hewn block, $6^1/_2$ ft. thick and over 19 ft. long, now situated 10 ft. above the present level of the ground. The threshold lies 48 ft. below the present surface, and a path cut in steps has been discovered in the course of excavations.

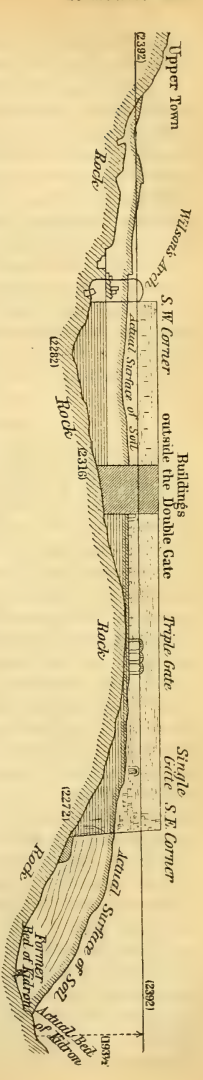
In the S. part of the Moghrebin quarter is a large open space (Pl. G, 6), bounded on the E. by the Temple wall, here about 58 ft. high. It is composed of gigantic blocks, one of which, near the S.W. corner, is 26 ft. long and $2^1/_2$ ft. high, and that at the corner $27^1/_2$ ft. long. It is sometimes difficult to distinguish the joints from clefts caused by disintegration. The whole S.W. corner was built during the Herodian period.

About 13 yds. to the N. of the corner, we come upon the remains of a huge arch, called *Robinson's Arch* after its discoverer. The arch is 50 ft. in width; it contains stones of 19 and 26 ft. in length, and about three different courses are distinguishable. To the W., at a distance of $13^1/_2$ yds., Warren found the corresponding pier of the arch; and about 42 ft. below the present surface there is a pavement upon which lie the vault-stones of Robinson's arch. This pavement further rests upon a layer of rubbish 23 ft. in depth, containing the vaulting-stones of a still earlier arch. The general opinion is that Robinson's Arch is the beginning of a viaduct, mentioned by Josephus (Bell. Jud. vi. 6, 2, etc.), which led from the Temple over the Tyropœon to the Xystus (comp. p. 65), but excavations on the W. side have not yet brought to light a corresponding part of the bridge there. Some authorities (ZDPV. xv. 234 et seq.) therefore believe that Robinson's Arch is the 'staircase gate' mentioned by Josephus (Ant. xv. 11, 5) as the entrance to the 'royal portico'.

From this point we see only the W. part of the South Wall of the Ḥaram, extending as far as the 'Double Gate' (see p. 61). We pass through the *Dung Gate* or *Moghrebins' Gate* (*Bâb el-Mughâribeh;* Pl. G, 6, 7), and turn to the E., keeping as close as possible to the

wall. The rock here rapidly falls from the S.W. corner of the area towards the E. from a depth of 59 ft. to 87 ft., and then rises again towards the E. In other words, the Tyropœon valley (p. 31) runs under the S.W. angle of the Temple plateau, so that the S.W. corner of the Herodian Temple stood not on the Temple hill itself, but on the opposite slope. At the bottom of this depression, at a depth of 23 ft. below the stone pavement, Warren discovered a subterranean canal, probably of a late-Roman period. A a depth of 39 ft. there is another pavement, of earlier date. A wall still more deeply imbedded in the earth consists of large stones with rough surfaces. The rock ascends to the Triple Gate (p. 62), where it lies but a few feet below the present surface. Thence to the S.E. corner the wall sinks again for a depth of 100 ft., while the present surface of the ground descends only 23 ft. The gigantic blocks above the surface of the ground in this S.E. angle attract our attention. Some are 16-23 ft. in length and 3 ft. in height. The wall at the S.E. corner is altogether 156 ft. in height, of which only 77½ ft. are now above ground. — In the course of his excavations Warren discovered a second wall at a great depth, running from the S.E. corner towards the S.W., and surrounding Ophel (Pl. H, 6), the quarter to the S.E. of the Haram.

On the East Side of the wall of the Haram lies much rubbish, and the rock once dipped much more rapidly to the Kidron valley (comp. pp. 30, 31) than the present surface of the ground does. The Golden Gate (p. 63) stands with its outside upon the wall, but with its inside apparently upon rock. The different periods of building are easily distinguishable. The wall, along which are placed numerous Moslem tombstones, here extends to a depth of 29-39 ft. below the surface. Outside of the Haram wall Warren discovered a second wall, possibly an ancient city-wall, buried in the débris. The whole of the N.E. corner of the Temple plateau, both within and without the enclosing



wall, is filled with immense deposits of débris, some of which was probably the earth removed in levelling the N.W. corner.

Under the North Part of the Haram there was originally a small valley running from N.W. to S.E.; the N.E. corner of the wall reaches to a depth of 118 ft. below the present level of the ground. In the valley lay the *Birket Isra'în* ('pool of Israel'; Pl. H, 3), now filled up with rubbish. It was formerly regarded as the *Pool of Bethesda* (comp. p. 49). Early pilgrims call it the 'Sheep Pool' (Piscina Probatica), as it was erroneously supposed that the 'Sheep Gate' (John v. 2) stood on the site of the present gate of St. Stephen. It was fed from the W., and could be regulated and emptied by a channel in a tower at the S.E. corner. In a cistern near the S.W. end of the pool Warren found a double set of vaulted substructions, one over the other, and to the N. of these an apartment with an opening in the N. side of the wall of the Haram.

We return to the town through the *Gate of St. Stephen* (p. 48).

f. Western and Southern Suburbs.

Two broad roads start from the space in front of the *Jaffa Gate* (Pl. D, 5, 6; p. 33), which always presents an animated scene: that to the S. leads past the railway station to Bethlehem and Hebron, that to the N.W. to Jaffa.

The Jaffa Road (Pl. A-D, 2-5), which is the favourite promenade of the natives on Friday and Sunday, runs through the Jaffa Suburb, which is the headquarters of the European population, containing nearly all the consulates, several Christian churches, convents, and hospitals, the Russian Colony, and several Jewish settlements. Near the gate lie the banks mentioned at p. 20 and the German post-office. The first road (Pl. C, 5) diverging to the left from the Jaffa Road leads past the French and Turkish post-offices to the **Mâmilla Pool** (*Birket Mâmilla;* Pl. A, 4, 5), which lies at the beginning of the valley of Hinnom, in the middle of a Moslem burial-ground. It is 97 yds. long from E. to W., and 64 yds. wide from N. to S., and 19 ft. in depth. It is partly hewn in the rock, but the sides are also lined with masonry. It is empty except in winter, when it is filled with rain-water, which is discharged into the Patriarch's Pool (p. 34). The name has never been satisfactorily explained, and its identification with the 'upper pool' of the Old Testament or with the 'Serpent's Pool' of Josephus, is very problematical. — Continuing along the Jaffa Road, we reach (l.) the Hôtel Fast (Pl. a; C, 4, 5) and (r.) the Kaminitz Hotel (Pl. b; C, 4). Beyond the latter a street diverges to the right, which leads past the convent of the *Soeurs Réparatrices*, the *St. Louis Hospital*, the New Gate (p. 35), and the pilgrims' hospice of *Notre Dame de France* (with an Augustine church; Pl. C, D, 3, 4), then skirts the N. city-wall and reaches the Damascus Gate (p. 85).

Farther on the Jaffa Road passes (l.) the Hôtel Hughes (Pl. d; C, 4) and (r.) the *Public Garden* (Pl. B, C, 3, 4). A few paces down a small side-road to the right bring us to the S.E. entrance of the large **Russian Buildings** (Pl. A-C, 2, 3). Inside the enclosing wall to the left are the hospital, with its dispensary, and the mission-house, with the dwellings of the priests and rooms for wealthier pilgrims. To the right is the *Russian Consulate* (p. 19). In the centre, amid various large hospices for men and women, stands the handsome *Cathedral* (Pl. B, 3), the interior of which is richly decorated. Divine service generally takes place about 5 p.m. (best viewed from the gallery; good vocal music). In the open space behind the church lies a gigantic column (40 ft. by 5 ft.), cut out of the solid rock but, owing to a fracture, never completely severed from its bed. — Outside the Russian enclosure, opposite its N. gate, stands the *Hospice of the Russian Palestine Society* (Pl. A, B, 2).

The Jaffa Road now leads through several *Jewish Settlements* (comp. Map at p. 73). To the S. of the road is the attractive *Talitha Cumi* (Mark v. 41: 'Damsel, I say unto thee, Arise!'), an orphanage for Arab girls managed by the Kaiserswerth deaconesses. On an eminence to the S. is the *Convent of St. Pierre,* with an industrial school and seminary for Arab boys (founded by P. Ratisbonne). Farther out, to the N., is *Schneller's Syrian Orphanage* (p. 22), where Arab boys are trained by German teachers.

The street skirting the E. side of the Russian enclosure leads to the Olivet House Pension (p. 19), the Evelina de Rothschild school (p. 23), the Arab-Protestant *Church of St. Paul* (Pl. C, 1, 2), and other buildings of the English Mission (p. 22). Farther on the road forks. In a straight direction it passes through the Jewish colony of Mea Shârim. To the right it leads past the Hill of Ashes (on the way to En-Nebi Samwîl; p. 96) to the residence of the English bishop (p. 88) and to the road to the Mount of Olives (p. 76). — On the cross-road beyond the Church of St. Paul, leading to the Jaffa Road, are the *German Rectory* and *School* (r.; Pl. B, 1), the *United States Consulate* (r.; Pl. 13, A 1) with the *Rothschild Hospital* opposite, the girls' school of the French *Sisters of St. Joseph* (r.), the *German Hospital* (opposite the last), the new building of the Jewish hospital *Bikkur Cholim* (p. 23), the church of the *Christian Missionary Alliance,* and the *German Consulate* (all to the left), and lastly the *Hospital of the London Jews Society* (right).

The Station Road, leading S. from the Jaffa Gate to Bethlehem and Hebron (p. 99), descends into the *Valley of Hinnom* (Pl. C, D, 9; p. 84). [At the S.W. corner of the Citadel (p. 33) the road to the Zion Suburb diverges to the left (p. 70).] The middle part of the Valley of Hinnom lies N. and S. and was used probably in an early Jewish period for the construction of an imposing reservoir, which

now, however, has been partly filled in. The present name of this pool, **Birket es-Sulṭân** (Pl. C, D, 8), refers to Solimân, who restored the basin in the middle of the 16th century. The pool is 185 yds. long and 73 yds. broad, and is enclosed by strong walls, between which the ground was excavated till it reached the rock at a depth of 36-42 ft. The rubbish in the W. part of the pool is now covered with gardens. A cattle-market is held here on Friday.

The road skirts the E. side of the Pool of the Sultan and crosses the Valley of Hinnom by the embankment to the S. The valley turns here to the S.E. Farther on, the road passes the *Jewish Colony* founded by Montefiore, with its large hospice (Pl. C, 8, 9), and then forks. The left (E.) branch, passing the *British Ophthalmic Hospital* (p. 22), is the road to the *Railway Station* and to Bethlehem (p. 99), while the branch to the right (W.) leads to the **German Colony of the Temple.** This flourishing colony is named *Rephaim*, from the plain (p. 15), and is the seat of the Temple Society (pp. 10, 24).

The road leads hence to the S.W., through the Colony, passing its cemetery, and brings us in 12 min. to the Greek buildings at *Katamôn*, among which are a small church called *Mâr Sim'ân* (St. Simeon) and the summer-residence of the patriarch. The church is said to stand on the site of the house of Simeon (Luke ii. 25), who recognized the Infant Jesus as the Messiah. Fine view.

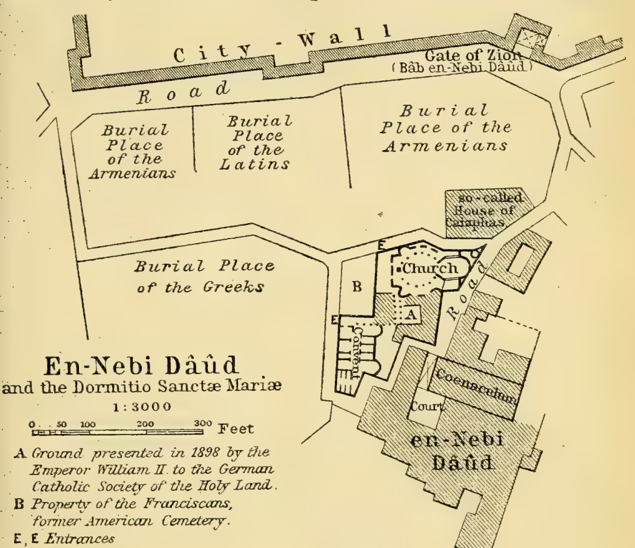
A few minutes to the W. of the Temple Colony lies the **Lepers' Hospital,** maintained by the Moravian Brothers under the name of 'Jesushilfe' (physician, *Dr. Einsler;* 50-60 patients). Leprosy (Lepra) is a chronic, infectious disease caused by the Lepra bacillus, which affects the skin, the nerves, and the bones. Two forms of leprosy are recognized: tubercular (lepra nodosa), in which festering sores are developed, and smooth leprosy (lepra anæsthetica), in which the skin turns ashen-gray or reddish-brown in colour, and which ends with the mortification of one limb after another. The disease, though not at first infectious, becomes so on long and frequent intercourse. It was a disease of somewhat frequent occurrence among the Israelites, and the Biblical regulations regarding it are of a very rigorous character (Levit. xiii, xiv). There are now about 70-80 lepers in Jerusalem. Hideously repulsive leprous beggars from the Turkish Leprosy Hospital (p. 82) are still met with on the Jaffa Road, especially on the way to the Mount of Olives.

The road diverging from the Bethlehem road to the left, at the S.W. corner of the citadel (see p. 69), leads to the so-called ZION SUBURB, which occupies the rocky plateau to the S. of the present city-wall, and contains the *Burial Places* of the Latins, Armenians, Greeks, and other Christians. At the S.W. corner of the city-wall the road forks. The branch straight on leads to the *Bishop Gobat School* (Pl. D, 8, 9; p. 22) for boys, while the branch to the left leads between the burial-places to En-Nebi Dâûd (p. 71).

The Zion Suburb was certainly enclosed by the wall of David and Solomon, and is traditionally identified with the Stronghold of Zion ('City of David', 2 Sam. V. 7; comp. p. 31). Traces of the earliest wall are visible near Bishop Gobat's School. To the N. of the school is a point where the rock has evidently been artificially cut away. In the vicinity are some old cisterns. The dining-room of the school stands upon a cube of rock which formerly bore a tower. The rocky escarpment here projects 16 yds. towards the W., and in the angle are remains of a square trough and mangers cut in the rock. To the E. the escarpment continues towards

the *Protestant Cemetery*, where a tower-platform projects on the right. To the N.E. of the cemetery are the remains of a third tower; also 36 steps in the rock, and an old reservoir for water.

The large congeries of buildings known as **En-Nebi Dâûd** ('Prophet David'; Pl. E, 8) contains on the first floor the so-called *Coenaculum*, or *Chamber of the Last Supper*, and in its subterranean chambers the so-called *Tomb of David*, which is held in especial reverence by the Moslems. The present form of the buildings is



due mainly to the Franciscans, who established themselves 'on Zion' in 1333. During the following century, however, their possessions were much circumscribed, and in 1547 they were wholly supplanted by the Moslems, who are still in possession and often refuse admission to Christians (fee 1-2 fr.). The gate is on the N. side. The Cœnaculum is part of an old church, the pointed vaulting of which, dating from the 14th cent., rests upon two columns in the middle, and on half-pillars with quaint capitals built into the walls. Under the centre window is a niche for prayer. A stone in the N. wall marks the Lord's seat. In the S.W. corner of the room a staircase descends to a lower room (no admission), in the middle of which is shown the place where the table *(sufra)* of the Lord is said to have stood. Visitors are also refused admission to the tomb of David, but a modern copy of his sarcophagus is shown in an upper room.

The *Church of the Apostles* on Zion (also called the 'Church of Zion' and 'Mother of Churches') is mentioned as early as the 4th cent., before the erection of the Church of the Holy Sepulchre. It stood on the site of the house of John whose surname was Mark (Acts xii. 12 et seq.), where the earliest Christians assembled. The scene of the Last Supper (Mark xiv. 15) and of the Descent of the Holy Ghost (Acts ii. 1 et seq.) was also laid on this spot. The 'column of scourging' (see below and p. 41) was likewise shown here. The scene of the Virgin's death was also at a later period (7th cent.) transferred hither, and the spot has been identified with the scene of St. Stephen's martyrdom (8th cent.; comp. pp. 48, 74, 87). About 1130 the Crusaders built a new *Church of Zion*, or of *St. Mary*, consisting of two stories. The lower had three apses, an altar on the spot where Mary died, and another on the spot where Jesus appeared 'in Galilee'. The washing of the apostles' feet was also said to have taken place here, while the upper story was considered the scene of the Last Supper. — The *Tomb of David* formed one of the holy places in the church of Zion so far back as the Crusaders' period, and it is possible that ancient tombs still exist beneath the building. As David and his descendants were buried in 'the city of David' (1 Kings ii. 10, etc.), the expression was once thought to mean Bethlehem, and their tombs were accordingly shown near that town from the 3rd to the 6th century. The earliest Christians, however, who were doubtless aware of the site of David's tomb, appear to place it in Jerusalem (Acts ii. 29), where by that time Hyrcanus and Herod had robbed the tombs of all their precious contents. According to Nehemiah iii. 16 and Ezekiel xliii. 7, we are justified in seeking for the tombs of the kings on the Temple mount, above the pool of Siloam.

The plot of ground of the Dormitio Sanctæ Mariæ (Pl. E, 8; dormitio = 'the sleep of death'), situated to the N. of the Nebi-Dâûd, was presented in 1898 by the Emperor William II. to the German Catholic Society of the Holy Land. The *Church of the Virgin (Marien-Kirche)*, erected in 1901-1910 from plans by Heinrich Renard, is a structure in the Romanesque style, with a choir and crypt. On the S. side of the church is the *Zion Convent* of the Dormitio, occupied by Benedictines from Beuron (adm. on application).

The way to the Gate of Zion leads past the *Armenian Monastery of Mount Zion* (Pl. E, 8), which, according to the legend, is on the site of the *House of Caiaphas* (see below). The tombs of the Armenian patriarchs of Jerusalem in the quadrangle should be noticed. The small church is decorated with paintings, and has an altar containing the 'angel's stone', with which the Holy Sepulchre is said to have been closed. A door to the S. leads into a chamber styled the prison of Christ, from which the Arabs call the building *Habs el-Mesîḥ*. The spot where Peter denied Christ, and the court where the cock crew, are also shown.

The tradition as regards this incident has undergone alteration. According to the Pilgrim of Bordeaux (ca. 333), the house of Caiaphas stood on the road from the city gate to Zion (Cœnaculum). Here also the 'column of scourging' was shown, its site being transferred later to the Church of the Apostles (see above). In the 5th cent. the site of the house of Caiaphas, in which St. Peter denied his Master (Matt. xxvi. 66 et seq.), was occupied by a Church of St. Peter; compare the account of the pilgrim Theodosius (ca. 530). In consequence of a misunderstanding of the Biblical story the house of Caiaphas and the prison of Christ were shown during the 12th cent. at the Prætorium (p. 48). In the same century the grotto where St. Peter wept after denying Christ (Luke xxii. 62) was also identified and marked by the church called 'St. Peter in Gallicantu'. The exact site of this church, however, is now unknown. Of late the Assumptionist Fathers


Heights in Metres
Tombs
of the Judges


Rock Tombs
Wâdi el
Jewish Houses
Tombs
English Agric. Settlement
Syrian Orphanage
818
Jewish Colonies
Yâfa
Anglican
Mound of Ashes
Town Hospital
Watch Tower
English School and Hospital
Nebi Kimer
British Consulate
German Hospital
German Consul
Church of the Abyssinians
School
German Parsonage
E. de Rothschild's Girls School
Arab Protest. Church
Dominican
Church of St. Stephen
Austrian Cons.
Russian Pilgrims Hospice
Ital. Cons.
Russian Buildings
Russ. Cons.
Bab el-Amud (Damascus
Tabitha Cumi
Persian Cons.
Jewish Colony
Public Garden
Notre Dame de France
Bab el-Jedid
Norweg. Cons.
Mohammedan Cemetery
Birket Mâmilla
Cavern
Father Ratisbonne's School
Latin Patr.
Greek and
W. el Mês
Bab el-Khalil (Yâfa Gate)
Kal'a
W.M.
795
St. George's Chapel
Tombs of Herod
Birket es-Sultân
Sir M. Montefiore's Jewish Colony
Dêr el-Musallabeh (Greek Monastery of the Cross)
749
730
Gobat School
British Ophthal. Hosp.
Greek Settlement
Gaza
Lepers' Hospital
Rly. Station
747
Temple Colony
Bethlehem and Hebron
Dêr Abu Tôr
Yâfa

Heights in Metres

ENVIRONS OF JERUSALEM

1 : 25,000

0 200 400 600 800 Yards

0 200 400 600 800 Metres

Abbreviations:

J.A. = Tombs of Jehoshaphat and Absalom

J.Z. = Tombs of St. James and Zacharias

C. = Cistern, T. = Tomb, R. = Ruin

W.M. = Windmill.

SCOPUS

Country House of Sir John Gray Hill

820

Kasr el-Mufti

Cavern

Caverns

Kubbet es-Sawân

Empress Augusta Victoria Endowment

Jebel et-Tûr

Mount of Olives

Wâdi Sitti Maryam

Bâb ez-Zâhireh (Gate of Herod)

French Ch. of St. Anne

Bâb Sitti Maryam (St. Stephens Gate)

Quarry

Burj Laklak

794

Viri Galilaei

Catacombs

Greek Chapel of the Ascension

Tomb of the Virgin

Latin Gethsemane

Russ. Gethsemane Church

Kafr et-Tûr

Mohammed Sami's Tomb

812

View Tower

Russian Buildings

Paternoster Ch.

Carmelite Convent (Latin Buildings)

Bethphage

Haram esh-Sherîf

Kubbet es-Sakhra

744

Bâb ed-Dâhiriyeh

El Aksa

725

Bâb el-Mughâribeh (Dung Gate)

J.A.

J.Z.

Tombs of the Prophets

Tombs

Kafr Silwân

Benedictine Monastery

Jebel Batn el-Hawâ

734

Jew. Slaughter House

Quarries

687

Passionist Monastery

El-'Azarîyeh (Bethany)

696

Jericho

Wâdi Dêr es-Senneh

Caverns

Wâdi en-Nâr (Er-Râhib) (Kidron Valley)

Lepers Hosp.

Bîr Eyyûb (Job's Well) EN-ROGEL

620

Pool of Siloah

Engraved & printed by Wagner & Debes, Leipzig.

claim to have found it on their property to the S.E. of the Cœnaculum, where excavations have brought to light some interesting rocky caves and tombs. — The 'angel's stone' is not heard of till the 14th cent., since which period it has been differently described and probably renewed.

A few paces to the N. we reach the **Gate of Zion** (Arab. *Bâb en-Nebi Dâûd*, gate of the prophet David; Pl. E, 7, 8), situated in a tower of the town-wall. According to the inscription it was built in 947 (1540-41). A stone built into the E. side-wall of the gateway bears a Latin inscription of the time of Trajan and originally belonged to a monument in honour of Jupiter Serapis. From the top of the battlements we may enjoy a fine view of the hills beyond Jordan.

Through the Armenian quarter back to the Jaffa Gate, see p. 35.

5. Environs of Jerusalem.

a. The Mount of Olives.

The *Mount of Olives* is closely connected with the last earthly days of Jesus Christ. In full view of the Temple on the hill opposite he here announced its coming destruction to his disciples (Mark xiii. 1, 2). It was from the Mt. of Olives that he rode into the city on an ass, amid the jubilation of the people, who expected him to restore the earthly kingdom of the Messiah (Matt. xxi; Mark xi; Luke xix; John xii). After the Last Supper he repaired with his disciples to the quiet Garden o Gethsemane (p. 75), and there, through the treachery of Judas, he was arrested in the course of the night (Matt. xxvi. 36-56; Mark xiv. 43; Luke xix. 29 and xxii. 39; John xviii. 1). The tradition that the Ascension took place on the Mt. of Olives is, however, at variance with the assertion of St. Luke (xxiv. 50) that 'he led them out as far as Bethany'.

The Excursion may be made either on foot or by carriage (fare 10-12 fr.; to the top of the hill 3/4 hr.). Drivers who wish to combine this excursion with that to Gethsemane and the valley of the Kidron (comp. p. 76) should order the carriage to meet them at the Garden of Gethsemane. As the view of the Jordan valley is finest in the evening, while Jerusalem is best seen in the light of the rising sun, the hill should certainly be visited twice.

The **Mt. of Olives** (*Mons Oliveti*, Arab. *Jebel eṭ-Ṭûr*), or *Mt. of Light*, as it is sometimes called, runs parallel with the Temple hill, but is somewhat higher. It consists mainly of chalky limestone. The Mt. of Olives, in its broadest sense, includes the Mt. of Offence (Pl. K, 8, 9; pp. 82, 83) to the S., and the Scopus (p. 76) to the N. The Mt. of Olives proper is divided into four eminences by low depressions. The highest point, to the N. ('Viri Galilæi', p. 77), is 2680 ft. above the sea-level. The slopes are cultivated, but the vegetation is not luxuriant. The principal trees are the fig and carob, and here and there are a few apricot, terebinth, and hawthorn trees. The paths are stony, and the afternoon sun very hot.

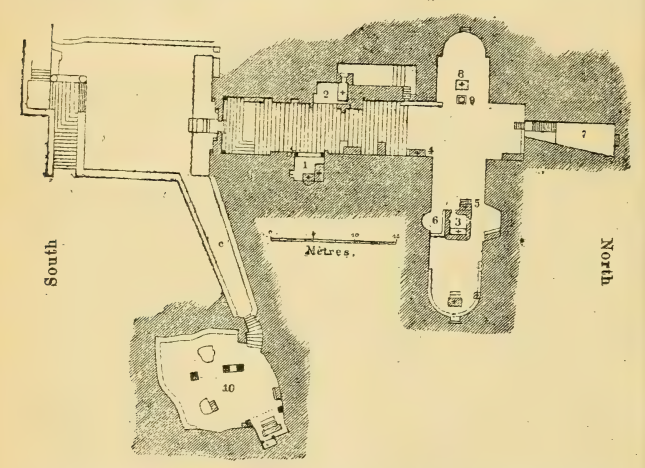
Pedestrians start at *St. Stephen's Gate* (Pl. H, I, 3; p. 48), outside which the Mt. of Olives route keeps straight on.

Immediately beyond the gate a path to the right descends to the lower valley of the Kidron (comp. p. 81), while to the left diverges a fair path by which pedestrians or riders may reach the Empress Augusta Victoria Endowment (ca. 1/2 hr.; p. 76). The latter route passes the pond named *Birket Sitti Maryam* (Pl. I, 3), *Birket el-Asbâṭ* ('Dragon Pool'), or *Cistern of Hezekiah*, for which last, however, there is no authority. The pond, which is doubtless of mediæval construction, is 32 yds. long, 25 yds. wide,

and 13 ft. deep; in the corners are remains of stairs, and in the S.W. corner is a niche where the water is drawn off into a channel for the supply of the *Bath of Our Lady Mary (Hammâm Sitti Maryam)*. Farther on, near the *Burj Laklak* or *Storks' Tower* (Pl. H, 1), we turn to the right and then take the first path to the left, passing a quarry. Finally we follow the path leading E.

The Mt. of Olives road now descends, passing a rock where the stoning of St. Stephen is said to have taken place (comp. pp. 48, 72, 87), to the bottom of the valley, which we cross by the *Upper Bridge* (Pl. I, 3).

To the left of the road, beyond the bridge, is the church of the **Tomb of the Virgin** (*Kenîset Sitti Maryam;* Pl. K, 3), where, according to the legend, she was interred by the apostles, and where she



1. Tomb of Mary's Parents. 2. Joseph's Tomb. 3. Sarcophagus of Mary. 4. Altar of the Greeks. 5. Altar of the Armenians. 6. Prayer Recess of the Moslems. 7. Vaults. 8. Altar of the Abyssinians. 9. Cistern. 10. Cavern of the Agony.

lay until her 'assumption'. A church was erected here in the 5th cent. but was repeatedly destroyed. Its present form is due to *Milicent* (d. 1161), daughter of King Baldwin II. The chapel now belongs to the Greeks, the Latins having a slight share in the ownership.

A flight of steps descends to the space in front of the church; to the right is the passage leading to the Cavern of the Agony (p. 75). The only part of the church above ground is the *Porch*. The arches of the portal rest on four marble columns. A handsome *Staircase* of 47 marble steps descends immediately within the portal, passing a walled-up door (perhaps the entrance to the tomb of Milicent) and

two side-chapels. That on the right (Pl. 1) contains two altars and the tombs of Joachim and Anne, the parents of the Virgin. The transference of these tombs hither from the church of St. Anne seems to have taken place in the 15th cent., but the traditions regarding them have since been frequently varied (comp. p. 49). The chapel to the left (Pl. 2) contains an altar over the alleged tomb of Joseph. The flight of steps ends at the *Church*, which lies 35 ft. below the level of the porch and is 31 yds. long, from E. to W., and 6½ yds. wide. The E. wing, which is much longer than the W., has a window above. In the centre of this wing is the so-called *Sarcophagus of Mary* (Pl. 3), a lofty sarcophagus in a small square chapel, resembling that in the Church of the Holy Sepulchre and probably, like that, covering a rock-tomb. There are also altars belonging to the Greeks (Pl. 4) and to the Armenians (Pl. 5). To the S. of the tomb is a prayer-recess of the Moslems (Pl. 6), who for a time had a joint right to the sanctuary. ʿOmar himself is said once to have prayed here, in '*Jezmânîyeh*' (Gethsemane). Opposite the stairs, to the N., are vaults of little importance (Pl. 7). The W. wing contains an altar of the Abyssinians (Pl. 8), in front of which is a cistern (Pl. 9) with fairly good water, considered by the Greeks and Armenians to be a specific against various diseases.

On our return to the upper forecourt we follow the passage (Pl. c; p. 74), which finally leads us into the so-called *Cavern of the Agony* ('Antrum Agoniæ'; Pl. 10), where the sweat of Jesus 'was as it were great drops of blood falling down to the ground' (Luke xxii. 44). The cavern, hewn in the rock, is about 18 yds. long, 9½ yds. broad, and 12 ft. high, and is lighted by a small opening above. The grotto is whitewashed at places, and the ceiling, borne partly by natural pillars and partly by masonry, still bears traces of old frescoes, particularly on the E. The cavern, now belonging to the Franciscans, contains three altars and several stone benches. In the middle ages it was believed to be the spot where Jesus was taken captive.

A few paces from the Tomb of the Virgin, towards the S., on the opposite side of the road leading to the Mt. of Olives, is situated the **Garden of Gethsemane** (Pl. K, 4), a word signifying 'oil-press'. The garden, still a quiet and secluded spot, is surrounded by a wall and forms an irregular square, with a diameter of 70 paces. It belongs to the Franciscans. The earliest account of the place dates from the 4th cent.; and in this case tradition tallies with the Bible narrative. At one time it contained several churches. The entrance is by a very low door on the E. side, *i.e.* the side next the Mt. of Olives. A rock immediately to the E. of this door marks the spot where Peter, James, and John slept (Mark xiv. 32 et seq.). A few paces to the S. of this spot, the fragment of a column in the wall indicates the traditional place where Judas betrayed Jesus with a kiss. The garden contains eight venerable olive-trees, which are said to date from the time of Christ; their trunks have split with age and are shored up with

stones. The olive-oil yielded by the trees is sold at a high price, and rosaries are made from the olive-stones.

Drivers from Jerusalem to Gethsemane follow the road to Jericho (see p. 125), which skirts the N. side of the town-wall to the E. as far as the *Burj Laklak* (p. 74). Here it turns S.E. and rapidly descends to the upper bridge in the Kidron valley (p. 74). — At the Garden of Gethsemane the road turns S. and passes to the W. of the Garden. The road to the Kidron valley (see p. 81) diverges to the right a little farther on.

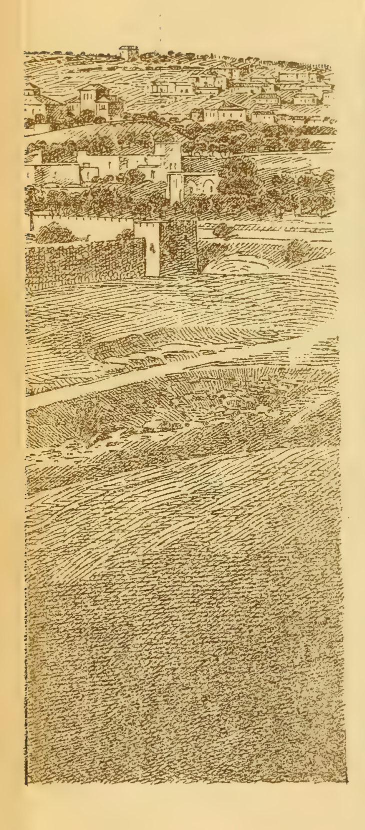
Three routes lead from the garden of Gethsemane to the (1/4 hr.) top of the Mt. of Olives, one of which starts from the S.E. and another from the N.E. corner, the latter soon again dividing. At this point, about thirty paces from the garden, there is situated, on the right, a light-grey rock, which has been pointed out since the 14th cent. as the place where the Virgin on her assumption dropped her girdle into the hands of St. Thomas. Close by is a small Russian hospice. Several Christian graves were found here, one of which yielded some silver coins of King Baldwin. — The steep path to the right leads direct to Kafr eṭ-Ṭûr (p. 78). To the right, above this path, is a separate Gethsemane Garden belonging to the Greeks; the *Church of St. Mary Magdalen* (Pl. K, 4), surmounted by seven domes and adorned in the interior with paintings, was built in 1888 by Emp. Alexander III. About halfway up, a ruin on the left has been shown since the 14th cent. as the spot where 'when he was come near, he beheld the city, and wept over it' (Luke xix. 41; Latin inscription on the wall to the right). The spot commands a beautiful view of the city. Even the Moslems once regarded the scene of the *Weeping of Christ* as holy, and a mosque stood here in the 17th century.

The Carriage Road to the Mount of Olives leads viâ the *Damascus Gate* (Pl. E, 3; p. 85) or the 'Hill of Ashes' (p. 89), to the house of the English bishop (Tombs of the Kings; p. 88). It then crosses the flat upper part of the Kidron Valley, here named the *Wâdi el-Jôz* (Valley of Nuts), with the Jewish Colonies to the left, while to the right, in the valley, are some rock-tombs, including the 'Grave of Simon the Just', a Jewish place of pilgrimage. Beyond the valley the road to Nâbulus (p. 215) diverges to the left, while that to the Mount of Olives ascends in a wide curve to the top of the *Scopus* (Arabic *Meshârif*), where Titus and his legions encamped during the siege of Jerusalem. This point affords the best idea of the rocky ridge upon which the city lies. The N. city-wall resembles a mediæval fortress. Farther on our road makes a sweep to the S.E., passing the country-house of Sir John Gray Hill, and ascends towards the S. to the top of the Mount of Olives and the —

Empress Augusta Victoria Endowment (open Mon. & Thurs. 4-6 p.m., Tues. & Frid. 9.30-11 a.m., fee 50 c.; ascent of the church-tower 50 c.). This consists of a large hospice and convalescent home under the protection of the Order of St. John, built in the Romanesque style and opened in 1910. In the court are bronze statues of Emp. William II. and the Empress, by A. Wolff (1910). The



Bourdj Laḳlaḳ



Tower (197 ft.) of the *Church of the Ascension* affords a magnificent *PANORAMA (adm., see p. 76). Beyond the Kidron valley extends the Ḥaram esh-Sherîf, where the Dome of the Rock and the Aḳṣâ Mosque are especially imposing. The hollow of the Tyropœon (p. 31) is distinguishable between the Temple hill and the upper part of the town. To the left of the Church of the Holy Sepulchre and the more distant Latin Patriarchate rises the tower of the Protestant Church of the Redeemer (p. 47). Farther to the right, in the distance, is the large Russian building in the W. suburb. — Towards the N. is seen the upper course of the valley of the Kidron, decked with rich verdure in spring, beyond which rises the Scopus. — The view towards the E. is striking. The clearness of the atmosphere is so deceptive that the blue waters of the Dead Sea seem quite near our eye, though really 15½ M. distant and no less than 3900 ft. below our present standpoint. The blue heights which rise beyond the deep chasm are the mountains of Moab (p. xlix). To the extreme S. of the range, a small eminence crowned by the village of El-Kerak (p. 154) is visible in clear weather. On the E. margin of the Dead Sea are seen two wide openings; that to the S. is the valley of the river Arnon (Môjib), and that to the N. the valley of the Zerḳâ Mâʿîn. Farther to the N. rises the Jebel Jilʿâd (Gilead). Nearer to us lies the valley of the Jordan (El-Ghôr), the course of the river being indicated by a green line on a whitish ground. — Towards the S.E. we see the road to Jericho; to the left some of the houses of Bethany; high up, beyond Bethany, the village of Abu Dîs; farther to the left, the Chapel of the Meeting (p. 126); below, in the foreground, the chapel of Bethphage (p. 80). Quite near us rises the 'Mountain of Offence', beyond the Kidron that of 'Evil Counsel', and farther distant, to the S., is the 'Frank Mountain', with the heights of Bethlehem and Tekoah. To the S.W., on the fringe of hills which bounds the plain of Rephaim on the S., lies the monastery of Mâr Elyâs, past which winds the road to Bethlehem. This town itself is concealed from view, but several churches are visible.

Footpath to St. Stephen's Gate, see pp. 74, 73.

The road leads S. along the ridge of the Mount of Olives to the so-called **Viri Galilæi** (Arab. *Karem eṣ-Ṣaiyâd*, 'the vineyard of the hunter'), with a chapel and other buildings, belonging to the Greeks. It owes its first name to a tradition of the 13th cent., that the 'men of Galilee' were addressed here, on the spot marked by two broken columns, by the two men in white apparel after the Ascension (Acts i. 11). The passage Matt. xxvi. 32 was also interpreted to mean that Christ had appeared here 'in Galilee'.

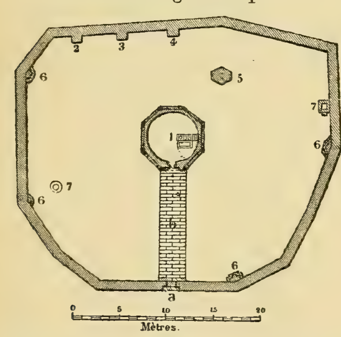
Towards the S. traces of a *Christian Burial Ground* were discovered (remains of the wall, fragments of columns, mosaic pavement with 15 graves beneath it). Under the present E. wall of the area an extensive burial-place, consisting of *Jewish and Christian Rock Tombs* (possibly the Peristereon of Josephus), was found. The antiquities are preserved in the bishop's house.

The road ends at the village of *Kafr eṭ-Ṭûr*, a group of poor stone cottages on the W. side of the two central summits. The inhabitants are sometimes rather importunate.

We now proceed to the E. to the **Russian Buildings.** In the garden, which is surrounded by a high wall, is a handsome *Church*, erected after the design of the old church, the remains of which were found here. A stone in front marks the scene of the Ascension according to the believers of the Greek Church. From the platform of the adjoining *Tower* (214 steps) we have a view similar to that from the tower mentioned at p. 77.

Eastwards, behind the church, is the *House of the Archimandrite.* Some interesting mosaics, discovered in building this house, have been retained in one of the rooms; beneath this room is a sepulchral chamber. There are similar mosaics in the vaulted chambers and tomb discovered to the S. of the house. The mosaics contain Armenian inscriptions of the 9th and 10th centuries: all of them are relics of an Armenian monastery.

The **Chapel of the Ascension,** on a site long accepted by Occidental tradition but dating in its present form only from 1834-35, lies in



a. Entrance.
b. Paved Path.
1. Chapel of the Ascension.
2. Altar of the Armenians.
3. Altar of the Copts.
4. Altar of the Syrians.
5. Altar of the Greeks.
6. Remains of Columns.
7. Cisterns.

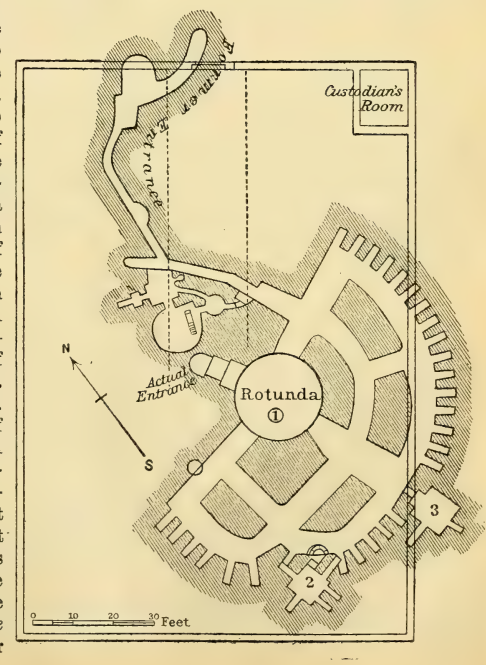
the village itself, adjoining a Dervish monastery, which was originally an Augustine abbey. The scene of the Ascension was located on the Mt. of Olives as early as 315. Constantine erected a roofless circular building over the spot. In the 7th cent. there was a church here, which had been built by Modestus (p. 37), but was destroyed in the 11th century. A church mentioned in 1130 was also destroyed. The chapel now belongs to the Moslems, who also consider this a sacred spot, but Christians are permitted to celebrate mass in it on certain days. A door (Pl. a) admits us to a court, in the centre of which is the chapel of irregular octagonal shape, 21 ft. in diameter, over which rises a cylindrical drum with a dome. The chapel has been rebuilt according to the original model, but the pointed arches over the corner-pilasters were formerly open instead of built up. The capitals and bases of the columns are of white marble and have probably been brought from older buildings. In an oblong marble

enclosure is shown the impression of the right foot of Christ, turned southwards. Since the time of the Frankish domination this footprint has been so variously described, that it must have been frequently renewed since then.

In the S.W. corner of the monastery of the dervishes is a door leading to the *Vault of St. Pelagia* (Arab. *Râhibet Bint Ḥasan*). The door opens into an ante-room, whence steps descend to a tomb-chamber, now a Moslem place of prayer, and generally closed.

The Jews place here the tomb of the prophetess *Huldah* (2 Kings xxii. 14), and the Christians the dwelling of St. Pelagia of Antioch, who did penance here for her sins in the 5th cent., and wrought miracles even after her death. The tradition as to Pelagia dates from the Crusaders' period.

To the S. of the village of Kafr eṭ-Ṭûr, beyond the divergence of the routes to Bethany (see p. 80) on the left, and Gethsemane (see p. 76) on the right, lie the **Latin Buildings**, consisting of a *Carmelite Nunnery*, the Church of the Creed, and the Church of the Lord's Prayer. The low-lying *Church of the Creed* is so situated that the roof forms a terrace only slightly raised above the surface of the ground. Of the pointed arches at the sides, only two at the N. end are still preserved. According to the account of Eusebius, the Empress Helena erected a church upon the Mount of Olives 'over the grotto in which Jesus initiated his disciples into the secrets of his doctrines'. In the 15th cent. a 'Church of St. Mark' stood here. According to mediæval tradition, it was here that the apostles drew up the Creed. The *Church of the Paternoster*, or



Lord's Prayer, to the E. of the Church of the Creed, was originally erected, in consequence of a sermon by Peter the Hermit, on the spot where, according to mediæval tradition, Christ taught his disciples the Lord's Prayer. The present building was erected in 1868 at the cost of the Princess La Tour d'Auvergne. In the vestibule are a leaden sarcophagus, many fragments of marble, and other antiquities found in the course of building. To the W. is the Hall of the Lord's Prayer. In the passage round the handsome court are tablets inscribed with the Lord's Prayer in 32 different languages. On the S. side is the tomb of the princess, with a lifesize marble effigy.

The road leads on to the S.W. to the so-called **Tombs of the Prophets**, a series of old rock-tombs which are greatly revered by the Jews and now belong to the Russians. No charge is made for admission, but the custodian expects a gratuity of 10-15 centimes. The arrangement of the tombs is shown on the ground-plan at p. 79. The passages are partly filled up, and the wall of the outermost contains several shaft-tombs (p. xcvi). To the S.W., at a somewhat higher level, is a side-chamber (Pl. 2) containing five tombs; another side-chamber (Pl. 3) has been left unfinished. Greek inscriptions found here make it highly probable that this was a burial-place of the 4-6th cent., while the central rotunda may have been a cistern. Pl. 1 shows the opening in the ceiling.

On the road to Bethany (comp. p. 79), about 1/2 M. to the E. of the Latin Buildings, are the remains of a chapel of the Crusaders discovered in 1876. The Franciscans have built a new chapel on the site. The stone with frescoes and inscriptions found here shows that the Crusaders regarded this as the site of *Bethphage*, where the disciples found the ass on which Jesus rode into Jerusalem (Matt. xxi. 1; Mark xi. 1; Luke xix. 29). The stone is also known as the 'Stone of Meeting' and is supposed to mark the spot where Jesus met Martha (see p. 126); this identification was made as early as the time of the Pilgrim Silvia (ca. 385). — It is a walk of 20 min. to reach *Bethany* (p. 126) from the chapel.

b. The Valley of the Kidron and the Valley of Hinnom.

The valleys enclosing Jerusalem on the E., S., and W. are wide and shallow in their upper parts, but contract and fall off rapidly toward the S. The *Valley of the Kidron* or *Kedron*, now called *Wâdi Sitti Maryam*, or 'Valley of St. Mary', to the E. of the city, contained water in winter during the time of Christ, but is now entirely dry (comp. p. 30). At Gethsemane its floor is 150 ft. below the Ḥaram, but at Job's Well (p. 84) it is 200 ft. lower. In contradistinction to the Temple Hill, this valley was regarded as unclean. The name of '*Valley of Jehoshaphat*' is of early origin, having been already applied to this valley by the venerable Pilgrim of Bordeaux (ca. 333), but the tradition that this gorge will be the scene of the Last Judgment, founded on a misinterpretation of a passage in the book of Joel (iii. 2), is probably of pre-Christian origin. The Moslems, who have also adopted this tradition (comp. p. 63), accordingly bury their dead on the E. side of the Ḥaram esh-Sherîf, while the Jews have their cemetery on the W. side of the Mt. of Olives. — The name of Valley of Hinnom is attached to the valley to the S. and W. (Arabic *Wâdi er-Rabâbi*), especially to its lower part. The Hebrew name is *Gê Ben Hinnom*, 'the valley of Ben Hinnom' (Josh. xv. 8). In this neighbourhood lay *Tophet*, the 'place of fire', where the Israelites sometimes sacrificed children to Moloch (Jer. vii. 31; 2 Kings xxiii. 10). Even at a later period the valley was an object of

detestation to the Jews, whence the word *Gehenna*, used in the New Testament, a contraction of Gehinnom, came to signify hell among both the Jews and the Mohammedans. The name 'Valley of Fire', at present applied to the lower part of the valley of the Kidron (*Wâdi en-Nâr*), may perhaps have some connection with these ancient idolatrous rites.

The excursion may be made either on foot or on horseback.

Just outside the *Gate of St. Stephen* (Pl. H, I, 3; p. 48) we follow a road diverging to the right from the route to the Mount of Olives (p. 73). This leads us past the Moslem graves below the E. wall of the Haram (Golden Gate, p. 67) to the S.E. corner, beyond which we take the first turning to the left and proceed across the *Lower Kidron Bridge* (Pl. I, 5) to the Tomb of Absalom.

Those who combine this excursion with the visit to the Mount of Olives diverge to the right from the Jericho road (Pl. K, 4; p. 76) to the S. of Gethsemane. The whole slope above this road is covered with Jewish graves. The first tomb we come to on this route, to the left of the road, is the so-called —

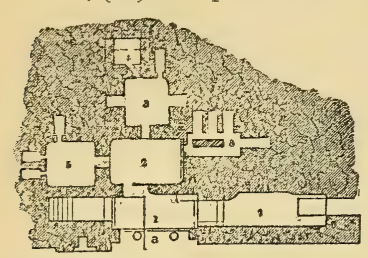
Tomb of Absalom (Arab. *Tanṭûr Firʿaun*, 'cap of Pharaoh'; Pl. I, K, 5). The lower part of this strange-looking monument consists of a large cube, 19½ ft. square and 21 ft. high, hewn out of the solid rock. Above this rises a square superstructure of large stones, terminating in a low spire which widens a little at the top like an opening flower. The whole monument rises to a height of 48 ft. above the surrounding rubbish. The rock-cube is first mentioned in 333 A.D., but it was not till the 16th cent. that it was exclusively connected with Absalom (based on 2 Sam. xviii. 18). The prominent Ionic capitals of the half-columns and corner-pilasters, the frieze, and the Doric architrave point to the Græco-Roman period as the date of its construction. The tomb-chamber in the interior, now filled with rubbish, may be possibly of earlier origin, but in this case the decorations, with their grotesque mixture of Greek and Egyptian forms, were presumably added at a much later time. In memory of Absalom's disobedience, it used to be customary with the Jews to pelt this monument with stones.



On the above Plan the Tomb of Absalom is marked with *A*. The so-called **Tomb of Jehoshaphat**, to the E. of it, is entirely choked with rubbish. The main chamber (Pl. 1) shows traces of a coat of mortar and of frescoes, which suggest that it was once used as a Christian chapel. It may possibly be the chapel which enclosed the tomb of St. James in the time of the Franks.

A little farther to the S. is the **Grotto of St. James** (Pl. I, K, 5; entrance to the left of the Pyramid of Zacharias, p. 82), a rock-tomb probably also dating from the Græco-Roman period, in which,

according to a tradition of the 6th cent., St. James is said to have lain concealed without food from the taking of Jesus until the Resurrection. The tradition that this grotto is his tomb is not earlier than the 15th century. The vestibule of the tomb (Pl. 1) is open towards the valley (W.) for a space of 16 ft. The front part of the ceiling is borne by two Doric columns 7 ft. in height (Pl. a), adjoining which are two side-pillars incorporated with the rock. Above these runs a Doric frieze with triglyphs; over the cornice is a Hebrew inscription. Through a second antechamber (Pl. 2), we enter a chamber (Pl. 3) with three shaft-tombs, beyond which we ascend by several steps to a small chamber (Pl. 4). To the N. of No. 2 is a chamber (Pl. 5) containing three shaft-tombs, and to the S. of it is a passage (Pl. 6) with a shelf of rock, to which steps ascend; above the shelf are four shaft-tombs. — From the vestibule of the Grotto of St. James a passage (Pl. 7) leads southwards to the **Pyramid of Zacharias** (Pl. I, K, 5), erected according to the Christians in memory of the Zacharias mentioned by St. Matthew (xxiii. 35; comp. p. 61), but according to the Jews in memory of the Zechariah of 2 Chron. xxiv. 20. This monument, which is 29½ ft. high and 16½ ft. square, is entirely hewn in the rock. On the S. side are still seen the holes which probably supported the scaffolding of the masons. Between the square corner-pillars are placed half-columns with Ionic capitals, which again seem to point to the Græco-Roman period. Above runs a bare cornice, over which rises a pyramid.



A little farther to the S. we reach the village of **Siloah** (Arab. *Kafr Silwân;* Pl. H, I, 7-9), the houses of which cling to the steep hillside. Many ancient rock-tombs here are used either as dwellings or as stables. At the entrance to the village there is another monument cut out of the rock, known as the 'Tomb of Pharaoh's Daughter'; over the entrance are the remains of an inscription in ancient Hebrew letters. This monument dates from a period before the Exodus; the cornice with hollow moulding is evidence of Egyptian influence. In the lower part of the cliff is a series of entrances to tombs. The inhabitants of Silwân, who are all Moslems, are notorious for their thievish propensities. They live chiefly by farming and cattle-breeding, and some of them bring water (on the backs of donkeys) from the Fountain of the Virgin into the town for sale. To the S. of Siloah lies the *Leper Hospital* of the Turkish Government, managed by the Sœurs de Charité (comp. p. 70). — From the village we may ascend in 7-8 min. to the top of the *Jebel Baṭn el-Hawâ*, or **Mountain**

of Offence (Pl. K, 8, 9), considered part of the Mount of Olives group (comp. p. 73). Its name *(Mons Offensionis, Mons Scandali)* is derived from 2 Kings xxiii. 13, as the Vulgate, rightly or wrongly, localized here the scene of Solomon's idolatrous practices. On the summit is a *Benedictine Convent*, with a seminary of the United Syrians. The view includes the *Wâdi Kattûn* on the E., and the Valley of the Kidron, on the W. and S.

From the N. part of the village of Siloah a road descends to the W. to the neighbouring (5 min.) **Fountain of the Virgin** (Pl. H, 7), Arab. *'Ain Sitt Bedrîyeh*, *'Ain Sitti Maryam*, or *'Ain Umm ed-Derej* (fountain of steps). The name is derived from a legend of the 14th cent. to the effect that the Virgin once drew water or washed the swaddling-clothes of her Son here. It is probably identical with the spring of *Gihon*, where the faithful followers of David anointed Solomon as King (1 Kings i. 38). We descend by sixteen steps through a vault to a level space, and by fourteen steps more to the water. The basin is $11^1/_2$ ft. long and 5 ft. wide, and the bottom is covered with small stones. The spring is intermittent. In the rainy winter season the water flows from three to five times daily, in summer twice, and in autumn once only. This is accounted for as follows. In the interior of the rock there is a natural reservoir, in which the water collects. This reservoir is connected with the basin by a syphon-shaped passage, which, acting by a natural law, empties the reservoir into the basin whenever the water in the former reaches the highest level of the syphon-like outlet.

Efforts were made at a very early period to make the waters of this spring available for the inhabitants of the city. Perhaps the earliest of these is the canal, discovered by Schick in 1891 and not yet fully excavated, which conveyed the water along the surface of the ground to the Pool of Siloam (see below). This channel is perhaps referred to in the phrase of Isaiah (viii. 6), 'the waters of Shiloah that go softly'. As this channel would be of little use in time of war, a subterranean passage was constructed (probably also in the time of one of the early kings) from within the walls to a perpendicular shaft above the spring. An attempt to deprive enemies of the water was made by the construction of the subterranean *Siloah Canal*, which is very probably a work of Hezekiah (2 Kings xx. 20). This channel is of very rude construction and now at places very low and narrow. Curiously enough, it is not straight, but has several windings, and there are a number of small *culs de sac* in its course, apparently showing that the unskilled workmen had frequently lost the right direction. The distance in a straight line is 366 yds., but by the rocky channel 583 yds. The vertical shafts are also interesting. As the water frequently fills the passage quite unexpectedly, it is dangerous to attempt to pass through it. — In 1880 the oldest Hebrew inscription we possess (now in Constantinople) was found at the S. orifice of this channel in the rock. It contains a brief account of the construction of this channel, 1200 ells long, and, among other details, mentions that the workmen began the boring from both ends. In consequence of this discovery, the channel was again examined, and the spot was found (near the middle) where the picks of the diggers met.

The **Pool of Siloam** or **Siloah** (Arab. *'Ain Silwân;* Pl. G, H, 9) lies a little farther down the valley, near the mouth of the above-mentioned channel, and was in antiquity enclosed within the city-

wall (Well Gate, see p. 31). It is 52 ft. long and 19 ft. wide. Excavations have here revealed a bath-house and the remains of a basilica, while close by, to the N.W., have been discovered parts of the old wall, a flight of steps cut in the rock, a paved street, etc. The bath is, perhaps, of the Herodian period; the basilica, which is first mentioned in 570 A.D., commemorated the healing of the man blind from his birth (John ix. 7). To the S. of the small upper pool lies the larger *Lower Pool of Siloam* (*Birket el-Ḥamrâ*, or 'the red pool'; probably the 'king's pool' of Neh. ii. 14), which belongs to the Greeks and has been filled up by them. To the S. of the large pool stands an old mulberry-tree, enclosed by stones for its protection, and mentioned for the first time in the 16th cent., where the prophet Isaiah is said to have been sawn asunder in presence of King Manasseh. The tradition of this martyrdom is alluded to by some of the fathers of the church.

A road hence leads farther down the valley, reaching in a few minutes the junction of the valleys of Jehoshaphat and Hinnom (350 ft. below the Ḥaram), and a ruined mosque adjoined by the spring called **Job's Well** (*Bîr Aiyûb;* comp. the Map, p. 73). The well is 125 ft. deep and seldom dries up. The water is considered excellent. When springs burst forth below the well after the winter rains, it is thought to presage a fruitful year, and gives occasion for a general festivity.

The name is derived from a late and senseless Moslem legend. An equally valueless tradition arose in the 16th cent. to the effect that the holy fire was concealed in this well during the captivity and was rediscovered by Nehemiah. Probably we are here standing on the brink of the well of *'En Rogel* ('fullers' spring'), mentioned in 1 Kings i. 9. The modern *Ez-Zaḥweileh* has of late been supposed identical with the 'stone of *Zoheleth*', but the fullers' spring would then have to be placed nearer the Fountain of the Virgin. The question cannot be answered until it has been settled whether Job's well is of ancient or modern date.

We now turn to the W. and enter the Valley of Hinnom (p. 80; *Wâdi er-Rabâbi*). To the N.W. rise the steep slopes of the so-called Suburb of Zion (p. 70). To the S. is *Jebel Abu Tôr*, a hill also called by the Franks the *Mount of Evil Counsel*, according to a legend of the 14th cent., to the effect that Caiaphas possessed a country-house here, where he consulted with the Jews how he might kill Jesus. [A path leads to the top from Job's Well, but it is more easily ascended from the Bethlehem road.] The soil is well cultivated at places, though plentifully sprinkled with small stones.

The slope of the Jebel Abu Tôr is honeycombed with rock-tombs, the low entrances of which, many of them ornamented, are approached by rock-hewn steps; a few of them have stone doors. The tombs invariably contain a number of vaults for different families. Some of them were occupied by hermits from the early Christian period down to the middle ages, and afterwards by poor families and cattle. The largest is the so-called —

Apostles' Cave, in which, according to a tradition of the

16th cent., the apostles concealed themselves during the Crucifixion. It is now used as a chapel for the Greek convent adjoining it.

Above the entrance is a frieze of which eight sections have been preserved. The forecourt was adorned with frescoes, of which only scanty traces remain. Beyond the chapel itself are two other chambers, the innermost of which contains several shaft-tombs and also two vaulted shelf-tombs, which are pointed out as the tombs of Caiaphas and Annas.

The roof of the convent commands a beautiful view of the junction of the Hinnom Valley with that of the Kidron.

Two adjacent burial-places are supposed to mark *Aceldama*, or the **Field of Blood**, mentioned in Matt. xxvii. 8. As the Bible does not inform us where the 'field of blood' lay, various other sites have also been identified with it. The Greeks connect the name with the large burial-place below the Apostles' Cave (see p. 84).

Through the entrance-door, the lowest stones of the columns of which are old, we enter the *Vestibule*. A door adorned with mouldings and gable leads hence to the *Main Chamber*, on a somewhat lower level. The ceiling of this chamber is vaulted in a dome-like manner. On each side it is adjoined by a smaller chamber, each of which contains two vaulted niche-tombs with human bones in them. Passages in the rear wall lead to the right and left to other *Chambers* with niche-tombs in the walls. The chamber to the left also contains a curious grave sunk in the floor and reproducing the shape of the human body. The whole arrangement recalls that of the Tombs of the Kings (p. 88).

The grave which Occidental tradition takes to be the site of the Field of Blood (comp. above) lies a little to the W. and farther up the valley. It was visited by pilgrims at an early period, and appears in a map of the 13th cent. as 'carnelium' (*i.e.* charnel-house). The Arabs call the spot *El-Ferdûs* (Paradise). The structure is formed of a large half-open grotto, walled up in front and roofed over with masonry. The interior may be entered by a gap in the wall. In the centre is a massive pillar and in the rocky sides are shaft-tombs. The floor is covered with a layer of bones about 6 ft. thick, above which is a covering layer of sand and rubbish. On the W. wall of the interior are crosses and Armenian inscriptions.

A little farther on we reach the Ophthalmic Hospital of the Knights of St. John, whence we may return to the Jaffa Gate by the road described at pp. 70, 69.

c. North Side of the City.

The *Cotton Grotto*, the *Grotto of Jeremiah*, and the *Tombs of the Kings* (p. 88) may be reached by carriage, but the *Tombs of the Judges* are best approached on horseback. A ticket of admission to the Cotton Grotto (1 fr.) is obtained at the American Colony Store or through the dragoman or the landlord of the hotel. It is necessary to take a light when visiting the different caverns.

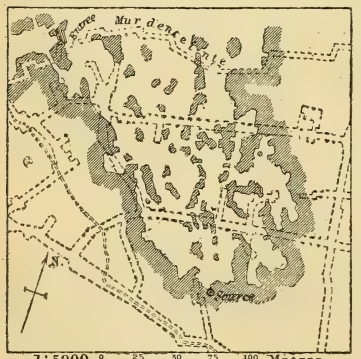
We leave the town by the **Damascus Gate** (*Bâb el-ʿAmûd*; Pl. E, 3), which ranks with the Jaffa Gate as one of the most important entrances to the city. According to the inscription it stands on the site of an older gate, built, or at least restored, by Solimân

in the year 944 of the Hegira (beginning 10th June, 1537) and is a fine example of the architecture of the 16th century. It consists of two towers between which is visible the upper part of an ancient arch. The passage between the towers forms two angles. On the side next the city the gateway is enclosed by two thin columns, above which is a pointed pediment with the inscription mentioned at p. 85. The battlements are surmounted by small tapering columns. The Mâdebâ mosaic map (p. 152) shows that in the 6th cent. there was an open space within the gate on which stood a large column. It is to this column that the Arabic name, 'gate of the column', refers. The tower of the gate commands a celebrated view.

Under the towers there still exist subterranean chambers, that under the E. tower being built of large blocks. A reservoir and a fragment of wall (running from E. to W.) constructed of drafted blocks have also been discovered here. Outside the gate we can still clearly see on our right (E.) ancient courses of drafted blocks; when the gateway was rebuilt the Turks had grooves cut in the blocks to make them look more modern. The rushing of a subterranean water-course is said to have been frequently heard below the Damascus Gate, and it is not improbable that one may exist here. In the 12th cent. the gate was called St. Stephen's Gate (see p. 87).

The open space (Pl. E, 2) in front of the Damascus Gate is the point where four roads meet. On the left is the road leaving the Jaffa Road at the Kaminitz Hotel, which skirts the city-wall to the right (E.) and is continued to the upper valley of the Kidron (comp. pp. 68, 76). The road to the N.W. leads to the Jewish colonies to the N. of the Jaffa Suburb, and the road to the N. is the road to the Mount of Olives and Nâbulus (comp. pp. 76, 215).

In the rock to the right of the Kidron Valley road, about 100 paces to the E. of the Damascus Gate, and 19 ft. below the wall, is the entrance to the so-called **Cotton Grotto** (Pl. F, 2, 3), rediscovered in 1852. This cavern is called the linen grotto *(Mughârat el-Kettân)* by Moslem authors, and it corresponds to the 'royal grottoes' of Josephus (Bell. Jud. v. 4, 2). It is an extensive subterranean quarry, stretching 214 yards in a straight line below the level of the city, and sloping considerably down towards the S. On the sides are still seen niches for the lamps of the quarrymen. The rocky



roof is supported by huge pillars. The blocks were separated from the rock by means of wooden wedges, which were driven in and wetted so as to cause them to swell; and traces of this mode of

working the quarry are still distinguishable. We possess no clue as to the period when the quarry was used. On one of the walls was a kind of cherub in the Assyrian style (a four-footed being with a human head), which is now in the Louvre. There is a trickling spring on the right side.

Opposite the Cotton Grotto, and a little to the N. of the road, is the so-called **Grotto of Jeremiah** (*El-Edhemîyeh;* Pl. F, 2; fee 6 pi.). This was probably also an old quarry originally connected with the Cotton Grotto and afterwards separated from it by the removal of the intervening rock in order to increase the strength of the fortifications. We first enter a small garden, in which fragments of columns are scattered about. Passing through a place of prayer we are conducted into a cavern towards the E., and then into a second, circular in shape, about 40 paces long and 35 wide, and supported by a pillar in the centre. To the S.W. we are shown the tomb of the Sultan Ibrâhîm, and beyond it a lofty rock-shelf, with a tomb, which since the 15th cent. has been called the tomb of Jeremiah. The prophet is said to have written his Lamentations here. These caverns were once inhabited by Moslem santons or monks. In the S.E. angle of the court there are an entrance and a descent of 7 steps to a vault borne by a short, thick column, beyond which a passage like a door leads to the N. We find here a large and handsome cistern, with its roof supported by a massive pillar, and lighted from above. Steps lead down to the surface of the water.

We return to the Damascus Gate and take the *Nâbulus Road* (p. 86), which leads to the N. The large new building at the corner, with a church and a school, is the *Hospice of St. Paul* (p. 19), completed in 1910, the property of the Cologne Roman Catholic Society of the Holy Land. The roof affords a fine view. — The first side-road to the right leads in a few steps to a garden containing a niche-tomb (p. xcvi) hewn in the rock. Some English authorities, including General Gordon, who visited Jerusalem in 1882, three years before his death at Khartûm, regard the hill immediately above the Grotto of Jeremiah as the true Golgotha (comp. pp. 35, 37), and believe this niche-tomb to be the *Grave of Jesus* (Pl. E, 1; adm. 1/2 fr.).

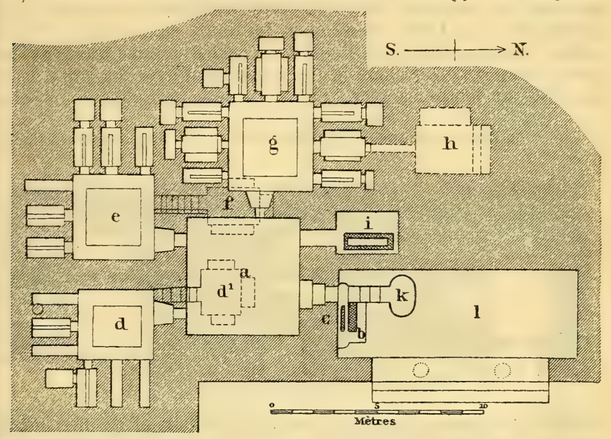
Adjacent is the large **Dominican Monastery** (Pl. E, 1), with which the archæological school mentioned at p. 23 is connected. Its grounds contain several rocky tombs similar to those just described, and two churches erected over the remains of two older *Churches of St. Stephen.* It is not known at what date the site of the stoning of St. Stephen was transferred by tradition to this spot (comp. pp. 48, 72, 74). In 460 the Empress Eudoxia built a large church in honour of St. Stephen to the N. of the city, but this appears to have been destroyed when the Arabs besieged Jerusalem in 637 (p. 29). About the 8th cent. a humbler church and a monastery were raised here by the Greeks. The Crusaders found this church in ruins and restored it, but it was again

pulled down by Saladin during the siege of 1187 (p. 30). The easternmost of the two present churches occupies the site of the basilica of Eudoxia. Mosaic pavements, the altar-slab, and fragments of columns were discovered, and the positions of the apse, the columns, and the aisles were quite distinct. From the nave a few steps descend to an underground altar. The church has been rebuilt on the old plan. — The smaller church to the W. stands on the ruins of the Crusaders' Church and was partly built with the remains of the basilica.

Beyond the Dominican Monastery the road forks. The branch to the left leads to the Tombs of the Judges (p. 90) and En-Nebi Samwîl (p. 96). We follow the right branch (to Nâbulus and the Mt. of Olives, see p. 76) and beyond the *House of the English Bishop* (p. 22) take the cross-road to the right. A few more paces bring us to the so-called —

Tombs of the Kings (Arab. *Ḳubûr es-Salâṭîn;* fee to the custodian 5 pi., more for a party). A rock-hewn staircase of 24 steps, 9 yds. wide, leads down into the tombs in an E. direction. We here observe channels cut in the rock for conducting water to the cisterns below; these cross the staircase at the 10th and 20th steps and lead down beside the wall to the right. At the foot of the staircase we observe the beautiful cisterns, which have now been repaired; the smaller is on the right; straight before us is a much larger one, with a double-arched entrance in the wall of the rock. The roof is slightly vaulted and supported by a pillar. At the corner of each cistern are steps for drawing water. On the left is a round-arched passage which leads hence through a rocky wall, nearly 12 ft. thick, down three steps into an open court hewn in the rock at a depth of about 26 ft., 87 ft. long and 80½ ft. wide. To the W. we perceive the richly hewn portal of the rock-tombs. The portal has been widened to 39 ft.; like that of St. James's Grotto (see p. 82), it was formerly divided by two columns into three openings. Some of the mouldings of the portal are still in good preservation, consisting of a broad girdle of wreaths, fruit, and foliage. In the vestibule (Pl. l) are remains of columns, capitals, and fragments of sarcophagi. We cross over a round cistern (k) and descend a few steps; on our left is an angular passage (b) with a movable rolling stone (c) by which the entrance to the tomb could be closed. The chamber (a) is about 6½ yds. square, and from it four entrances, two to the S., one to the W., and one to the N., lead to tomb-chambers. The S.E. chamber (Pl. d) contains benches in three of its walls and shaft-tombs in two (E. and S.; p. xcvi). In the N.W. angle of this chamber four steps descend into a lower chamber (d^1) with three shelf-tombs. The second chamber (e) has a depression in the middle, three shaft-tombs on the S., and three on the W.; this chamber also has a subsidiary chamber (f), and on the ground lie fragments of the lid of a handsome sarcophagus. To the W. of the vestibule is a chamber (g) containing shelf-tombs and also (on each

of three of its walls) two shaft-tombs. Between each pair of the latter is a passage leading to a small chamber with three shelf-tombs. From the N. wall of the N. chamber a passage leads farther down to a larger apartment (h), in which are a vaulted shelf-tomb on the left, and a double shelf at the back. The chamber (i) to the right of



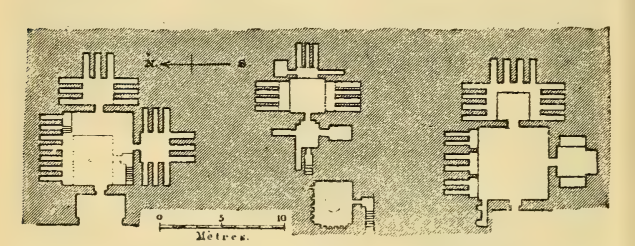
the principal entrance once contained a richly decorated sarcophagus (now in the Louvre). The different chambers bear distinct traces of having once been closed by properly fitted stone doors.

These catacombs are revered by the Jews, who from a very early period have called them the *Cavern of Zedekiah*, or the *Tomb of the rich Kalba Sabua*, a noble who lived at the time of the Roman siege. It is most probable, however, that this is the tomb of *Queen Helena of Adiabene*, which, according to Josephus (Ant. xx. 4, 3), was situated here. This queen, with her son Izates, became converted to Judaism and for some time resided at Jerusalem. Helena and Izates were buried in a handsome tomb, situated three stadia from Jerusalem, which was so famous that Pausanias compares it with the tomb of Mausolus. Izates had twenty-four sons, and hence the extent of the tomb. A sarcophagus, found by De Saulcy, bore an inscription (in which the name of *Queen Zaddo* occurs) in Syriac and Hebrew characters, a proof that this Jewish queen belonged to a Syrian royal family, *viz.* that of Adiabene. These vaults were understood to be tombs as early as the 14th cent., and they were sometimes referred by tradition to the early kings of Judah, whence they are still called 'tombs of the kings' (comp. p. 72).

The Tombs of the Judges lie about 35 min. from the Damascus Gate, on the road to En-Nebi Samwîl (comp. p. 88), which skirts the so-called 'Hill of Ashes' and is joined by the road from the Jaffa Suburb (Church of St. Paul, p. 69). They are reached from the Tombs of the Kings by following the cross-road diverging to the N.W. from the Nâbulus road and keeping the direction of the conspicuous minaret of En-Nebi Samwîl.

The myth that the Judges of Israel are buried in the so-called **Tombs of the Judges** *(Kubûr el-Kuḍât)* is of comparatively modern origin. They have also been called Tombs of the Prophets *(Kubûr el-Anbiyâ)*. Other authorities assign them to members of a later Jewish court of justice. The entrance is in the rocks to the right of the road. A forecourt, $6^1/_2$-7 ft. wide, has been hewn in the rock; the vestibule is 13 ft. wide, open in front, and provided with a gable. In the pediment is a ring from which pointed leaves extend in the form of rays. There is also a pediment over the portal leading into the tomb-chamber. The portal was once capable of being

I. Tombs on level of ground. II. Basement. III. Upper series of tombs.



closed from within. The S.E. and N.W. corners of the first tomb-chamber are imbedded in rubbish. On the left (N.) side of it are seven shaft-tombs, above which, at irregular distances, are three vaulted shelf-tombs (Pl. III); and at the back of these there are two other shaft-tombs. In the W. wall is a niche. Adjoining this first chamber on the E. and S. (Pl. I) are two others on about the same level, and two on a lower level (Pl. II). On each of three sides of the E. chamber are three shaft-tombs on a level with the ground (Pl. I), and 3 ft. above these (Pl. III) are four more of the same kind. The S. chamber has on each of three sides three shaft-tombs, and above these a long vaulted shelf-tomb. From the first chamber a passage, with three shaft-tombs, descends to the N.E. chamber, which contains five shaft-tombs on the N., five on the S., and three on the E. side. The subterranean side-chamber to the S.W. was originally a quarry.

There are other rock-tombs in the vicinity, but none of so great extent. There is, however, an interesting tomb about 5 min. to the N.E. of the Tombs of the Judges, and about 5 min. to the E. of them is an admirably preserved wine-press with a cistern.

II. JUDÆA, THE COUNTRY EAST OF THE JORDAN, SOUTHERN PALESTINE, AND THE PENINSULA OF SINAI.

6. From Jerusalem to the Monastery of the Cross, Philip's Well, and Bittîr.

2¼ hrs. From Jerusalem to the *Monastery of the Cross* 20 min.; thence to *Philip's Well* 1½ hr., and thence to *Bittîr* 25 minutes. Horses and donkeys, see p. 19. From Bittîr the return may be made by railway.

The road leads from the Jaffa Gate to the Moslem burial-ground with the *Birket Mâmilla* (p. 68), where a road to the German Colony diverges to the left (comp. Map, p. 73). Our road ascends parallel with the cemetery-wall, passing an ancient windmill, beyond which it descends into the valley containing the Greek Monastery of the Cross (Arab. *Deir el-Muṣallabeh*).

Monastery of the Cross. — History. The foundation of the monastery is attributed to the Empress Helena; according to another tradition it was founded by Mirian (265-342), first Christian ruler of Georgia, one of the three kings depicted over the inner portal of the church. It is at any rate certain that it was founded before the introduction of Islam. It was rebuilt in the middle of the 11th century. At the period of the Crusades the monastery was the property of the Georgians (Grusinians), from whom, however, it was taken by Beybars (1260-77) and fitted up as a mosque. The Georgians recovered it in 1305, and it was restored in 1644 by Leontatian, one of their kings. The monastery at a later date became, like the other Georgian monasteries, loaded with debt. It has suffered much from the hands of the Arabs, who plundered it and murdered the monks more than once, as evidenced by the traces of a great pool of blood in the nave. Hence, too, the high wall without windows and the iron-mounted wicket, which is characteristic of the older Oriental monasteries.

The monastery is of irregular quadrangular form. Its buildings embrace several large and irregular courts, and are fitted up partly





Jordan
Esh-Sheriah
EL GHÔR
Jericho
EL-KUDS
JERUSALEM
Râmallah
El-Bîreh
Bethel
Beitîn
Jifna
Gophna
Sinjil
Turmus Aya
Mezra'a esh-Sherkîyeh
El-Mugheir
El-Taiyibeh
Ephraim, Ephron, Aphera, Ophra
Rummôn
Rimmon
Deir Dîwân
Mukhmâs
Michmas
Jeba
Gibea Benj.
Hizmeh
Asmaveth
Anâta
Anathoth
El-'Aisawîyeh
Silwân
Bethania
Abu Dîs
Kefr Akab
Beitûnia
El-Jib
Gibeon
Neby Samwîl
Mizpe
Tell el-Fûl
Gibea of Saul
Beit Hanîna
Lifta
Kulônieh
Kustul
Kuryet el-Enab
Kirjath Jearim
Ain Kârim
Amwâs
Emmaus
Nikopolis
Latrôn
Yâlô
Ajalon
Beit Nûba
Nobe
Beit Ûr
Beth Horon
Abûd
Rentis
Nalîn
Midieh
Modin
Budrus
Shebtîn
Jenanîyah
Deir Ammâr
Bîr ez-Zeit
Attâra
Selwâd
Tell Asûr
Baal Hazor
Yebrûd
Abwein
Jiljilia
Gilgal
Tibneh
Thamna
Thimnath Serach
Eleasa
Emmaus
Beit Mahsîr
Esthaol
Eshûa
Sarîa
Sores
Kesla
Chesalon
Artûf
Zanûa
Sûrah
Quarantania
Jebel Kuruntul
Osh el-Ghurâb
El-Mâdhbeh
Kh. el-Aujah et-Tahtâni
Phasaelis
Kh. Fusâil
Salt Water Springs
Kusr Hajleh
Beth Hagla
Bathing place for pilgrims
Ford
Neby Mûsa
Jebel Ekteif
Khân el-Ahmar
Tubk el-Kaneiterah
Ruim. el-Bahr
Kypros
Gilgal
Wâdy el-Kelt
Jaffa



THE HIGHLAND of JUDÆA
Scale 1: 400.000
Kilomètres
Engl. Miles
Heights and Depths in Feet
Dr. H.Fischer del.
Geogl. Estabt. Wagner & Debes, Leipzig
BAHR LÛT, DEAD S
-1292,1
El-Khulîl
Hebron
Capharbarucha
Beni Na'îm (Kefr Bareikh)
Herodium
Jebel el-Fureidîs
Frank Mountain
Thekoa
Kh. Tekû'a
Beit Fejjâr
Beit Ummâr
Halhul
Mamre
Beth Thappuah
Dûra
Adora
Aderaim
Râs el-Biâth
Juta
Yutta
Kaphar Aziz
Siph
Aristobulias
Engedi
Hazezon Thamar
Râs Mersîd
Hot Sulphur Springs
'Ain el-Trâbeh
'Ain el-Ghuweir
Zereth Sahar
Callirrhoë
(Hot Springs)
S.el-Môjib
Arnon
Dhahret es-Sûkiyeh
Dhahret el-Kôlah
Rujm el-Kurrât
Er-Rûeikbeh
Kurnel-Hajr
Tricomias
Iedna
Socho
Gibea
Bethzachara
Beraka
Gedor
Bethzur
Beit Sûr
Cuseba
Esh-Shiûkh
Beth Anoth
Eskol



in the European style. The *Church*, consisting of nave and aisles, dates from the Byzantine period. The dome is borne by four large pillars, and the vaulting and arches are pointed. The paintings on the walls, some of them of a rude character, were retouched in 1643. The interesting mosaic pavement is ancient. The principal shrine of the monastery is behind the high-altar, where a round aperture, lined with marble, marks the spot where the tree from which Christ's cross was formed is said to have grown. This tradition gives the monastery its name, which is more properly the 'monastery of the place of the cross'. The tradition is probably very ancient, although not traceable further back than the Crusades, and never entirely recognized by the Latins. Among later myths may be mentioned that of Adam being buried, and that of Lot having lived here. Connected with the monastery is a large seminary for priests. The library is now incorporated with the Patriarchal Library at Jerusalem (p. 23).

The road from the Monastery of the Cross to Philip's Well descends the little valley of the monastery to its junction with the *Wâdi ʿAmmâr*, which in turn leads us down to the ($^1/_2$ hr.) *Wâdi el-Werd*, or 'Valley of Roses'. Through this last valley run the railway to Jaffa and the old caravan-route to Gaza. We ride down the valley alongside the railway. In $^1/_4$ hr. we observe, to the right, *El-Mâliḥa*, and above us, to the left, *Esh-Sherâfât.* We cross the railway, and 12 min. farther on we reach the spring of *ʿAin Yâlô*, anciently *Ajalon* (but not the *Ajalon* mentioned in Josh. x. 12). By the spring are several remains of marble columns. To the N. of ʿAin Yâlô are some remarkable artificial hills *(rujûm).* In 5 min. more the *Wâdi Aḥmed* opens on the left, which brings us in $^1/_4$ hr. to —

Philip's Well *(ʿAin el-Ḥanîyeh).* The spring bubbles forth from beneath a niche in the wall, with Corinthian columns on each side. At the back is a small pointed window, now walled up. The building is a ruin; remains of columns and hewn stones still lie scattered about. The tradition that ʿAin el-Ḥanîyeh was the spring in which Philip baptized the Eunuch of Ethiopia (Acts viii.36) dates from 1483, before which the scene of that event was placed near Hebron (p. 112).

From Philip's Well to Bittîr the road descends the *Wâdi el-Werd.* After 20 min. the village of *El-Welejeh*, with its vineyards and nursery-gardens, lies on our right. A few minutes beyond the spot where the Valley of Roses enters the *Wâdi Bittîr* lies *Bittîr* (p. 14).

From Bittîr to *ʿAin Kârim* (p. 94) viâ *El-Welejeh*, $1^1/_4$ hr.
From Bittîr to *Bethlehem* (p. 101), $1^3/_4$ hr.

7. From Jerusalem to ʿAin Kârim.

4 M. Carriage (p. 19) in 1 hr.; there and back half-a-day.

We follow the Jaffa road as far as the Jewish lunatic asylum (p. 18). Here our road diverges to the S.W. (left). We soon see the Monastery of the Cross to the left, and then, to the right, the

village of *Deir Yâsîn*, with its gardens. From the top of the hill the carriage-road leads in great windings down to ʿAin Kârim. During the descent we have a beautiful view of the village; below us, the Franciscan monastery and church, with the village behind; a little to the right, on an eminence, is the large establishment of the Sisters of Zion: convent, girls' school, and girls' educational institution (founded by Father Ratisbonne). On the hill to the left (S. of the village) are the Russian buildings and a Latin chapel; below in the valley, between this hill and the village, is the beautiful St. Mary's Well.

ʿAin Kârim *(St. John)* is much visited by Greek and Latin pilgrims. The village contains ca. 2000 inhab., of whom 300 are Latins, 200 Orthodox Greeks (incl. 150 Russians), and the rest Moslems.

ʿAin Kârim is probably the *Karem* of the Septuagint (Josh. xv. 60). The tradition which assigns to this spot the birthplace of John the Baptist (Luke i. 39) is of no great antiquity. Before the time of the Crusades there was much uncertainty as to the site, old ecclesiastical writers mentioning Machærus (Mukaur, p. 153), Bethlehem, Hebron, and Jerusalem. In the 4th cent. we hear of a church of Zacharias in the environs of Jerusalem, and in the 6th cent. the birthplace of the Baptist was described as lying five Roman miles distant from that city. In the 9th cent. 'Mount Carmel' (*i. e.* Kârim) is mentioned for the first time in this connection, and this identification has prevailed since the time of the Crusades. Down to the 15th cent. the tradition, however, remained uncertain as regards such details as the exact birthplace and the spot where the Virgin visited Elizabeth (see p. 95).

The castellated Latin *Monastery of St. John* belongs to the Franciscans. Travellers can be accommodated on bringing letters of recommendation from the secretary of the Salvator monastery in Jerusalem. The dome-covered *Church of St. John*, which is enclosed by the monastery on three sides, peeps prettily above the walls. It consists of nave and aisles; the elegant dome is borne by four pillars. The high-altar is dedicated to Zacharias, and the S. chapel to the memory of the Virgin's visit to Elizabeth. Adjoining the organ is a picture representing the Baptist in the desert, copied from Murillo. On the left (N.) of the altar seven steps descend to a *Crypt*, the alleged birthplace of the Baptist, where five bas-reliefs in white marble, representing scenes from his life, are let into the black walls. A grotto in front of the entrance to the church contains a fine mosaic (6th cent.?), with a Greek inscription ('Greeting, oh ye martyrs in the Lord!'); adjoining are two rock-tombs.

According to tradition this is the spot on which stood the house of Zacharias, John the Baptist's father. — After this church had long been used by the Arabs as a stable, the Marquis de Nointel, ambassador of Louis XIV., prevailed upon the Sultan to restore it to the Franciscans; and these indefatigable monks rebuilt the monastery, and purged and restored the church. The older part of the building is earlier than the Crusaders' period.

Following the carriage-road we reach (4 min.) the *Spring of ʿAin Kârim*, which was associated in the 14th cent. with the supposed visit of the Virgin and called *St. Mary's Well*. Over the spring is a mosque with a minaret. — A road leads from the spring towards the W.

along the slope of the S. hill, which belongs to the Russians. Here are numerous houses with pretty gardens, occupied by nuns, a *Russian Church of St. John*, and a bell-tower. — A little higher up (5 min. from the spring) stands the Latin chapel of *Mâr Zakaryâ*, marking the alleged site of the summer-dwelling of Zacharias, where the Virgin visited Elizabeth (Luke i. 39). In the right wall of the chapel is shown a piece of stone which yielded when Elizabeth, during her flight from Herod, laid the infant John on it. Beside the chapel are a small Franciscan monastery and a tower commanding a good view.

As early as the 5th or 4th cent. a convent and a church of two stories stood here. The apse of the upper church is still to be seen above the chapel and other fragments of masonry also still exist. In the 14th cent. the site belonged to the Armenians, but it was purchased by the Franciscans in 1679.

Following the road leading W. from the spring to the Wâdi Beit Ḥanînâ or Wâdi Ḳalôniyeh (p. 18), we reach in 1 hr. the spring **ʿAin el-Ḥabîs.** The *Grotto of St. John*, to which steps hewn in the rock ascend, lies close to the spring. It belongs to the Latins. On the side next the valley there are two apertures in the wall of rock, leading to a kind of balcony, whence we survey the Wâdi Ṣâṭâf and the village of Ṣûbâ. The place is called by the Christians the *Wilderness of St. John*, although it is now well planted, and was cultivated in ancient times also, if we may judge from the traces of garden-terraces.

Since the end of the 12th cent. tradition has here placed the 'wilderness' in which the Baptist dwelt (Luke i. 80). The altar in the grotto is said to stand on the spot where he slept. At the same period a church and convent stood here, the ruins of which are still extant. From other passages, however (Luke iii. 3, etc.), it is obvious that by the 'wilderness' the region near Jordan is meant.

From ʿAin Kârim to Philip's Well (1¼ hr.). We ride for some distance along the Jerusalem road. At the point where this bears to the left we leave it and ascend the side of the narrow valley towards the S.E. Halfway up we leave on our left the path which leads by *El-Mâliḥa* and keep to the right (S.E.) After ½ hr. we arrive at the top, which commands a splendid view. Continuing in the same direction, we descend a small dale, and arrive in ½ hr. at the *Wâdi el-Werd*. Thence we descend the valley to (¼ hr.) *Philip's Well* (p. 93).

8. From Jerusalem to En-Nebi Samwîl and El-Ḳubeibeh (Emmaus).

Comp. Map, p. 92.

2½ hrs. From Jerusalem to *En-Nebi Samwîl* 1¾ hr., thence to *El-Kubeibeh* ¾ hr. Horses, see p. 19. — The View from *En-Nebi Samwîl*, the highest mountain near Jerusalem, is worth seeing. The Crusaders called the mountain *Mons Gaudii*, or Mountain of Joy, because it was their first halting-point that commanded a view of Jerusalem.

From Jerusalem to the Tombs of the Judges (ca. 35 min.), see p. 89. The road descends steeply into the valley (8 min.). Following the downward course of the valley, we arrive in 13 min. at the

Wâdi Beit Ḥanînâ (p. 18), deriving its name from the village of *Beit Ḥanînâ* (*Ananiah*, Neh. xi. 32), on the spur rising between the two valleys which unite here. We now cross the wide bed of the brook, which is full of boulders, and ascend to the N.W. in the side-valley which opens exactly opposite. After 25 min. we reach a small plain; to the left, on the crest of the hill, is the ruin of *Khirbet el-Jôz*, or *Khirbet el-Burj*, dating from the Crusaders' period, and supposed in the middle ages to have been the château of Joseph of Arimathæa. The village of *En-Nebi Samwîl* is reached in 20 min. more. Before we enter it we see, on the right of the road, two reservoirs hewn in the rock; the spring which supplies them is more to the north.

The village of **En-Nebi Samwîl,** 5 min. below the summit of the mountain of that name (2935 ft.), consists of a few houses and of a *Mosque* which contains the traditional tomb of the Prophet Samuel ('En-Nebi Samwîl'), revered alike by Jews, Christians, and Moslems. The tomb is shown reluctantly, but the traveller loses little if he fails to see it. He should not, however, fail to ascend the *Minaret* for the sake of the magnificent *View (fee 1 fr. each person). To the right, to the N. of El-Jîb, rises the hill of Râmallâh (p. 216); in front of it, below, lies the village of Bîr Nebâlâ; to the E., Beit Ḥanînâ; and farther E., the hill of Tell el-Fûl (p. 216). Beyond these, in the distance, rise the blue mountains to the E. of Jordan; to the S.E. are Jerusalem and the Mount of Olives; adjoining these, on the hill to the S., is Mâr Elyâs; above it rises the round summit of the Frank Mountain (p. 110); a little to the right is Bethlehem. The village of Beit Iksâ lies quite near us to the S ; to the S.S.W. is Liftâ, and to the W.N.W., Biddu. Ramleh and Jaffa lie farther to the W.; the Dead Sea and the Mediterranean are also visible in clear weather.

The great antiquity of the site of En Nebi Samwîl is shown by its walls, which are partly hewn in the rock, and by the fine large blocks of building-stone outside the mosque on the N.E. side. It is usually identified with the ancient fortress of *Mizpah*, the famous city of Benjamin. King Asa of Judah fortified it against Israel (1 Kings xv. 22). Tradition points out En-Nebi Samwîl as the birthplace, residence, and burial-place of the prophet Samuel, and it is recorded that the Emperor Justinian (d. 565) caused a well to be dug here in the monastery of St. Samuel. The Crusaders regarded the place as the ancient *Shiloh* (comp. p. 218), and built a church over 'Samuel's Tomb' in 1157, of which the transept and the N. wing are still preserved. In the 16th cent. a handsome and much-frequented pilgrimage-shrine stood here.

From the summit of the mountain we descend to the S.W. and then turn directly to the W. We remain on the height and thus skirt the valleys which descend towards the S. (left). After 35 min. we reach the village of *Biddu*, where the Crusaders gained their first glimpse of Jerusalem (the road by *Beit Nûbâ* and *Biddu* is a very old one; traces of the pavement are still visible). **El-Ḳubeibeh** is reached in 1/4 hr. more. The tradition of the middle ages identifies this village with the *Emmaus* of the New Testament, its distance from Jerusalem (about 64 stadia) agreeing with this probability; comp. p. 16. The village contains numerous ruins. The new *Church of the*

Franciscan Monastery stands on the still plainly-visible foundations of an old Crusaders' church (100 ft. long by 50 ft. broad), with a nave and aisles. The church is said to stand on the spot where Jesus broke bread with the two disciples (Luke xxiv. 30). Some antiquities have also been dug up. — The German Catholic Palestine Society also has a small hospice and a chapel.

Return Route to Jerusalem ($2^1/_2$ hrs.). We return to *Biddu* (see p. 96). Three roads meet here; we take the central one, which leads us along the valley past the spring *ʿAin Beit Sûrîk* (above us, on the right, is the village of the same name). In $^3/_4$ hr. we pass the ruins of *Khirbet el-Lôzeh* on our right; in 20 min. more the valley unites with the *Wâdi Beit Ḥanînâ*; on the right are the ruins of *Beit Ṭulmâ* (road on the right to *Ḳalôniyeh* in 20 min.). We cross the valley, ascend straight on to the S.E., and in 10 min. reach the Jaffe road. Thence to the Jaffa Gate 1 hr. (see p. 18).

From El-Kubeibeh to Jerusalem viâ El-Jîb ($3^3/_4$ hrs.). Beyond Biddu we follow an old Roman road to the N.E. and in 40 min. reach **El-Jib**, a small village on an isolated hill, the ancient *Gibeon* (Josh. ix. 3 et seq.; 1 Kings iii. 4 et seq.). The houses are built among old ruins, and there is a large building that seems to have been a castle. On the E. slope of the hill, about 100 paces from the village, is a large reservoir with a spring, and there is a second farther down, perhaps the pool mentioned in 2 Sam. ii. 13. Fine view. From El-Jîb we proceed to the S.E., passing *Bîr Nebâlâ*, viâ ($1^1/_4$ hr.) *Beit Ḥanînâ* (p. 96) and ($^3/_4$ hr.) *Shaʿfât*. In 7 min. more we join the Nâbulus road. Thence to the (40 min.) Damascus Gate, see p. 215.

9. From Jerusalem to ʿAnâtâ, ʿAin Fâra, Jebaʿ, and Makhmâs.

Comp. Map, p. 92.

$3^1/_4$ hrs. From Jerusalem to *ʿAnâtâ* $^1/_2$ hr.; thence to *ʿAin Fâra* 1-$1^1/_4$ hr.; thence to *Jebaʿ* $^3/_4$ hr.; thence to *Makhmâs* 50 minutes. Horses, see p. 19.

From the Damascus Gate along the Mount of Olives road to the vicinity of Sir John Gray Hill's Villa, see p. 76. To the N. of this point we turn to the left, avoiding the road to the right, which leads to the village of *El-ʿÎsâwîyeh*, perhaps the ancient *Nob* (Isaiah x. 32). The path next descends gradually to the N. to the village of ʿAnâtâ.

ʿAnâtâ corresponds to the ancient *Anathoth*, in the territory of Benjamin, the birthplace of Jeremiah (Jerem. i. 1; xi. 21-23). It seems to have been fortified in ancient times, and fragments of columns are built into the houses of the present village. A little to the right of the road, at the very entrance to the village, we observe the ruins of a large old building, probably a church, with a mosaic pavement. The view from the top of the broad hill on which the village lies embraces the mountains of ancient Benjamin towards the E., part of the Dead Sea, and a number of villages on the hills to the W. and N. This is the district mentioned in Isaiah's

description of the approach of the Assyrians under Sennacherib (x. 28, 30).

The road (guide now necessary) leads us towards the N.E., and in 3/4 hr. skirts the *Wâdi Fâra* (magnificent view). After 20 min. more we descend precipitously into the valley a little below the **ʿAin Fâra**, a spring with abundant water. The vegetation in the bottom of the valley remains green and fresh even in summer, the brook in some places running underground; numerous relics of aqueducts, bridges, and noble buildings are visible. High up on the steep rocky sides are ancient habitations of hermits (ascent difficult).

Following a small side-valley which issues a little below the spring, we ascend in a N.W. direction to (3/4 hr.) Jebaʿ.

Jebaʿ, a village with the shrine of the *Nebi Yaʿkûb* ('Prophet Jacob'), is the ancient *Geba* of the tribe of Benjamin (Is. x. 29), and commands the Pass of Makhmâs. The view is extensive, especially towards the N., where the villages of *Burka*, *Deir Dîwân*, and *Et-Taiyibeh* are situated. The last, a Christian village, is perhaps *Ophrah* of Benjamin (Josh. xviii. 23; 1 Sam. xiii. 17). To the N.E. *Rammôn* is visible.

Geba is not to be confused with the adjacent Gibeah of Benjamin ('Gibeah of Saul', 'Gibeah of God'), which has been identified with Tell el-Fûl (p. 216). Geba and Gibeah seem, however, to have been confounded even in the Old Testament; thus Geba of Benjamin is evidently meant in 1 Sam. xiii. 16 and 1 Sam. xiv. 16 instead of Gibeah (comp. also 1 Sam. x. 5).

From Jebaʿ the route now descends to the N.E. into the *Wâdi es-Suweinît* (35 min.); another valley also opens here to the N. The village of **Makhmâs** (400 inhab.), on a hill 1/4 hr. to the N.E., contains nothing of interest except a cavern with columbaria, or receptacles for cinerary urns. Farther down the Wâdi es-Suweinît contracts between lofty cliffs and forms a ravine, answering to the description of the 'passage of Michmash' in 1 Sam. xiv. 4, 5. The two 'sharp rocks' there mentioned may also be identified, and may be reached by a détour of 1/2 hr. (recommended).

From Makhmâs to Beitîn viâ Deir Dîwân (1 3/4 hr.). We ascend towards the N. to the tableland along the E. side of a narrow, but deep valley which runs into the Wâdi es-Suweinît. At the point where we obtain a view of the valley there are several rock-tombs on the W. slope. After 35 min. the village of *Burka* lies opposite, to the W.N.W., and that of *Kudeira* farther to the N. After 1/4 hr., tombs and quarries. We next reach (1/4 hr.) the large village of **Deir Diwân**, loftily situated, and enclosed by mountains.

The city of *ʿAi (Hai)* lay near Deir Dîwân, but its exact site is uncertain. ʿAi is described as having lain to the E. of Bethel (Gen. xii. 8). It was captured by Joshua (Josh. viii). Isaiah (x. 28) calls it Aiath. After the captivity it was repeopled by Benjamites.

From Deir Dîwân the road leads through a hollow to the (20 min.) top of *Tell el-Hajar*, and then traverses a beautiful, lofty plain. To the N.E. we see the hill of *Rimmon*, now *Rammôn* (Judges xx. 45-47). Farther on we pass the ruins of *Burj Beitîn*. On the opposite side of a fertile valley we perceive the village of *Beitîn*, which we reach in 20 min. more (p. 217).

10. From Jerusalem to Bethlehem.

Comp. Map, p. 92.

5 M. Good Road. — *Carriages* (12 fr.) and *Riding Horses*, see p. 19. The excursion may also be made on foot. — Half-a-day will suffice for Bethlehem itself, but travellers who go on to Solomon's Pools require a whole day (comp. p. 108).

From the Jaffa Gate to the Ophthalmic Hospital of the English Knights of St. John, see pp. 69, 70. At the top of the hill a road to the left ascends to the barren summit of the *Mount of Evil Counsel* (p. 84), which commands a good survey of the S. side of Jerusalem. The ruins of an Arab village on the hill are traditionally called the Country House of Caiaphas. To the S. of the *Weli Abu Tôr* is the tree on which Judas is said to have hanged himself; all its branches extend horizontally towards the E. Tradition has, however, several times changed the position of this tree. — Farther on, to the left of the road, is a large *Convent of Clarissine Nuns*.

The lofty and well cultivated plain extending hence towards the S. is called *El-Bukeïʿa* (p. 15). The plain sinks towards the W. to the *Wâdi el-Werd* (p. 93). On the right, at the entrance to this valley, we first observe the village of *Beit Ṣafâfâ*, and then that of *Esh-Sherâfât*, at some distance. On an eminence close by, to the right, is the Greek settlement called *Ḳaṭamôn* (p. 70). Farther on ($2^1/_2$ M. from Jerusalem), to the left of the road, a cistern is pointed out as the traditional *Well of the Magi*, where they are said to have again seen the guiding star (Matt. ii. 9). Mary also is said to have rested here on her way to Bethlehem, whence its ancient name *Kathisma* (seat), preserved in the modern name *Bîr Kadîsmû*.

We ascend a hill to (3 M.) the monastery of **Mâr Elyâs**, very pleasantly situated (l.) on the saddle of the hill. On the left of the road lies a *Well* from which the Holy Family is said once to have drunk. The view from the terrace of the monastery is very fine. To the S. lies Bethlehem, to the N. Jerusalem, beyond which rises En-Nebi Samwîl, while the blue mountain-range to the E. of Jordan is seen to great advantage.

The monastery was erected at an unknown date by a Bishop Elias, whose tomb was shown in the monastery church down to the 17th cent., and was rebuilt during the Frank régime (1160) after its destruction by the infidels. Shortly afterwards the tradition was invented that the place was connected with the prophet Elijah, and the events described in 1 Kings xix. 3 et seq. were even localized in a depression in the rock (to the right of the road, opposite the monastery-door), which was said to have been made by the prophet's body.

Beyond the monastery the road leads to the right, skirting a valley which descends to the E. and reaches to the Dead Sea. In front of us, beyond the valley towards the S.E., the round summit of the Frank Mountain (p. 110) comes in sight, and towards the S., Bethlehem. On the right (S.S.W.) lies the village of *Beit Jâlâ* (p. 100). After 10 min. we reach *Ṭanṭûr*, a settlement of the Roman

Catholic Maltese Order, beautifully situated on a hill to the right and containing a hospital and chapel. Here is shown the *Field of Peas*, so called from the legend that Christ once asked a man what he was sowing, to which the reply was 'stones'. The field thereupon produced peas of stone, some of which are still to be found on the spot. To the left is a fine view of the Dead Sea.

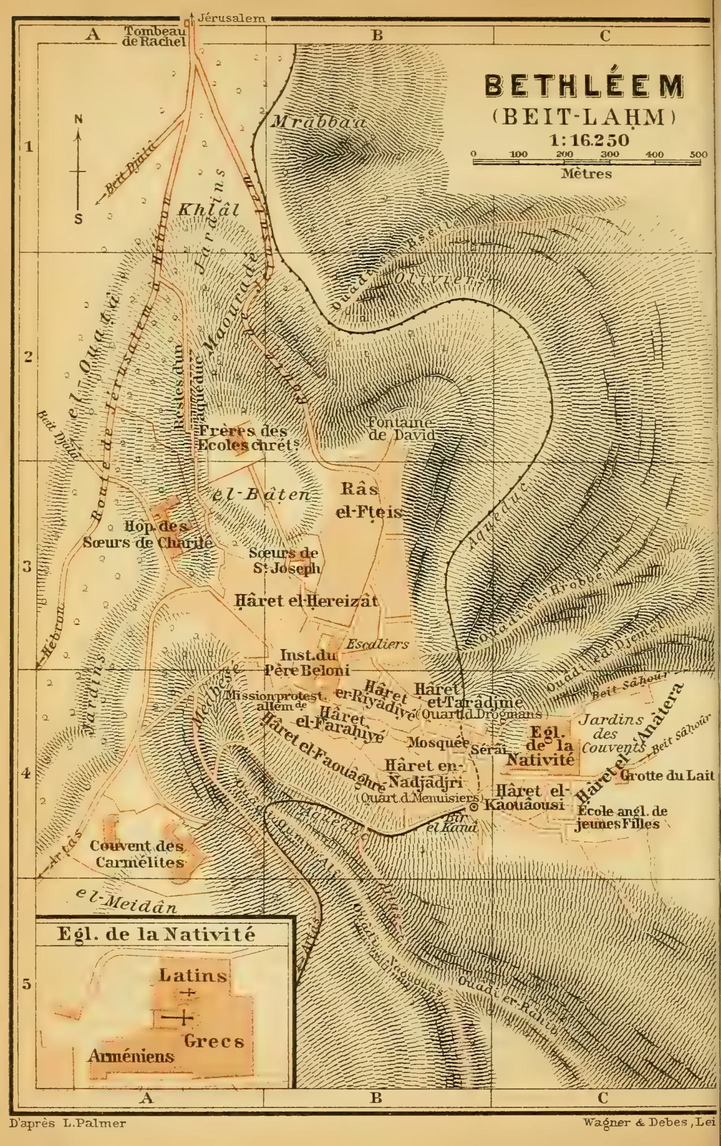
After 10 min. (4½ M. from Jerusalem) we see on our right the **Tomb of Rachel** *(Ḳubbet Râḥîl).* The dome of the tomb closely resembles those of the innumerable Moslem welis, and the whitewashed sarcophagus is modern. The entrance to the forecourt is on the N. side. The tomb is revered by Moslems, Christians, and Jews, and is much visited by pilgrims, especially of the last-named faith. The walls are covered with the names of these devotees. The tomb is generally closed (key with the chief rabbi in Jerusalem).

According to 1 Sam. x. 2 et seq., and Jer. xxxi. 15, the tomb of Rachel was on the border of Benjamin, near Ramah (Er-Râm, p. 216). Traces of a conformable spot (based on old tradition) have been discovered about 1½ M. to the N.E. of *Ḳâṣṭal* (p. 18). In the time of Christ, however, the tomb was located near Bethlehem and the passage in Jeremiah was regarded as applying to Bethlehem. This view was already shared by the author of the erroneous gloss ('that is Bethlehem') in Gen. xxxv. 19 and xlviii. 7, placed after the name of *Ephrath*, near which Rachel died; and also by the writer of Micah v. 2. Throughout the whole of the Christian period the tradition has always attached to the same spot, and for many centuries the supposed tomb was marked by a pyramid of stones, of which the number was said to have been twelve, corresponding with the number of the tribes of Israel. The monument appears to have been altered in the 15th cent., since which time it has been repeatedly restored.

The whole district was famous in antiquity for its fertility, and its careful cultivation and luxuriant vegetation still present a strong contrast to the environs of Jerusalem and the deserts to the E. and S.E. of Bethlehem (comp. p. 170). To the right of the road, on the opposite slope of the valley, we see the large Christian village of **Beit Jâlâ,** situated in the midst of extensive olive-orchards, to which a road turns off immediately beyond the Tomb of Rachel.

Beit Jâlâ, which, perhaps, corresponds with *Giloh* (Josh. xv. 51; 2 Sam. xv. 12), contains about 4500 inhab., most of whom are Orthodox Greeks (with a church). There are 700-800 Latins, with a seminary of the Latin Patriarchate and a school, and 160 Protestants, with a school and a small church maintained by the German Jerusalem Society.

Beyond the Tomb of Rachel the road divides; the branch straight on leads to Hebron (p. 108). We, however, turn to the left, and in a few minutes reach the first houses of Bethlehem. From the point where the road bends to the right a narrow path straight on brings us to the (2 min.) so-called *David's Well* (water unwholesome). Since the 15th cent. tradition has associated this spot with the narrative in 2 Sam. xxiii. 14-17. Close beside the well a necropolis has been discovered with inscriptions in red pigment (mostly names of the deceased). In the vicinity is a fine mosaic pavement with a Greek inscription (Psalms cxviii. 19), probably the remains of an ancient monastery founded by Paula (p. 106).


BETHLÉEM
(BEIT-LAHM)
1:16.250
0 100 200 300 400 500
Mètres
Jérusalem
Tombeau de Rachel
A
B
C
1
2
3
4
5
N
S
Beit Djâla
Khlâl
Jardins
Mrabbaa
Route de Jérusalem à Hébron
el-Ouadâ
Maourade
Restes d'un aqueduc
Ouadi er-Rsele
Oliviers
Fontaine de David
Frères des Écoles chrét.s
el-Bâten
Râs el-Fteis
Hôp. des Sœurs de Charité
Sœurs de St Joseph
Aqueduc
Hâret el-Hereizât
Escaliers
Inst. du Père Beloni
Ouadi el-Hrobbe
Ouadi ed-Djenel
Hébron
Jardins
Mechbese
Mission protest. allem.de
Hâret er-Riyadiyé
Hâret et-Tarâdjme (Quart. d. Drogmans)
Hâret el-Farahiyé
Hâret el-Faouâghré
Mosquée
Sérai
Egl. de la Nativité
Jardins des Couvents
Hâret el-'Anâtera
Beit Sâhour
Grotte du Lait
Hâret en-Nadjadjri (Quart. d. Menuisiers)
Hâret el-Kaouâousi
Bîr el Kanâ
École angl. de jeunes Filles
Ouadi Umm 'Alî
Artâs
Couvent des Carmélites
el-Meidân
Ouadi Yaouoûlas
Ouadi er-Rahib
Egl. de la Nativité
Latins
Grecs
Arméniens
D'après L. Palmer
Wagner & Debes, Lei

Bethlehem (2550 ft.), the home of David and the birthplace of Jesus Christ, now contains about 11,000 inhab., nearly all of whom are Christians. The two ridges upon which the town lies are bounded on the N. by the *Wâdi el-Hrobbeh* (Pl. C, 4), on the S. by the *Wâdi er-Râhib* (Pl. B, 5), and on the W. and E. by two shallower depressions. The W. hill is connected with the E. hill by a short saddle. — On the square in front of the church are the Serâi (Pl. B, C, 4), with the Turkish Post and Telegraph Office, some shops, and a small Arab hotel (landlord, *Dabdub*), where nightquarters may be obtained if necessary.

The name of *Bêt Leḥem* ('place of bread', or more generally 'place of food'; Arab. *Beit Laḥm*) has existed without change during thousands of years. Bethlehem is the scene of the beautiful idyl of the book of Ruth, but it was specially famous as the home of the family of David. Not only that monarch but also other celebrated members of the family, Joab, Asahel, and Abishai, once resided here (2 Sam. ii. 13, 18, 32). It was not, however, until the Christian period, when it began to attract pilgrims, that Bethlehem became a place of any size. Constantine erected a magnificent basilica here in 330 (p. 103), and Justinian caused the walls to be rebuilt. Many monasteries and churches were soon erected, and it is spoken of as a flourishing place about the year 600. On the approach of the Crusaders the Arabs destroyed Bethlehem, but the Franks soon rebuilt the little town and founded a castle near the monastery. In 1244 the place was devastated by the Kharezmians (p. lxxxv), and in 1489 it was again destroyed. For a time the place lost much of its importance, but within the last three centuries it has gradually recovered. Quarrels between the Christians and the Moslems frequently caused bloodshed, and the inhabitants were even occasionally molested by the Beduins. The Moslems were expelled by the Christians in 1831, and after an insurrection in 1834 their quarter was destroyed by order of Ibrâhîm Pasha; there are now only about 300 Moslems in the place.

The inhabitants live chiefly by agriculture and breeding cattle, besides which they have for several centuries been occupied in the manufacture of rosaries, crosses, and other fancy articles in wood, mother-of-pearl, coral, and stinkstone (lime mixed with bitumen) from the Dead Sea. The vases made of the last-named material, however, are very fragile. A visit to one of the workshops will prove interesting. Bethlehem is also the market-town of the Beduins in the neighbourhood.

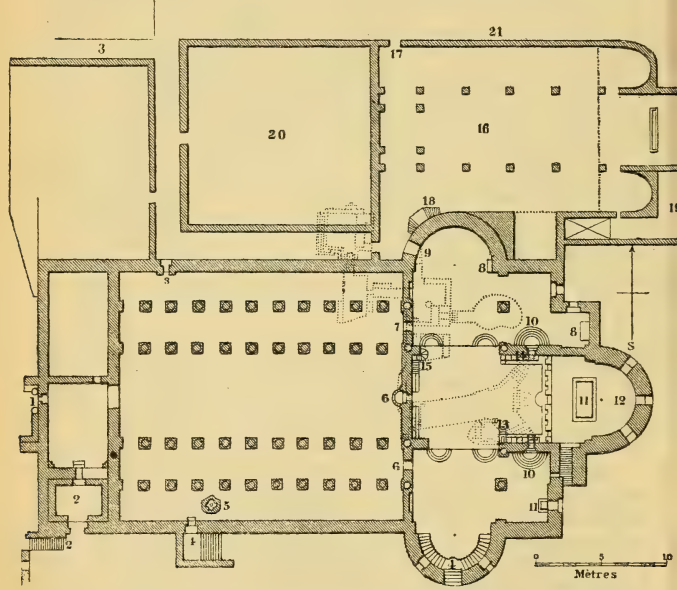
Comp. *Palmer*, Das jetzige Bethlehem: ZDPV. xvii (1894), 89 et seq.

The town is divided into eight districts. The Latins possess a *Franciscan Monastery* (comp. Pl. A, 5) here with a hospice, boys' school, and pharmacy, and a new church (on the slope of the hill, at the back of the large church); they have also a *Convent of the Sisters of St. Joseph* (Pl. B, 3), with a girls' school and an orphanage. In the S.W. quarter is the French *Convent of the Carmelite Sisters* (Pl. A, 4), a building in the style of the Castle of Sant'Angelo at Rome, with a church and a seminary; on the hill in the N. suburb is the large *Boys' Home and Industrial School of Father Beloni* (Pl. B, 3, 4), with a church; to the N.W., near the Hebron road, is a *Hospital of the Sisters of Charity* (Pl. A, 3); and on the highest point to the N. is a school of the '*Frères des Ecoles Chrétiennes*' (Pl. A, 2). The Greeks have a *Monastery of the Nativity*, the *Churches of St. Helen* and *St. George*, a school for boys, and another for girls. The Armenians also have a large *Monastery*. The three monasteries together form

the fortress-like building at the S.E. end of the town (comp. Pl. A, 5). The number of PROTESTANTS is about 60. There are also a school for girls (Pl. C, 4) and a seminary for female teachers of the English Church Missionary Society, and a German Protestant institution (Pl. B, 4), with a church (p. 107), an orphanage to the W. of the town on the way to Arṭâs (p. 110), and a medical mission.

The large *CHURCH OF THE NATIVITY (Pl. C, 4), erected over the traditional birthplace of Christ, lies in the E. part of the town, and is the joint property of the Greeks, Latins, and Armenians.

The tradition which localizes the birth of Christ in a cavern near Bethlehem extends back as far as the 2nd century (Justin Martyr). As an



1. *Principal Entrance.* 2. *Entrance to the Armenian Monastery.* 3, 3. *Entrances to the Latin Monastery and Church.* 4, 4. *Entrances to the Greek Monastery.* 5. *Font of the Greeks.* 6, 6. *Entrances of the Greeks to the Choir.* 7. *Common Entrance of the Greeks and Armenians to the Choir.* 8, 8. *Armenian Altars.* 9. *Entrance to the Church of St. Catharine (Latin).* 10, 10. *Steps leading to the Grotto of the Nativity* (comp. Plan, p. 104). 11, 11. *Greek Altars.* 12. *Greek Choir.* 13. *Throne of the Greek Patriarch.* 14. *Seats of the Greek Clergy.* 15. *Pulpit.* 16. *Latin Church of St. Catharine.* 17. *Entrance to the Latin Monastery.* 18. *Stairs to the Grottoes* (comp. Plan, p. 104). 19. *Latin Sacristy.* 20. *Schools of the Franciscans.* 21. *Latin Monastery.*

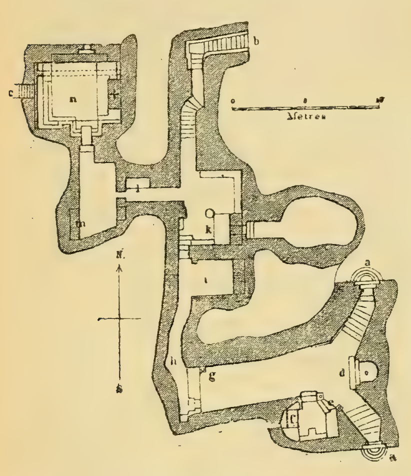
The dotted lines in the above Plan indicate the situation of the grottoes under the church (comp. Plan, p. 104).

insult to the Christians, Hadrian is said to have destroyed a church which stood on the sacred spot, and to have erected a temple of Adonis on its site, but this story is not authenticated. It is certain that a basilica was erected here by order of the Emperor Constantine. The assertion that the present church is the original structure is based on the simplicity of its style and the absence of characteristics of the buildings of the subsequent era of Justinian. Other authorities consider it beyond question that the building underwent considerable restoration in the days of Justinian (527-565). In any case, it is not only extremely old, but specially interesting as an example of the earliest Christian style of architecture. In the year 1010 the church is said to have miraculously escaped destruction by the Moslems under Ḥâkim, and the Franks found the church uninjured. Throughout the accounts of all the pilgrims of the middle ages there prevails so remarkable a unanimity regarding the situation and architecture of the church, that there can be little doubt that it has never been altered. On Christmas Day, 1101, Baldwin was crowned king here, and in 1110 Bethlehem was elevated to the rank of an episcopal see. The church soon afterwards underwent a thorough restoration, and the Byzantine emperor Manuel Comnenos (1143-1180) munificently caused the walls to be adorned with gilded mosaics. The church was covered with lead. In 1482 the roof, which had become dilapidated, was repaired, Edward IV. of England giving the lead for the purpose, and Philip of Burgundy the pine-wood. At that period the mosaics fell into disrepair. Towards the end of the 17th cent. the Turks stripped the roof of its lead, in order to make bullets. On the occasion of a restoration of the church in 1672 the Greeks managed to obtain possession of it. The Latins were again admitted to a share of the proprietorship of the church through the intervention of Napoleon III. in 1852. — Comp. 'The Church of the Nativity at Bethlehem', by *W. Harvey* and others, edited by *R. Weir Schultz* (London, 1911; 30*s*.).

In front of the principal entrance on the W. side lies a large paved space, in which traces of the former atrium of Constantine's basilica have been discovered. From the atrium three doors led into the vestibule of the church; but of these the central one (Pl. 1) only has been preserved, and it has long been reduced to very small dimensions from fear of the Moslems. The portal is of quadrangular form, and the simply decorated lintel is supported by two brackets. The porch is dark, and is divided by walls into several chambers. Being no higher than the aisles, its roof is greatly overtopped by the pointed gable of the church. The side-doors leading into the church are also walled up.

The Interior of the church is characterized by the grand simplicity of the structure. It consists of a nave and double aisles, and of a wide transept and a semicircular apse, which are unfortunately concealed by a wall erected by the Greeks in 1842. The floor is paved with large slabs of stone. The aisles are lower than the nave and only $4^1/_2$ and 4 yds. in width. The nave and aisles are separated from each other by four rows (11 to a row) of monolithic columns of reddish limestone, with white veins. The base of each column rests on a square slab. The capitals are Corinthian, but show a decline of the style; at the top of each is engraved a cross. The columns, including capitals and bases, are 19 ft. high. Above the columns are architraves. In the aisles these architraves bear the wooden beams of the roof. The aisles were not, as elsewhere, raised

to the height of the nave by means of an upper gallery, but walls were erected to a height of about 32 ft. above the architraves of the inner row of columns for the support of the roof-beams of the nave. These form a pointed roof, which was once richly painted and gilded. Unfortunately very little has been preserved of the mosaics of Comnenos (p. 103). The lowest row on the S. (right) side consists of a series of half-figures of the ancestors of Christ, of which seven only, representing the immediate ancestors of Joseph,



a, a. *Stairs to the Crypt*, descending from the Greek choir of the church of the Nativity (see Plan, p. 102). b. *Stairs to the Crypt*, from the Latin Church of St. Catharine. c. *Stairs now closed.* d. *Place of the Nativity.* e. *Manger of the Latins.* f. *Altar of the Adoration of the Magi.* g. *Spring of the Holy Family.* h. *Passage in the Rock.* i. *Scene of the Vision commanding the Flight into Egypt.* k. *Chapel of the Innocents.* l. *Tomb of Eusebius.* m. *Tomb of St. Jerome.* n. *Chapel of St. Jerome.*

are now distinguishable; above these, interspersed with fantastic foliage, are arcades, containing altars concealed by curtains, on which books of the Gospels are placed. The Greek inscription above contains an extract from the resolutions of the Council of Constantinople (381; concerning the Godhead of the Holy Ghost), and still higher are two crosses. On the N. (left) side, in the spaces between the fantastic plants, are representations of the interior of the churches of Antioch and Sardica, and a third church, with altars and books of the Gospels. Here, too, are inscriptions relating to the resolutions of Councils. The drawing is very primitive, being without perspective.

Three passages (Pl. 6, 6, 7) lead us into the transept, which is of the same width as the nave. The four angles formed by the intersection of the transept with the nave are formed by four large piers, into which are built pilasters and half-columns corresponding to the columns of the nave. The transepts terminate in semicircular apses. The aisles are prolonged to the E. beyond the transept, to the right

and left of the choir; they are of unequal length and have rectilinear instead of apsidal terminations. The mosaics in the transept, some only of which are now distinguishable, chiefly represent the history of Christ. The S. apse of the transept contains a very quaint representation of the Entry into Jerusalem. In the N. apse is a representation of the scene where Christ invites Thomas to examine his wounds. The apostles here are without the nimbus. A third fragment represents the Ascension, but the upper part is gone. Here again the apostles are without the nimbus; in their midst is the Virgin between two angels.

Two flights of steps (Nos. 10, 10 on the large ground-plan, p. 102; 'a, a' on the plan at p. 104) descend into the CHAPEL OF THE NATIVITY, which is situated below the choir and is lighted by 32 lamps. It is 40 ft. long (from E. to W.), 12 ft. wide, and 10 ft. high. The pavement is of marble, and the walls, which are of masonry, are lined with marble. Under the altar in the recess to the E., a silver star (Pl. d) is let into the pavement, with the inscription '*Jesus Christus natus est hic de Virgine Maria*'. Around the recess burn 15 lamps, of which 6 belong to the Greeks, 5 to the Armenians, and 4 to the Latins. The recess still shows a few traces of mosaics. This sacred spot was richly decorated as early as the time of Constantine, and even with the Moslems was in high repute at a later period. — Opposite the recess of the Nativity are three steps (Pl. e) descending to the CHAPEL OF THE MANGER. The manger, in which, according to tradition, Christ was once laid, is of marble, the bottom being white, and the front brown; a wax-doll represents the Infant. The form of the chapel and manger of Bethlehem have in the course of centuries undergone many changes; and a cradle-like manger is shown as the original in the church of Santa Maria Maggiore in Rome, to which it was probably brought about the year 750. In the same chapel, to the E., is the *Altar of the Adoration of the Magi* (Pl. f), belonging to the Latins. The picture is quite modern. — At the end of the subterranean passage towards the W. we observe a round hole (Pl. g) on the right, out of which water is said to have burst forth for the use of the Holy Family. In the 15th cent. the tradition was invented that the star which had guided the Magi fell into this spring, in which none but virgins could see it.

The entrance to the N. part of the grotto, which belongs to the Latins, is from the Church of St. Catharine (see below). We leave the grotto by the N. steps (No. 10 on the ground-plan, p. 102), and continue past the Armenian Altars (Nos. 8, 8 on the ground-plan, p. 102) to the N. apse of the transept, where a door (No. 9 on the ground-plan, p. 102) leads into the CHURCH OF ST. CATHARINE (No. 16 on the ground-plan, p. 102). Here Christ is said to have appeared to St. Catharine of Alexandria and to have predicted her martyrdom. The church is probably identical with a chapel of

St. Nicholas mentioned in the 14th century. It is handsomely fitted up and in 1881 was entirely re-erected by the Franciscans. — On the N. and W. is the *Monastery of the Franciscans*, which looks like a fortress with its massive walls.

Some steps in the S.W. corner of the church (No. 18 on ground-plan, p. 102; 'b' on ground-plan, p. 104) descend into the *Chapel of the Innocents* (Pl. k), where, according to a tradition of the 15th cent., Herod caused several children to be slain, who had been brought here for safety by their mothers. — Five steps lead hence to a second *Chapel* (Pl. i; fitted up in 1621), where Joseph is said to have been commanded by the angel to flee into Egypt. Other Scriptural events were also associated by tradition with this spot.

We return to the Chapel of the Innocents (Pl. k) and enter the passage to the left, containing the altar and tomb of *Eusebius of Cremona* (Pl. l), of which there is no mention before 1556. A presbyter named Eusebius (not to be confounded with Eusebius, Bishop of Cremona in the 7th cent.) was a pupil of St. Jerome, but that he died in Bethlehem is unlikely. Farther on is the *Tomb of St. Jerome* (Pl. m), in a chapel hewn in the rock. The tomb of the great Latin Church Father, who was born in Dalmatia about 340 and died at Bethlehem in 420, has been shown on this spot for about three centuries. St. Jerome is chiefly famous for his translation of the Bible into Latin (the Vulgate), for which his knowledge of Hebrew specially fitted him. Opposite the tomb of St. Jerome, on the E., the tombs of his pupil *Paula* and her daughter *Eustochium* (formerly on the S. side of the church) have been shown since 1566. — A little farther to the N. is the large *Chapel of St. Jerome* (Pl. n), in which he is said to have dwelt and to have written his works. It was originally hewn out of the rock, but is now lined with masonry. A window looks towards the cloisters. A painting here represents St. Jerome with a Bible in his hand. The chapel is mentioned for the first time in 1449, and the tomb of the saint (see above) was also once shown here.

To the S. of the basilica are the *Armenian* and the *Greek Monastery.* The tower of the Greek Monastery affords a beautiful View of Bethlehem and its environs, particularly towards the S. and E., into the Wâdi er-Râhib, and towards Tekoah and the Frank Mountain.

From the open space in front of the basilica a street leads S.E., between houses, the Greek Monastery, and its dependencies. After 5 min. we come (r.) to the so-called *Milk Grotto*, or *Women's Cavern*, a natural rocky cavern about 16 ft. long, 10 ft. wide, and 8 ft. high. The tradition from which it derives its name is that the Holy Family once sought shelter or concealment here, and that a drop of the Virgin's milk fell on the floor of the grotto. For many centuries both Christians and Moslems have entertained a superstitious belief that the rock of this cavern has the property of increasing the milk

of women and even of animals, and to this day round cakes mixed with dust from the rock are offered to pilgrims.

The view from the platform of the *German Protestant Church* includes the large Carmelite Monastery to the W., the village of Beit Jâlâ (p. 100) to the N.W., and Arṭâs (p. 110) and the mountains of Judæa to the S.; the towers of the vineyards should be noticed (Matt. xxi. 33).

In order to visit the so-called *Field of the Shepherds*, we may continue to follow the road which led us to the Milk Grotto towards the E., descending in 7 min., to a chapel dedicated to St. Joseph which occupies the site of a small church of earlier date. Here, according to a mediæval tradition, stood the *House of Joseph*, in which he had his dream (Matt. i. 20). In 5 min. more we reach the village of *Beit Sâḥûr en-Naṣârâ* (*i.e.* 'of the Christians'). The first mention of it is by pilgrims in the 16th cent.; perhaps it is the *Ashur* of 1 Chron. ii. 24. It has about 1800 inhabitants, mostly Orthodox Greeks, with a few Latins and Moslems. There are several grottoes with flint tools and cisterns here. The highest cistern, situated in the middle of the village, is famous as the scene of a traditional miracle: the inhabitants having refused to draw water for the Virgin, the water rose in the well of its own accord. The dwelling of the shepherds is now placed here (Luke ii. 8). The key of the Grotto of the Shepherds must be obtained at the Greek monastery here *(Deir er-Rûm)*. — We then ride on towards the E. through a small, well-cultivated plain, called by tradition the *Field of Boaz* (Ruth ii. 3 et seq.). After 10 min. we reach the **Field of the Shepherds,** in the middle of which is the *Grotto of the Shepherds* (Arab. *Deir er-Ra'wât*, *i. e.* Convent of the Shepherds), a cavern now converted into a chapel and probably originally used as a cistern. A very old tradition makes this the spot where the angels appeared to the shepherds. The subterranean chapel, to which 21 steps descend, contains some paintings, shafts of columns, and a few traces of a mediæval mosaic pavement. Around lie some ruins which perhaps belong to the small mediæval church of '*Gloria in Excelsis*'. An attempt has been made to identify the site of this church with the ruin of *Khirbet Ṣiyâr el-Ghanam*, about 650 yds. to the N., but it is questionable whether the latter ruins could once have been a church with nave and two aisles (as is asserted).

The *Tower of Edar* (Gen. xxxv. 21) or *Tower of Flocks*, in the Field of the Shepherds, was known to Paula (p. 106). Arculfus (ca. 670) relates that a fine church stood there and that the tombs of the shepherds were shown in the rock. At the time of the Crusades the church long lay in ruins.

From Bethlehem viâ Arṭâs to the *Pools of Solomon* (50 min.), see pp. 110, 109; to the *Monastery of Mâr Sâbâ*, see p. 136; to *Engedi*, see p. 171.

11. From Jerusalem to the Pools of Solomon and the Frank Mountain.

Comp. Map, p. 92.

Carriage Road as far as the *Pools of Solomon*, 8 M. (carriages and saddle-horses, see p. 19); thence with guide viâ Khareitûn to the *Frank Mountain* 3 hrs.; from the Frank Mountain to *Bethlehem* $1^1/_2$ hr.; thence back to Jerusalem $1^1/_4$ hr. — By starting early from Jerusalem the traveller may accomplish the round trip in one day, although by so doing no time is left for a visit to Bethlehem (nightquarters, see p. 101). Provisions and lights should be taken. If the traveller wishes to see the Pools only, he can do this best when visiting Bethlehem (p. 101) or Hebron (p. 113).

From the Jaffa Gate to the *Tomb of Rachel* ($1^1/_4$ hr.), see pp. 99, 100. Thence we follow the Hebron road (p. 100), from which a few yards farther on a road diverges to the right to Beit Jâlâ (p. 100).

Beyond Bethlehem, on the left, is the German orphanage for Armenian children. After about 50 min., at the point where the road bends, we observe on the right the Greek monastery *Deir el-Khaḍr*, with an asylum for the insane, close to the village of *El-Khaḍr*. A few minutes farther on is *Kalʿat el-Buraḳ*, or 'castle by the pools', erected in the 17th cent. for protection against the Beduins. We here obtain the key for the spring *ʿAin Ṣâliḥ*, which rises on the hill about 110 yds. to the W., and is supposed by the Christians, curiously enough, to be the *Sealed Fountain* of the Song of Solomon (iv. 12). The well-house contains two dark chambers, in the innermost of which the water bubbles forth from the wall. The water of the different streams is conducted by the main pipe of the new water-system of Jerusalem past the pools. The overflow of the spring is conveyed by the old conduit to a point below the uppermost pool. Thence it flows by an iron pipe to rejoin the main conduit. There is a second fountain a little to the S. of the castle, the water of which flows in the old conduit mentioned above.

The so-called ***Pools of Solomon** *(El-Buraḳ)*, situated in a small valley at the back of the castle, served as a reservoir for the old aqueduct of Jerusalem (p. 109). They owe their name to the supposition that the gardens of Solomon were in the Wâdi Arṭâs (p. 109), and to an arbitrary interpretation of Eccles. ii. 6, where pools for irrigation purposes are mentioned. According to Josephus, Pilate built (or repaired) a conduit with money taken from the Temple treasury, and an attempt has been made to connect this with Solomon's Pools (comp. p. 109). As a matter of fact, there is really no evidence whatever as to the date of the construction of the reservoir. There are three pools, at intervals of 52-53 yds. from each other, the second being about 19 ft. above the first, and the third the same height above the second. At the lower (E.) end of each pool a wall is built across the valley, as is the case with the Sultan's Pool (p. 70). The *Highest Pool* is 127 yds. long, 76 yds. wide at the top and 79 yds. below, and at the lower (E.) end 25 ft.

deep. It is partly hewn in the rock, and partly enclosed by masonry, buttresses being used for the support of the walls. A staircase descends in the S.W. corner. The *Central Pool* is 141 yds. long, 53 yds. wide at the top and 83 yds. below, and 38 ft. deep. It is almost entirely hewn in the rock, and stairs descend in the N.W. and N.E. corners. In the N.E. corner is the mouth of a conduit from ʿAin Ṣâliḥ (see p. 108). The E. wall of the reservoir is very thick, and is strengthened by a second wall with a buttress in the form of steps. To the left of the road are seen remains of the old conduit (see p. 108 and below). The *Lowest Pool*, the finest of the three, is 194 yds. long, 49 yds. wide at the top and 69 yds. below, and at places 48 ft. deep. It is partly hewn in the rock, and partly lined with masonry. Stairs descend in the S.E. and N.E. corners. The inner walls are supported by numerous buttresses. On the S. side there is a conduit for the reception of rain-water. The lower wall (E.) is built of large blocks in the form of steps, and is penetrated by a passage leading to a chamber. Similar chambers, but inaccessible, exist in the lower masonry of the other pools. In the chamber of the lowest pool rises the third spring, *ʿAin Farûjeh*, and a little to the E. of it, another spring, *ʿAin ʿAṭân*, issues from a little valley to the S. The two springs unite and join the new Jerusalem aqueduct (p. 108) below the third pool.

These springs, however, did not suffice for the water supply of ancient Jerusalem. Two other large Conduits met at the pools and allowed their water to flow into them. One of these conduits runs above the first pool and was carried through the valley of *ʿAṭân* by a tunnel. Farther on it runs to the S. along the W. slope of the *Wâdi Deir el-Benât* (Valley of the Nunnery), then for 3/4 hr. along the bottom of the *Wâdi el-Biyâr* (Valley of Springs), or *Wâdi el-Fuheimish*, in a channel cut in the rock and with openings in the top, and finally flows into the spring *Bîr ed-Derej* (Spring of the Steps). The other conduit, a channel 2 1/2 ft. wide, begins in the *Wâdi el-ʿArrûb* (p. 112), crosses the slope of the hills, and flows into the middle pool. The total length of its remarkable windings, amounting to about 47 M., corresponds with the statement of Josephus (400 stadia). — From the pools the water was carried to the city in two different conduits. The higher of these conveyed the water from *ʿAin Ṣâliḥ* and the aqueduct of the *Wâdi el-Biyâr* along the N. slope of the *Wâdi el-Burak* (Valley of the Pools). It was partly hewn in the rock, partly constructed of masonry. The conduit descends near Rachel's Tomb and then rises again: here the water ran in stone siphon-pipes. The lower conduit, still in a state of complete preservation, conveyed water to the city from all the pools and springs in great windings about 20 M. long. One arm of the conduit was connected, no doubt under Herod's government, with the Arṭâs spring, and conducted to the Frank Mountain. The main arm passed Bethlehem and Rachel's Tomb on the S. By the bridge over the Valley of Hinnom the upper and lower conduits met, and ran along the S. slope of the W. hill of Jerusalem towards the temple. The upper conduit is the more artificial construction, and is no doubt the older.

We descend the *Wâdi Arṭâs* towards the E. (carriage-road), where at several points the conduit is open to view. After 10 min. we observe on the opposite side of the valley, to our right, a conical hill with ruins and rock-tombs, probably the site of the ancient *Etam* (1 Chron. iv. 3), the name of which is still preserved in ʿAin ʿAṭân

(p. 109). In 7 min. more we see to the right below us the rather forlorn village of **Arṭâs,** chiefly inhabited by Moslems, with a convent and church of the Sisters of Notre Dame du Jardin.

From Arṭâs to Bethlehem. The road continues to follow the conduit. After 8 min. a view of the town is obtained in front; in 1/4 hr. more the foot of the hill is reached, and the ascent is made in 10 minutes.

Farther on the road descends the valley. After 20 min. a small lateral valley descends from Bethlehem on the left, while the main valley, along which the road now continues, curves to the S.E. Our route frequently crosses the stony bed of the brook. After 1/4 hr. we observe the ruins of mills on the rock to the right. After 1/2 hr. we leave the Wâdi Arṭâs and ascend a lateral valley to the right (S.W.). After 10 min. this valley makes a sharp bend to the left (S.); another lateral valley descends from the right (N.W.).

Proceeding farther up the valley to the S., we come in 3/4 hr. to *Khirbet Teḳû'a*, the ancient **Tekoah,** on the summit of a long hill, 2790 ft. above the level of the sea. At the foot is a spring. The place was fortified by Rehoboam, and was celebrated as the birthplace of the prophet Amos, who was originally a herdsman (Amos i. 1). The ruins are a shapeless mass; the remains of a church (there was a monastery here in the middle ages) may still be recognized, and an octagonal font is to be seen.

At this bend we leave the valley and ascend the steep hillside to the E. At the top we again see Bethlehem. In 20 min. we descend to the spring of Khareitûn, named *Bîr el-'Aineizîyeh;* by the rock opposite lies the ancient ruined 'laura', or monkish settlement of *Khareitûn*, and before us opens a deep gorge. The whole scene is very imposing. We now descend on foot by a path to the right along the hills to the traditional **Cave of Adullam** (now called *El-Ma'ṣâ* or *Maghâret Khareitûn*), which has been identified since the 12th cent. with the fastness in which David sought refuge (comp. p. 125). In the Christian period it was occupied by St. Chariton (d. ca. 410), and later also by other hermits. The opening is partly blocked by fallen rocks. The cavern is a natural labyrinthine grotto formed by the erosion of water, and, as the explorer may easily lose his way, he should be provided with a cord of at least 220 yds. in length, or better with a guide. The temperature in the interior is somewhat high, and coat and waistcoat may be advantageously left at the entrance. The galleries are often so low as to be passable by creeping only, but they sometimes expand into large chambers. In many places the ground sounds hollow, as there are several stories of passages, one above another. The innermost passages contain niches cut in the rock, and the fragments of urns and sarcophagi found here indicate that the place was once used for interments. The inscriptions found in the inmost recesses are illegible.

From the *Wâdi Arṭâs*, and a little above the point at which we left it, a road ascends to the N.E. to the (1 hr.) —

Frank Mountain (2490 ft.), so called because the Crusaders here offered their last prolonged resistance to the Moslems. The Arabic name is *Jebel el-Fureidîs* ('paradise' or 'orchard').

The attempted identification with *Beth Haccerem* (Jer. vi. 1) fails of proof. Josephus says (Ant. xv. 9, 4, etc.) that Herod founded the castle of *Herodium* near Tekoah and about 60 stadia to the S. of Jerusalem. This distance and the further description of the castle seem to fit the present ruins. Josephus states that the hill was thrown up artificially, a statement which is correct, if the rounded top only of the hill be taken into account. He also informs us that Herod was buried here. Herodium was the seat of a toparchy. After the overthrow of Jerusalem it surrendered without a blow to the legate, Lucilius Bassus.

At the foot of the hill, on the W. side, are some ruins called *Ṣtabl* (stable) by the natives, and a large reservoir, called *Birket Bint es-Sulṭân* (pool of the sultan's daughter), 81 yds. long and 49 broad, but now dry. In the middle of it rises a square structure, resembling an island. Remains of the conduit from the Arṭâs spring (p. 109) are also visible. On the N. we see traces of the great flight of 200 steps mentioned by Josephus. The summit of the hill, which rises in an abrupt (ca. 35°) conical form to a height of about 330 ft., may be reached in 10 minutes. The castle which once stood here has disappeared with the exception of the enclosing wall, of which the chief traces are the remains of four round towers mentioned by Josephus. The E. tower contains a vaulted chamber with a mosaic pavement. The large, regular, and finely hewn blocks of stone which lie on the plateau at the top and on the slopes of the hill are excellent specimens of the masonry used in the buildings of Herod (p. xcvi).

The *View is beautiful. It embraces to the E. the desert region extending down to the neighbourhood of the Dead Sea, with a profusion of wild cliffs, between which a great part of the blue sheet of water is visible. To the S. the view is intercepted by hills. To the S.W. are the ruins of Tekoah and the village of Khareitûn. To the W.S.W. is the weli of Abu Nejeim, and to the N.W. Bethlehem; to the right of it Beit Sâḥûr, and in the foreground Beit Taʿâmir (see below); on a hill rises Mâr Elyâs. To the N. are En-Nebi Samwîl and Abu Dîs. Farther off stretches the chain of hills to the N. of Jerusalem.

The Road to Bethlehem ascends to the N.W., at first along the *Wâdi eḍ-Ḍiyaʿ*. After 1/4 hr. we leave the abandoned village of *Beit Taʿâmir* (with traces of ancient buildings) on a hill to our right. After 25 min. the way begins to descend into the *Wâdi el-Ḳauwâs* to the S. of Bethlehem, and in 1/2 hr. more it reaches the floor of the valley, whence it ascends to *Bethlehem* (p. 101) in 1/4 hr.

12. From Jerusalem to Hebron.

Comp. Map, p. 92.

23 M. Carriage Road. Time required: for carriages 4 1/2 hrs., for riders 6 hrs. (comp. p. 19). Price for a carriage 30 fr., or if a night be spent out 40 fr. Dragoman advisable.

From Jerusalem to the *Pools of Solomon* (2 1/4 hrs.), see p. 108. Our route ascends gradually past the highest pool to the hill towards

the S.W. (1/4 hr.), where we obtain a fine retrospect of Bethlehem and the Mount of Olives. As we proceed we see the ruins of Deir el-Benât on the right; to the left, far below, is the deep Wâdi el-Biyâr (p. 109). Our road runs in great windings along the slopes of the hills round the ravines of the lateral valleys of the Wâdi el-Biyâr. On the right is *Khirbet Beit Zakaryâ* (*Beth-Zachariah;* 1 Macc. vi. 32 et seq.), where Judas Maccabæus was defeated by Antiochus Eupator; on the left, Khirbet Beit Faghûr. After 40 min. we cross the *Wâdi el-Biyâr* near its head and come to a small plateau. On our right (12 M.) is *Khirbet Beit Ṣâwîr.* Farther on we reach (12 1/2 M.) *Khirbet Beit Shaʿr*, on the right, with a new settlement; at some distance off, on the hill, is *Beit Ummar* (perhaps *Maʿarath*, Josh. xv. 59), and near it are the ruins of *Khirbet Jedûr* (*Gedor*, Josh. xv. 58). We descend into the broad *Wâdi el-ʿArrûb*, and in 1/4 hr. (14 1/2 M.) we reach the —

Bridge over the Wâdi el-ʿArrûb, where the coachman generally halts at a small café. To the right and left of the road are copious springs; immediately to the right (W.) of the bridge is a well-room. A portion of the water is brought by a subterranean conduit from the isolated ruin-strewn hill to the W. On this hill lie the extensive ruins of *Khirbet Ḳûfîn.*

About 10 min. below the bridge is a large but now dry reservoir known as *Birket el-ʿArrûb*. This reservoir (80 yds. long by 53 1/2 yds. broad) is of similar construction to Solomon's Pools, and is connected with them by the conduit mentioned at p. 109.

From the bridge the road ascends past a (10 min.) pool *(Birket Ḳûfîn)* partly hewn in the rock, the water from which used also to be conducted to the Birket el-ʿArrûb; it is dry in summer. On the S. side of the hill, a few paces to the right of the road, are several fine rock-tombs and small caverns. Above, to the left, is (17 M.) *Khirbet Kheirân.* After 1 1/4 M. more we reach (left) the spring of *ʿAin ed-Dirweh*, above which are a Mohammedan house and a praying-place. In the time of Eusebius the spring in which Philip baptized the eunuch was pointed out here (comp. p. 93), and it is so marked on the mosaic map of Mâdebâ (p. 152). The traces of an ancient church were formerly visible. A little way to the S. there are tomb-chambers in the rock. At the top of the hill are ruins called *Beit Ṣûr*, which answer to the ancient *Beth-Zur* (Josh. xv. 58; Nehem. iii. 16). At the period of the Maccabees Beth-Zur was a place of great importance. A little farther on (5 min.) the Mohammedan village of *Ḥalḥûl* (Josh. xv. 58) becomes visible on a hill to the left. The mosque of *Nebi Yûnus*, outside the village, is built, according to Moslem tradition, over the grave of the prophet Jonah. Later Jewish writers mention a tradition that the prophet Gad was buried here (2 Sam. xxiv. 11). There are rock-tombs in the neighbourhood.

A little farther on (20 1/2 M. from Jerusalem) we perceive, about 440 yds. to the left of the road, the ruins of **Ḥaram Râmet el-Khalîl.* The S. and W. walls only are preserved (71 yds. and 53 1/2 yds.

HEBRON (EL-KHALÎL)

From F. de Saulcy.

1:15000

0 50 100 200 300 400 500

Yards.

Vineyards

Ain Kashkala

Wadi el-Khalil

Jerusalem

HÂRET ESH-SHEKH

Mosque

Gardens

Olive Plantation

Olive Plantation

HÂRET BÂB EZ-ZÂWIYEH

Gardens

HÂRET EL-AKKÂBI

Olives

HÂRET EL-HARAM

HÂRET EL-KAZZÂZÎN

Birket el-Kazzâzîn

HARAM

Mohamm. Cemetery

Olives

Birket es-Sultân

Hospital

HÂRET EL-KITUN

HÂRET EL-MUSHÂREKA

N

Olive Plantation

Wadi el-Khalil

Tell

Wagner & Debes' Geograph. Establ.t Leipzig.

long respectively), and two or three courses of stone are still visible. The blocks are of great length (10-16 ft.) and are jointed without mortar. In the S.W. angle of the interior there is a cistern. What purpose the building served, and whether it was ever completed, cannot now be ascertained. Jewish tradition places here the *Grove of Mamre* (see p. 115), and the valley is still called the *Valley of Terebinths* (comp. p. 124). The earliest Christian tradition also looks for Mamre somewhere between Hebron and Beit Ṣûr (p. 112). About 60 paces farther to the E. is a large ruined church, probably the basilica erected by Constantine at the terebinth of Mamre. Near it are two oil-presses in the rock. A large cistern 5 min. farther to the S. is shown as the bath of Sarah.

Returning to the road, we come, a few paces farther on, to an indifferent footpath on the right, which leads past the ruins of the village of *Khirbet en-Naṣârâ* ('ruin of the Christians'), or *Rujûm Sebzîn*, and proceeds direct to (1/2 hr.) the Russian hospice, the tower of which is visible from afar. Following the road, we gradually descend the hill, pass the hospital of the Scots Mission (see below), and reach the small town of *El-Khalîl* (Hebron) in about 1/2 hr.

Hebron. — **Accommodation.** Russian Hospice, near Abraham's Oak (p. 115; good lodging but without board; during the season a letter of recommendation from the superintendent of the Russian Buildings at Jerusalem is necessary). In case of necessity male travellers can obtain accommodation in some Jewish Houses. The price should be fixed beforehand. — *Turkish Post & Telegraph Office.* — *Anglo-Palestine Co.'s Bank.* — It is advisable to take a Guide (6-12 pi.; more in proportion for a party), as the Moslems here are notorious for their fanaticism. Travellers are earnestly warned against that arrant beggar, the son of the deceased old sheikh Ḥamza.

The *Scots Mission (United Free Church)* has a hospital here (physician, *Dr. Paterson*). The *German Jerusalem Society* maintains a native teacher, who also conducts Protestant service in the Arabic tongue.

History. *Hebron* is a town of hoar antiquity. Mediæval tradition localized the creation of Adam here; and at a very early period, owing to a misinterpretation of Joshua xiv. 15, where Arba is spoken of as the greatest *man* among the Anakim (giants), Adam's death was placed here. The ancient name of Hebron was *Kirjath Arba* ('city of Arba'). In Numbers xiii. 22 it is claimed that Hebron was founded seven years before Zoan, *i.e.* Tanis, the chief town of Lower Egypt. Abraham is also stated to have pitched his tent under the oaks of Mamre, the Amorite (Gen. xiii. 18, xiv. 13). When Sarah died (Gen. xxiii.) Abraham purchased from Ephron the Hittite the double cavern of *Machpelah* as a family burial-place; and Isaac and Jacob were also said to be buried here. Hebron was destroyed by Joshua (Josh. x. 37) and became the chief city of the house of Caleb (Josh. xiv. 13). David spent a long time in the region of Hebron. After Saul's death David ruled over Judah from Hebron for 7 1/2 years. It was at the gates of Hebron that Abner was slain by Joab, and David caused the murderers of Ishbosheth, the son of Saul, to be hanged by the pool of Hebron. Hebron afterwards became the headquarters of the rebellious Absalom (2 Sam. iv. 12). It was fortified by Rehoboam, and repeopled after the captivity. Judas Maccabæus had to recapture it from the Edomites, and Josephus reckons it as a town of Idumæa. Hebron was next destroyed by the Romans. During the Moslem period Hebron regained much of its old importance, partly by its commerce, and partly as a sacred place owing to its connection with Abraham (comp. p. lxviii), to whom its Arabian name refers (see p. 114). The Crusaders called Hebron the *Castellum*, or

Praesidium ad Sanctum Abraham. Godfrey of Bouillon invested the knight Gerard of Avesnes with the place as a feudal fief. In 1167 it became the seat of a Latin bishop, but in 1187 it fell into the hands of Saladin.

Hebron, Arabic *El-Khalîl* (abbreviated from Khalîl er-Raḥmân, 'friend of God', *i. e.* 'the city of Abraham, the friend of God'), the capital of a Kaḍâ (p. lvii), contains 22,000 inhab., including 2000 Jews (with three synagogues). It lies 3040 ft. above the level of the sea, in the narrow part of a valley descending from the N.W. The environs abound in springs and are extremely fertile. The Jews make good wine from the grapes grown in the vicinity (comp. p. 116), and almond and apricot trees also flourish. The place has also some commercial importance and carries on a brisk trade with the Beduins. The chief branches of industry are the manufacture of water-skins from goats' hides, and glass-making. Glass was manufactured here as early as the middle ages, and the principal articles made are lamps and coloured glass rings used by the women as ornaments. A visit to the glass-furnaces is not uninteresting.

The present town is divided into seven districts, irrespective of the large Jewish quarters to the N.W. and S.W. 1. In the N.W., the *Ḥâret esh-Sheikh*, deriving its name from the beautiful *Mosque* (begun in 668, or A.D. 1269-70) *of the Sheikh 'Ali Bakkâ*, a pious man who died in 670 (A.D. 1271-72). Above this quarter is the aqueduct of the *Kashḳala* spring, near which there are ancient grottoes and rock-tombs. From the spring a path leads to the top of the hill *Hobâl er-Riyâḥ*. 2. *Ḥâret Bâb ez-Zâwiyeh*, adjoining the first quarter on the W. To the S. of the second quarter is (3) *Ḥâret el-Ḳazzâzîn* (of the glass-blowers), and to the E. (4) *Ḥâret el-'Aḳḳâbi* (water-skin makers). Farther to the S. are (5) *Ḥâret el-Ḥaram* and (6) *Ḥâret el-Mushâreka*, the latter on the slope on the other side. To the S.E. lies (7) *Ḥâret el-Ḳiṭûn*, or quarter of the cotton-workers. — Ancient Hebron lay to the W., on the olive-covered hill *Rumeideh*, to the N.W. of the Quarantine (see below). On this hill are ruins of old cyclopean walls and modern buildings called *Deir el-Arba'în*, 'the monastery of the forty' (martyrs); within the ruins is the tomb of Jesse (Isai), David's father. At the E. foot of the hill is the deep spring of Sarah, *'Ain Jedîdeh.*

In the bed of the valley to the S.W. of the Ḥâret el-Ḥaram are situated two large reservoirs: the upper one, called *Birket el-Ḳazzâzîn*, or Pool of the Glass-blowers, is 28 yds. in length, 18 yds. in width, and 27½ ft. in depth; the lower basin, constructed of hewn stones, is square in form, each side being 44 yds. long, and is called *Birket es-Sulṭân.* According to tradition, it was near the latter that David hanged the murderers of Ishbosheth (p. 113). Close to the Birket es-Sulṭân stands the new *Serâi.* The tombs of Abner and Ishbosheth shown in the town are not worth visiting. — On the hill of *Kubb el-Jânib*, to the S., is the *Quarantine Station.*

The only object of interest is the Haram, the sacred area which encloses the legendary site of the Cave of Machpelah (p. 113) and

contains a mosque and the dwellings of dervishes, saints, and guardians. Up to a height of about 39 ft. the enclosing wall is built of very large blocks, all drafted, hewn smooth, and showing the marks of the Herodian period (p. xcvi). This wall is strengthened externally by square buttresses, sixteen on each side and eight at each end. The upper part of the wall is modern. At the four corners stood minarets, of which two still exist (N.W. and S.E.). The Moslems have also erected a second enclosing wall on the N., E., and S. sides. Two flights of steps, on the N. and S. sides, between this wall and the old one, lead to the interior court, which is $14^1/_2$ ft. above the street-level. 'Unbelievers' may ascend to the seventh step of the flight on the S. side. Beside the fifth step is a large stone with a hole in it, which the Jews believe to extend down to the tomb. On Friday the Jews lament here as they do at the Place of Wailing in Jerusalem (p. 65). — No Europeans, except a few of high rank, have hitherto been admitted to the interior of the Ḥaram. From the elevation to the N.E. of the Ḥaram (by the mosque of *Ibn 'Othmân*) a sight of the court and the buildings within the walls may be obtained.

The Mosque, which occupies the S. side of the Ḥaram and is bounded on three sides by the old enclosing wall, is a building erected by the Crusaders in 1167-87, probably on the site of a church of the Justinian era, and has been restored by the Arabs. It measures 70 ft. from N. to S. and 93 ft. from E. to W. The interior is divided by 4 columns into a nave and aisles running N. and S. The capitals of these columns appear to be partly Byzantine, partly mediæval. The walls of the church are incrusted to a height of nearly 6 ft. with marble, above which runs a band with an Arabic inscription. Two openings in the floor of the church lead direct to the *Cave of Machpelah* beneath (p. 113), which is said to consist of various passages and chambers. Above ground are six shrines or cenotaphs, which are said to stand exactly over the tombs below. The cenotaphs of the Patriarchs are hung with green cloths, richly embroidered with gold, those of their wives with similar cloths of crimson. The cenotaphs of Isaac and Rebecca are inside the mosque, those of Abraham and Sarah in octagonal chapels in the porch to the N. of the mosque, those of Jacob and Leah in chambers at the N. end of the Ḥaram. — Outside the Ḥaram, at the N.W. angle, is a two-story Building of 1393, containing two cenotaphs of Joseph. A footprint of the Prophet Mohammed is still shown in a stone here. — The oldest Arabian buildings date from 1331, under the Mameluke Sultan Mohammed Ibn Kilâwûn. — Comp. ZDPV. xvii (1894), pp. 115 et seq. & pp. 238 et seq. Good photographs of the Ḥaram may be obtained at Raad's in Jerusalem (p. 20).

Adjoining the Ḥaram on the S. side is a 'castle', now used as barracks and half in ruins.

The traditional *Oak of Abraham* or *Oak of Mamre* is in the garden of the *Russian Hospice* (p. 113), which we reach in $^1/_2$ hr. by a road (practicable for carriages) diverging to the left from the Jerusalem road, and leading between vineyard walls. This fine old tree, which unfortunately is slowly dying, was highly revered as far back as the 16th century. For the earlier (Jewish) tradition, see p. 113. The trunk of the oak is about 32 ft. in circumference at the bottom. Behind the hospice stands a *View Tower* (key in the hospice), which commands a magnificent *View extending to the sea.

In the country to the W. of Jordan, the oak (*el-ballût*, Quercus ilex pseudococcifera) does not, as beyond Jordan, develop into a large tree, but, as the young shoots are eaten off by the goats, it usually takes the form of a bush only. A few gigantic trees have been carefully fenced in, so as to allow them to grow up unmolested, owing doubtless to superstitious veneration.

13. From Hebron to Beit Jibrîn and Gaza.

Comp. Map, p. 11.

From Hebron to *Beit Jibrîn*, 4 hrs. on horseback; thence to *Gaza* ca. 9 hrs. — For this tour a guide is desirable. — Visitors to the tombs of Beit Jibrîn must first obtain the permission of the Ḳâimmaḳâm of Hebron (candles required).

We follow the Jerusalem road to the point where the route to the Russian Hospice diverges (1/2 hr.; see p. 115). Here we turn to the left (W.) and descend the *Wâdi el-Ḳûf;* on a hill to the right is *Beit Iskâhil*, perhaps the *Eshcol* ('valley of grapes') of Numbers xiii. 24 et seq., whence the Israelitish spies brought back the huge bunch of grapes. In 1 hr. we reach the spring of *ʿAin el-Ḳûf*. The valley now expands, turns to the W., and receives the name of *Wâdi el-Merj*. On the (1/2 hr.) hill to the left lies *Terḳûmyâ (Tricomias)*, with a few antiquities. In 1 1/2 hr. the road skirts the base of another hill on the left, upon which is *Deir Nakhkhâs*. In 1/2 hr. we enter *Beit Jibrîn* from the N.E.

From Jerusalem to Beit Jibrîn, 8 3/4 hrs. To (2 1/4 hrs.) the Pools of Solomon, see p. 108. Before reaching the pools we diverge by a road to the right (W.), which leads viâ (1/4 hr.) *El-Khaḍr* (p. 108). In 35 min. we see *Ḥûsân* a little to the right; to the left opens the Wâdi Fûḳîn. After 1/2 hr. the road to Beit ʿAṭâb diverges to the right, while our route proceeds (l.) to the S.W. 3/4 hr. Hill with extensive ruins (on the left); 1/2 hr. *ʿAin et-Tannûr*, deep down in the valley, with lemon-groves; 10 min. Ruins (to the left). We are now following an old Roman road. After 40 min. a road diverges to the right to Beit Nettîf (p. 124); we, however, descend to the left. 20 min. Roman milestone (prostrate); 1/2 hr. we cross the bed of the *Wâdi es-Sanṭ;* to the left a weli on a hill. In 1/4 hr. a road diverges to the left (which we do not follow); to the right, in the valley, the Tell Zakaryâ (p. 124) is visible. In 1/2 hr. our route enters the *Wâdi Zakaryâ* (left) and leads to the S. across a well-cultivated plain, with frequent traces of the Roman road. Beyond an ancient well, with reservoirs, we reach (1/2 hr.) Beit Jibrîn.

The village of **Beit Jibrîn** ('House of Gabriel'), with about 1000 Moslem inhab., lies between three hills, the *Tell Burnât* on the W., the *Tell Sandaḥanneh* on the S., and the *Tell el-Judeideh* on the N.

The Israelitish town, home of the prophets Micah (Micah i. 1) and Eliezer (2 Chron. xx. 37), was known as *Mareshah* (Greek *Marissa*) and stood originally about 1 M. farther to the S. on the Tell Sandaḥanneh, which overlooks the roads from Gaza to Hebron and Jerusalem. The old name reappears in *Khirbet Merâsh*, 1/2 M. to the S.W. The town was fortified by Rehoboam (2 Chron. xi. 8), and after the Exodus became an Edomite capital. Under the Ptolemies a large settlement of Phœnicians was established here. In the wars of the Maccabees it was a place of considerable strategic importance and was captured by Hyrcanus. The town, which was destroyed by the Parthians in B.C. 40, reappears in A.D. 68, under the new name of *Baithogabra*, as a fortress standing on the present site (see Bell. Jud. iv. 8, 1, where the name is erroneously given as Betaris). The town

received various privileges coupled with the name *Eleutheropolis*, or *Lucia Septimia Severiana*, from the Roman emperor Septimius Severus in 202, on the occasion of his journey in the East (Roman coins still offered for sale). It was the seat of a Christian bishop as early as the 4th century. The Crusaders found the place in ruins; they called it *Gibelin*. Under Fulke of Anjou, in 1134, a citadel was erected here. In 1244 Gibelin was finally taken by Beybars (p. lxxxv). The fortress was restored in 1551. Comp. 'Excavations in Palestine during the years 1898-1900' and *J. P. Peters & H. Thiersch*, 'Painted Tombs in the Necropolis of Marissa' (1905; 2*l.* 2*s.*), published by the Palestine Exploration Fund.

The village occupies about one-third of the site of the ancient town. Ruins of old buildings are incorporated with most of the houses. A portion of the ancient wall, perhaps built by the Crusaders in 1134, still exists on the N. side; it was formerly flanked by a moat. To the N.W. and E. were forts. At the E. fort there still exist fragments of columns, a fine large portal, and a reservoir. The N.W. fort (small fee) stood on an eminence, and the ancient substructions are still easily distinguished from the later work. Over the door is an inscription dating from the year 958 of the Hegira (1551). The fortress was flanked with a tower at each corner. The interior contains a handsome cistern and many vaulted chambers now used as dwellings. On the S. side runs a gallery from E. to W., which was originally the aisle of a church. On the left and right are five piers, formerly enriched with columns in white marble and with Corinthian capitals. The arcades are pointed.

The chief objects of interest are the *Rock Caverns (*'urâḳ* or *'arâḳ*) in the vicinity (comp. pp. xcv, 124). The caverns consist of round, bell-vaulted chambers, 20-50 ft. (in some cases even 100 ft.) in diameter, supported in some cases by pillars. They are 30-40 ft. in height. Each cavern is lighted from above by a well-like opening. Even if we allow for the softness of the material, a kind of grey chalk, the manner in which the chambers have been excavated is none the less admirable. Most of these caverns date back to the ancient Hebraic or some even earlier period. Their number and similarity lead to the inference that they were used as dwellings; some of them are connected with each other, and a few were cisterns; St. Jerome informs us that the *Hôrîm*, or dwellers in mountains and caves, once lived in this district, and that the Idumæans lived in caverns throughout the country from here to Petra, in order to escape from the intensity of the heat. Some of the caverns seem to have been used as chapels, as they have apses turned towards the E. and crosses engraved on their walls.

The following walk is the most interesting here. We descend from the fortress to the S. E., pass the tombs, and ascend a small water-course. In 5 min. we observe caverns below us. To judge from the niches hewn in them (five at the back, three on each side), they must once have been used as sepulchres. The niches are 2 ft. above the ground, and high above them are hewn numerous triangles (possibly for lamps). Some of the round openings above have been widened in the course of ages. After the falling in of the chambers there have also been formed open spaces in front of them, within which the pillars of the groups of chambers are still preserved. — Farther to the S. is a second group of more

lofty grottoes. One of them contains a well, and at several places the ground sounds hollow. The walls are green with moisture and very smooth. Rudely engraved crosses, and inscriptions dating from the early period of Islamism (in Cufic characters), are sometimes observed. The marks of tools are clearly visible on the walls. Proceeding from one cavern to another, we ascend the valley as far as a ruined church, which in a straight line is only 1 M. from the village. It is still called by the natives *Mâr Ḥannâ*, or *Ṣandaḥanneh.* The substructions of this church date from the Byzantine period, but the ground-plan was altered by the Crusaders. The principal apse is well-preserved. The window-arches are round. The stones are carefully hewn, and the walls are massive. On each side of the entrance are pilasters, and under the N. aisle is a crypt with vaults. Opposite the church is the cavern *Mughâret Ṣandaḥanneh*, comprising several chambers, the largest of which is 100 ft. in diameter. Not far off, to the W., is the passage of *Es-Sûḳ*, a tunnel over 33 yds. long, with two cross-galleries, containing no less than 1906 small niches (columbaria), which served as receptacles for cinerary urns. — The whole chain of hills of Mâr Ḥannâ is honeycombed with caverns and tombs. The finest tomb lies on the E. side of the Wâdi el-Biyâḍ, opposite the Tell Sandaḥanneh. It was constructed ca. B.C. 250 for the head of the Phœnician colony. Adjoining the antechamber on the N., E., and S. are three chambers, with 41 loculi (Kôkîm, p. xcvi) for bodies hewn in the walls. They have gabled roofs, the only ones of the kind found in Palestine. The main chamber (E.) opens out into a large rectangular recess, with three niches for sarcophagi. Paintings form the chief decoration of the tomb. Above the loculi in the chief chamber is a broad frieze of hunting-scenes, beginning in the S.W. corner and running round the walls. First comes a man blowing a trumpet, next a rider attacked by a leopard, then various animals, each with an inscription in Greek. To the right and left of the portal to the main chamber are paintings of the three-headed Cerberus and a cock. The paintings betray the hand of a Greek artist and resemble those on vases of the 5th and 4th cent. B.C. — Somewhat to the S. lies another collection of tombs. They are less richly painted, but the figures of the two musicians are worthy of notice. These are the only tombs in Palestine thus decorated.

The road to Gaza crosses the range of hills to the W. of Beit Jibrîn, affording a fine retrospect of that village from (1/4 hr.) the top. After 35 min. we observe in the fields to the right the weli of the *Sheikh ʿAmr.* We now leave the mountains of Judah behind us and gradually descend their last spurs to the plain, in a W. direction. On the left, after 1/2 hr., rises *Tell el-Manṣûra*, with some ruins, and 1/2 hr. farther on we reach some caverns which have fallen in, known as *ʿArâḳ el-Menshîyeh.* Our route next turns towards the S.W. On the right (1/2 hr.) lies *ʿAjlân*, which the Septuagint confounds with Adullam, a mistake followed by Eusebius (see p. 110). In about 1 3/4 hr. from ʿArâḳ el-Menshîyeh we reach —

Tell el-Ḥasî, probably on the site of the Biblical *Lachish*, an important frontier-fortress in the direction of Egypt (2 Kings xviii. 14 et seq.) during the period of the Israelitish kings.

Lachish was besieged by Sennacherib (2 Kings xix. 8) and, according to Egyptian inscriptions, captured by him. According to Jeremiah (xxxiv. 7), Lachish was one of the last cities taken from the Jews by Nebuchadnezzar. The extensive and highly interesting excavations, which the Palestine Exploration Fund has undertaken here in the last few years, have brought to light many fragments of town-walls and fortifications of different periods (some very ancient), numerous clay vessels, etc. (comp. *Flinders Petrie*, 'Tell el Hesy'; *J. Bliss*, 'A Mound of Many Cities').

To the S.E. of Tell el-Ḥasî, 4½ M. up the *Wâdi el-Muleiha*, lies the *Tell en-Nejileh*, probably the site of the ancient *Eglon* (Joshua x. 3, 34, 35).

From Tell el-Ḥasî our route continues to descend the *Wâdi el-Ḥasî*. After 1¾ hr. we reach *Bureir*, where the first palms occur. To the right, after 40 min., we perceive the village of *Simsim*, in an olive-grove. Tobacco and sesame are grown abundantly here. Soon after we cross the wâdi to the S.W. After ¼ hr., on the left the village of *Nejd*, and on the right, in the distance, the dunes near the sea. The road next passes (25 min.) *Dimreh* on the right, and (¾ hr.) *Beit Ḥanûn*. We soon reach orchards with olives, sycamores, and palms, and in 1½ hr. more the town of —

Gaza or **Ghazzeh.** — Accommodation at the Latin Hospice (*Mr. Gatt*, a German), or at the Greek Monastery (introduction from Jerusalem desirable). The best place for pitching Tents is near the Serâi. — *Turkish Post Office; International Telegraph Office.* — British Consular Agent, *Knesevich.* — Money. At Gaza the mejîdi is worth 46 piastres, and other coins are also worth twice as much as at Jerusalem. — For admission to the Great Mosque (p. 121), it is necessary to have the permission of the Kâimmakâm (in the Serâi), who appoints a soldier (fee ¼ mejîdi, more for a party) to accompany the visitors.

History. In the country of *Peleshet*, *i.e.* the low plain between Carmel and the frontier of Egypt, we find in historical times the '*Pelishtîm*', or Philistines, a nation which did not belong to the Semitic race. Their invasion was made from the sea about 1100 B.C., when they took possession of the coast with its originally Canaanitish towns. Their origin is unknown. The Bible (Amos ix. 7, etc.) connects them with *Caphtor*, which has been supposed to be Crete. The Philistines adopted not only the civilization, but the Semitic language and the cult of the Canaanites; their principal divinities were Dagon (Marnas), a Canaanitish god, and the Syrian goddess Derketo (Atargatis), both deities in the form of fish. — The Philistines must early have established a constitution; Jewish history, at any rate, shows us a perpetual league of their five chief towns, Gaza, Ashdod (p. 122), Ascalon (p. 123), Gath (p. 124), and Ekron (p. 13). According to all accounts the Philistines far surpassed the Hebrews in culture; and in war-chariots and cavalry they were superior to the Israelites (1 Sam. xiii. 5). The heavy-armed soldiers wore a round copper helmet, a coat of mail, and brazen greaves, and carried a javelin and a long lance, while each had a shield-bearer, like the Greeks in the Homeric poems. The light-armed were archers. The Philistines possessed fortified encampments; they built lofty walls round their towns. They carried on a vigorous and extensive commerce, especially inland; and their wars with the Israelites were partly caused by their efforts to retain the command of the great caravan routes, especially that to Damascus. — In the last decades of the period of the Judges the Philistines contested the hegemony of Palestine with the Israelites, and, in fact, ruled over Israel for a long time. In what way this guerilla war was carried on, we may learn from the lively and vigorous narrative of the hero Samson (Judges xiii. et seq.). The first kings of Israel, Saul and David, effected their final deliverance from the foreign yoke, though several of the succeeding kings had to wage war with the Philistines. In the course of the great war between Egypt and Assyria the Philistian plain became strategically important, and its occupation therefore formed a constant source of strife between these nations, to the great disquiet of the Philistines. Some of the Philistines, too, were probably exiled at this period. After the Jewish captivity the kingdom of the Philistines had disappeared. In the wars between the Syrian and Egyptian diadochi Philistia again became the scene of fierce conflicts. During the Maccabæan period the Philistian-Hellenic coast-towns gave fresh proofs of their hereditary enmity against the Jews, but the Maccabæans succeeded in permanently subjugating the Philistian plain.

Gaza lay on the important route from Egypt to Babylonia, which was joined here by the trading-routes from Elath (p. 213) and Arabia. It was thus always a place of great commercial importance and a frequent object of contention. Its port was *Majumas*, which was raised by Constantine the Great to the dignity of an independent town under the name of *Constantia*. According to the Old Testament Gaza was one of the five allied Philistine cities (see p. 119), and it was here that Samson performed some of his remarkable exploits (Judges xvi.). The Israelites held possession of the town only during the most flourishing period of their empire (1 Kings iv. 24). Tiglath-Pileser III. of Assyria captured the town in 734 B.C., and it thereafter remained a part of the Assyrian, Babylonian, and Persian empires. Alexander the Great took it after a siege of two months; and it was long an apple of discord between the Ptolemies and the Seleucids. In 96 B.C. it was again taken and destroyed by Alexander Jannæus. Under Gabinius New Gaza was built some distance to the S. of the former town. It was presented by the Emperor Augustus to Herod, after whose death it reverted to the Roman province of Syria. Under the Romans Gaza peacefully developed its resources. Philemon, to whom the Epistle of that name was addressed, was traditionally first bishop of Gaza. Down to the time of Constantine the town was one of the chief strongholds of paganism, adhering to its god Marnas (see p. 119), whose statues and temples stood till the year 400, when they were destroyed by an edict of the emperor. On the site of the principal temple a large cruciform church was afterwards erected by Eudoxia, wife of the Emperor Arcadius. In 634 the town was taken by the Arabs under ʿOmar, and it was regarded as an important place by the Moslems, because Hâshim, Mohammed's grandfather, who had once traded with the place, had died and been buried there. The Crusaders found Gaza in ruins. In 1149 Baldwin II. erected a fortress here. In 1170 Saladin plundered the town, though unable to reduce the fortress; in 1187, however, the whole place fell into his hands. In 1244 the Christians and Moslems were defeated by the Kharezmians near Gaza. Since that period Gaza has been a place of no importance. In 1799 it was taken by Napoleon. — Comp. communications of *Gatt* in ZDPV. vii (1884). 1-14, 293-298; xi (1888). 149-159.

Ghazzeh, the seat of a Ḳâimmaḳâm (p. lvii) and containing a small garrison, has 40,000 inhab., including 1000 Greeks (who possess a church), 100 Latins (also with a church), and 150 Jews. The upper town lies on a hill about 100 ft. high; in the plain, to the E. and S., are the new quarters of the town. The walls of the upper town have disappeared. The ancient town was a good deal larger than the modern one, and to the S. and E. elevations of the ground are visible, marking the course of the old town-walls. The newer houses are largely built of ancient materials. The town lies in the midst of orchards. Owing to the abundance of water contained by the soil the vegetation is very rich. The town-wells are 100-160 ft. deep, but the water in most of them is brackish. — Gaza is a town of semi-Egyptian character; the veil of the Moslem women, for example, closely resembles the Egyptian. The bazaar, too, has an Egyptian appearance. The old caravan-traffic with Egypt (see above) is now almost extinct, but the market is still largely frequented by the Beduins, especially for dates, figs, olives, lentils, and other provisions. Gaza is, moreover, an important depôt for barley, wheat, and durra. The principal industries are the making of pottery and weaving; yarn to the value of 10,000*l.* is exported annually for the latter from Manchester to Gaza and Mejdel (p. 124). There is

also a steam-mill owned by a German. — An unusually large proportion of the inhabitants suffer from ophthalmia, for the relief of which the English Church Missionary Society has established a hospital here. The same society has schools for Moslem and Christian boys and girls under the direction of the Rev. Dr. Sterling.

In the N.W. part of the upper town, near the *Bâb ʿAskalân* (Ascalon Gate), lies the *Jâmiʿ es-Saiyid Hâshim*, a building of some antiquity, in which Hâshim (p. 120) is buried. It was restored in the 19th cent., in part, however, with the old materials. — From this point we proceed to the E. to the *Serâi* (on the N.E. side of the upper town) dating from the 13th cent., with finely jointed masonry, now in great part fallen into decay. A little to the E., by the *Bâb el-Khalîl* (Hebron Gate), is the sanctuary of *Abu'l-ʿAzm* ('Father of Strength', *i.e.* Samson), with the *Tomb of Samson.* — To the S.W. of the Serâi rises the *Jâmiʿ el-Kebîr* or *Great Mosque* (adm., see p. 119; shoes must be removed). The court of the mosque is paved with marble slabs; around it are several schools. The mosque itself was originally a Christian church, consisting of nave and aisles, built in the 12th cent. out of ancient materials and dedicated to St. John. The Moslems erected an additional aisle on the S. side, and, in order to make room for the minarets, built up the apses. Over the three square pilasters and two half-pillars which bound the nave rise pointed arcades. On one of the beautiful columns (N.E.) is a bas-relief representing the seven-branched candlestick, with a Greek and Hebrew inscription. The W. portal is a fine specimen of Italian Gothic.

To the S.W. of this mosque is situated a handsome caravanserai, called the *Khân ez-Zeit* ('oil khân'). Proceeding to the S. through the *Ḥâret en-Naṣâra* and *Ḥâret ez-Zeitûn* quarters, with a mosque of finely hewn stones, we reach the former town-gate of *Bâb ed-Dârûn* (Dârûn = *Daroma*, the old Greek name for the S. part of Palestine); along this road pass the caravans to Egypt. — Continuing to the E., we reach the *Bâb el-Munṭâr*, the old S.E. gate. Here, tradition maintains, is the place whence Samson took away the gates of the Philistines (Judges xvi. 2 et seq.), which he then carried up to the top of the Jebel el-Munṭâr (see below).

A ride of $^1/_4$ hr. to the S.E. of Gaza brings us to the *Jebel el-Munṭâr* (270 ft. above the sea), which is covered with tombs. The view hence repays the ascent: to the S., beyond the cultivated land, lies the sandy desert; to the E., beyond the plain, rise the hill-ranges of Judæa; to the W., beyond the broad, yellow sand-hills, stretches the sea; but the most picturesque object of all is the town itself, looking forth from its beautiful green mantle.

From Gaza to El-ʿArîsh, 13 hrs. From Gaza in 1 hr. 5 min. to *Tell el-ʿAjûl* near the *Wâdi el-Ghazzeh.* About 1 hr. to the S.E. of Tell el-ʿAjûl, near *Tell Jemʿa*, are the ruins of *Umm Jerâr* (probably the *Gerar* of Gen. xx. 1; xxvi. 1). After $1^1/_4$ hr. we reach *Deir el-Belaḥ* (the ancient *Dârûm;* the mosque *Jâmiʿ el-Khiḍr* stands on the site of an old chapel). We next reach (1 hr. 37 min.) *Khân Yûnus*, a large village with a fine mosque of the time

of Sultan Barkûk. In 1¼ hr. we reach *Tell Rifah*, or *Raphia*, on the Egyptian frontier; then (2¼ hrs.) *Sheikh Zuweid*, (2¾ hrs.) *Khirbet el-Borj*, and (2½ hrs.) the broad valley of *El-ʿArîsh*, the 'River of Egypt' of the Bible (Numb. xxxiv. 5; Isaiah xxvii. 12). In 20 min. more we reach the fortress and the quarantine-station. **El-ʿArîsh** (7500 inhab.), occupies the site of the ancient *Rhinocolura*. By the cistern in the court there is an Egyptian sarcophagus (a monolith of granite), now used as a trough. — The town is said to have been originally founded by an Ethiopian-Egyptian king as a place of banishment, and under the name of *Laris* it was an episcopal see in the first centuries of our era. Baldwin I. of Jerusalem died here in 1118. The *Hajar Berdawîl*, or 'Stone of Baldwin', is still pointed out. Napoleon took El-ʿArîsh in 1799.

From Gaza to Jaffa, ca. 45½ M., by road (carr. in 9-10 hrs., 40-50 fr.; there and back in 2 days, 60-70 fr.). — The road leads to (4½ M.) *Beit Lahja* (the ancient Bethelia), leaving *Beit Hanûn* (p. 119) to the E. 11½ M. *Barbara*, a large village; 15 M. *Mejdel* (excursion by donkey to Ascalon, see p. 124); 16½ M. *Hamâmeh*, with 2000 inhab.; 18½ M. *Miskât Suleimâm Agha*, a khân.

23 M. **Esdûd**, a village with 5000 inhab., stands on the slope of a hill commanded by a still higher eminence on which the acropolis probably stood. European travellers will find a hearty welcome at the house of the German proprietor of a large steam-mill. Esdûd is the ancient *Ashdod* (Greek *Azotos*), which appears to have been the most important city of the Philistian Pentapolis (p. 119). Its position on the main route between Egypt and Syria lent it importance for both countries. About the year 711 B.C. it was captured by the Assyrians, and a century later it was taken from them by Psammetichus after a siege of twenty-nine years. The Maccabæans added Ashdod to the possessions of the Jews (1 Macc. x. 84), but Pompey restored its independence. Subsequently it formed part of the kingdom of Herod. Philip the evangelist preached the gospel here (Acts viii. 40), and bishops of Azotus are mentioned at a later period. At the entrance to the village, on the S. side, lies the ruin of a large mediæval khân, with galleries, courts, and various chambers. Ancient masonry and fragments of columns are also detected in the houses and mosques. About 3 M. to the W. is the old seaport of Ashdod, with the ruins of a castle.

Beyond Esdûd the road brings us to (25 M.) the bridge over the *Wâdi Sukreir*, and to (28 M.) the dilapidated *Khân Sukreir*.

32½ M. **Yebna**, a rather large village with two mosques, one of which *(El-Kenîseh)* was no doubt once a church of the Crusaders, and has a handsome portal. It is situated on the *Wâdi eṣ-Ṣarâr* (possibly the valley of *Sorek*, Judges xvi. 4) and corresponds to the ancient *Jabneh* or *Jabneel* (Josh. xv. 11), the Greek name of which was *Jamnia*. Jabneh possessed a seaport of the same name, the ruins of which lie at the mouth of the *Nahr Rûbîn*, 3 M. to the N.W. (see below). This seaport is said to have been burned by Judas Maccabæus (2 Macc. xii. 8), but the Jews did not obtain permanent possession of the town until the time of Alexander Jannæus. Pompey restored its independence; Gabinius rebuilt the town, which had fallen into decay; and Augustus presented it to Herod. At that time it was a populous town and, as a seaport, more important than Joppa. Even before the destruction of Jerusalem Jamnia became the seat of the Jewish Sanhedrin; a famous rabbinical school flourished here, and the town was afterwards intellectually the centre of the conspiracy against Trajan, A.D. 117. The Crusaders called the town *Ibelin*, and erected a large fortress here.

From Yebna our road leads to (33 M.) a bridge over the *Nahr Rûbîn* (Ruben), the lower course of the *Wâdi eṣ-Ṣarâr* (p. 14). 38¼ M. Jewish colony of *Rishon le-Zion* (p. 15). 42½ M. *Yâzûr*, on the road from Jerusalem to Jaffa. Thence to Jaffa, see pp. 15, 8.

From Gaza to *Beersheba*, see p. 170.

14. From Gaza to Jerusalem viâ Ascalon.

Comp. Maps, pp. 11, 92.

From Gaza to *Ascalon*, 3½ hrs. on horseback; thence to *Jerusalem* 5½ hrs. Nightquarters may be found at Esdûd (p. 122) or at Mejdel (p. 124).

The best route is that along the coast, which we reach viâ the *Weli Sheikh Ridwân* in 20 minutes. We then skirt the coast all the way to (ca. 3 hrs.) the —

Ruins of Ascalon (*'Askalân*). — Ascalon was one of the five principal towns of the Philistines, and a seat of the worship of the goddess Derketo (p. 119). From the time of Tiglath-Pileser III. (p. 120) the town paid tribute to the Assyrians; in the Persian period it belonged to the Tyrians, in the 3rd cent. B.C. to the Ptolemies, and from the reign of Antiochus III. onwards to the Seleucidæ. In 104 B.C. it succeeded in making itself independent, and it reckons its own chronology from that date. It enjoyed its greatest prosperity in the Roman period, as a kind of free republic under Roman protection. Herod the Great was born at Ascalon, and he caused the town to be embellished with baths, colonnades, and the like, although it was not within his dominions. The citizens, like those of Gaza, were bitter opponents of Christianity down to a late period. On the arrival of the Crusaders, Ascalon was in possession of the Fatimites of Egypt. On Aug. 12th, 1099, the Franks gained a brilliant victory under the walls of the town, but it was only after a siege of five months by sea and land that they at length compelled the place to capitulate. Saladin's victory at Hattîn brought Ascalon once more into the hands of the Moslems, and its walls were razed at the beginning of the Third Crusade. In 1191 Richard Cœur-de-Lion began to rebuild the fortress, but he was obstructed by the jealousy of the other princes, and in a subsequent truce with the Moslems it was agreed that the place should remain unfortified. In 1270 Beybars caused the fortifications to be demolished, and since then Ascalon has been a ruin.

Ascalon is correctly described by William of Tyre, the historian of the Crusades, as lying within a semicircle of ramparts, the chord of which was formed by the sea on the W., and sloping towards the sea. The top of the ramparts affords an interesting survey of the ancient site. Near the S.W. corner lay the small and bad harbour of Ascalon. Of the bastions which defended it a few remains still exist. On the side towards the sea stood a gate, the site of which is still called *Bâb el-Bahr* (sea-gate). The W. wall is continued along the low cliffs on the coast. Large fragments of it have occasionally fallen. — In the S. part of the wall another gate, called that of Gaza, is still distinguishable, and there are also remains of towers. — The ramparts on the E. side were the most strongly fortified, the walls there being very massive and upwards of 6½ ft. thick; fragments of columns built into them are sometimes seen projecting. On the hill, near the *Weli Mohammed*, are the still tolerably preserved towers which defended the principal gate, that of Jerusalem; but the remains are deeply buried in sand. — Within the walls are luxuriant orchards, among which are found fragments of columns, statues, remains of Christian churches, and, most important of all, 40 cisterns of excellent water. The orchards belong to the inhabitants of *El-Jôra*, a village with 300 inhab., situated to the N.E. of the ancient

Ascalon. Sycamores abound, and vines, olives, fruit-trees, and an excellent kind of onion also thrive in this favoured district. This last was called by the Romans Ascalonia, whence the French échalotte and our shalot are derived.

From Ascalon (El-Jôra, p. 123) the road leads N.E. to ($^3/_4$ hr.) **Mejdel** (possibly *Migdal-Gad*, Josh. xv. 37), a place of 8000 inhab., surrounded by luxuriant orchards and possessing a well-stocked bazaar and a considerable weaving-industry (comp. p. 120). About $^3/_4$ M. to the N. is a steam-mill, the proprietor of which, *Mr. Egger*, can generally provide accommodation (previous notice desirable). The mosque is partly built with ancient materials, and has an elegant minaret. — After 7 min. we turn to the E. from the main road. In 50 min. we reach *Wâdi Makkûs*, and (10 min.) leave *Jôlis* on the right (S.). We then reach (55 min.) the village of *Eṣ-Ṣawâfîr*, and then (5 min.) another of the same name. A third Ṣawâfîr lies farther to the N., and one of them perhaps answers to *Saphir* (Micah i. 11). We next reach (to the E; $^1/_2$ hr.) the well-watered *Wâdi eṣ-Ṣâfiyeh*. The road passes (1 hr.) a water-course, and then ($^3/_4$ hr.) returns to the Wâdi eṣ-Ṣâfiyeh, but does not cross it. The plain here is always marshy in spring. In 20 min. we reach the foot of the Tell eṣ-Ṣâfiyeh.

The **Tell eṣ-Ṣâfiyeh,** which commands the outlet of the great *Wâdi es-Sanṭ* (valley of mimosas; probably the valley of *Elah* or *Terebinth Valley*, 1 Sam. xvii. 2; comp. pp. 18, 113), is perhaps identical with the ancient *Gath* of the Philistines (p. 119; the identifications with *Mizpah*, Josh. xv. 38, or *Libnah*, Josh. x. 29, are untenable). In 1138 King Fulke of Anjou built a castle here, which was named *Blanca Guarda* or *Specula Alba* from the conspicuous white chalk rocks. In 1191 the castle was taken by Saladin and destroyed. On the W. slope of the hill is a cavern (probably an old quarry), beyond which we traverse the miserable modern village. On the top (10 min.) a few substructions of well-hewn stones are all that now remains of the Crusaders' castle. The weli is also built of ancient materials. Excavations of the Palestine Exploration Fund have brought to light some curious fragments of pottery, possibly of painted Philistine ware. The view is very extensive.

Here we re-enter a region of Rock Caverns like those with which we became acquainted at Beit Jibrîn (p. 117). Some of these are at *Deir el-Buṭûm*, 20 min. to the S.E. of Tell eṣ-Ṣâfiyeh, others at *Deir ed-Dibbân*, $^1/_4$ hr. farther, others again at *Khirbet Dakar*, $^1/_2$ hr. to the W. of Deir ed-Dibbân.

About 1 hr. beyond Tell eṣ-Ṣâfiyeh we leave the village of *'Ajûr* on the hill to the right (E.), and soon obtain a fine view of the *Wâdi es-Sanṭ* (see above). After $^1/_4$ hr. we observe to the left (N.) the *Tell Zakaryâ*, probably the site of the ancient *Aseka* (Josh. xv. 35; 1 Sam. xvii. 1). English explorations here have unearthed the remains of fortifications (dating partly from the pre-Israelitish period), pottery, terracottas, etc. We descend into the broad and well-cultivated floor of the valley. After 1 hr. we pass a small valley and the well *Bîr es-Safsâf* on the right. On the hill to the left is **Beit Nettîf** (hardly to

be identified with the ancient *Netophah*, Ezra ii. 22), which we reach in $1/2$ hr. more. The village contains about 1000 inhabitants and affords a very extensive View. Below the village the Wâdi eṣ-Ṣûr, coming from the S., unites with the Wâdi el-Mesarr, descending from the N.E. To the S. lies Ḍahr el-Juweiʿid, and a little towards the W. the extensive ruins of Shuweikeh, with ancient caverns (perhaps the *Socoh*, or *Shochoh*, of Joshua xv. 35 and 1 Sam. xvii. 1 et seq.). To the W. lies Deir ʿAṣfûr, to the N.W. Khirbet esh-Shmeili, Tibna (*Timnath*, Judges xiv. 5), and ʿAin Shems (p. 14). To the N. are Zânûʿa (*Zanoah*, 1 Chron. iv. 18) and Ṣarʿa (p. 14), a little to the right of which lies the small village of Khirbet Jerash. To the N.E., in the distance, is Beit ʿAṭâb (supposed to be the rock *Etham*, Judges xv. 8; a cave still exists there).

The site of *Adullam* (Joshua xv. 35, xii. 15; 1 Sam. xxii. 1; 2 Sam. xxiii. 13, 14) has been supposed to be identical with a spot 1 hr. to the S. of Shuweikeh, near the hill *Sheikh Madkûr* (comp. p. 110). Adullam, which has also been placed here by Eusebius, was probably a mountain-fastness, the reading 'cave' being erroneous.

From Beit Nettîf we descend in 25 min. to the outlet of the *Wâdi el-Mesarr*, and in $1/4$ hr. we pass the ruin of a khân. We diverge to the left into the *Wâdi el-Leḥâm*, a small side-valley. In 1 hr. we reach the crest of the hill (fine view). We next pass (20 min.) the ruin of *Khirbet el-Khân*. We now follow the top of the hills and enjoy a magnificent view. Vegetation becomes sparse, and we enter a stony desert. After 1 hr. 10 min. we reach the watershed and keep to the left (N.E.); the road to the right (S.E.) leads past El-Khaḍr (p. 108) to Bethlehem. About $1/2$ hr. farther on we begin to descend into the valley, passing to the left of the village of *El-Ḳabû*, and then (55 min.) turn to the right into the large main valley, the *Wâdi Bittîr*. Riding up the valley, we reach *Bittîr* (p. 14) in 25 minutes. Thence to Jerusalem, see pp. 93, 92.

15. From Jerusalem to Jericho, the Jordan, and the Dead Sea.

Comp. Map, p. 92.

By Carriage this excursion (there and back) takes $1^1/_2$ day (fare 60 fr.). There is a road as far as *Jericho* (4 hrs.), but beyond that driving is practicable in dry weather only. A dragoman may be dispensed with by male travellers, as there is hotel accommodation at Jericho. — Riders from Jerusalem to *Jericho* take 6 hrs., thence to the *Jordan* $1^1/_2$ hr., and thence to the *Dead Sea* 1 hr. The whole trip, including the return-journey viâ *Mâr Sâbâ* (p. 135), takes 3 days. For this the dragoman should be content with 70-80 fr. a head (exclusive of tents).

To *Gethsemane*, see p. 76. The road gradually ascends and then bends to the E. On the Mount of Offence, to the right, is the Benedictine convent. Farther on, in the small valley that descends on the left from the summit of the Mount of Olives, we are shown the site of the fig-tree which was cursed by Christ (Matt. xxi. 19). On

the crest of the hill before Bethany, to the left, is the Passionist convent. In 40 min. after leaving Jerusalem we reach —

Bethany (Arabic *El-ʿAzarîyeh*), an entirely Moslem village consisting of about forty hovels, situated on a S.E. spur of the Mount of Olives. There are numerous fig, olive, almond, and carob trees.

Bethany was a favourite resort of Jesus. It was in the house of Simon the Leper that the woman anointed him with precious ointment (Mark xiv. 3; Matt. xxvi. 6). Bethany was also the scene of the resurrection of Lazarus, the brother of Mary and Martha, as related in John xi. At a very early period churches and monasteries were erected here. The Roman lady Paula (p. 106) visited a church on the site of Lazarus's grave. In 1138 Milicent, wife of Fulke, fourth King of Jerusalem (p. 74), founded a nunnery by the church of St. Lazarus, and in 1159 the building came into the possession of the Hospitallers. — The Arabic name is derived from *L*azarus or '*L*azarium', the Arabs having taken the L for the article. Both Christians and Moslems regard Lazarus as a saint. — Comp. *Fenner*, Die Ortslage von Bethanien (ZDPV. xxix, 1906, pp. 151 et seq.).

The *Tomb of Lazarus* (*Ḳabr el-ʿAzar;* candles necessary) lies hard by the mosque; the entrance, on the N. side, from the street, was constructed by the Christians in the 16th cent. after the Moslems had walled up the old E. entrance from the church. We descend by 22 steps into an antechamber with pointed vaulting, and thence by two more deep steps to the tomb-chamber proper. This was originally a cavern (with tombs), the rocky walls of which are now lined with masonry. — About 30 paces to the S.W. of the tomb is a ruined *Tower*, the so-called 'Castle of Lazarus', now generally known as the '*House of Simon the Leper*'. Milicent (see above) had the tower erected as a protection to the nunnery, but the lower part with its large drafted stones is older. The tower now belongs to the Greeks. — The house of Mary and Martha stands 33 yds. to the E. of the ruined tower. Here may be seen the ruins of buildings, which probably belong to the above-mentioned nunnery. The traditions regarding the sites of the houses of Simon the Leper (see above) and of Mary and Martha have varied considerably. Beyond Bethany, on the hill to the right, we see the village of *Abu Dîs*. Farther on, to the right of the road, stands a Greek chapel built on ancient foundation-walls and enclosing the *Stone of Meeting*. The stone marks the spot where Martha met Jesus (John xi. 20; comp. p. 80). The Arabic name of the place is *El-Juneineh*, or 'little garden'.

We now descend into the *Wâdi el-Ḥôḍ*, or 'valley of the watering-place', so called after the (20 min.) *Ḥôḍ el-ʿAzarîyeh* (coffee-house), the only well between this point and the Jordan valley, and known since the 15th cent. as the '*Apostles' Spring*'. The water is not very good.

It was assumed that the apostles must have drunk of its water on their journey. Its identification with the 'sun-spring' of *En-Shemesh* (Josh. xv. 7) is doubtful. A well-house constructed in the 16th cent. has disappeared.

The route now descends the Wâdi el-Ḥôḍ. After 20 min. the *Wâdi el-Jemel* ('camel valley') descends from the right; 10 min. later the *Wâdi el-Ḥârîḳ*, also to the right; after 35 min. we leave

the Wâdi el-Ḥôḍ at the *Wâdi el-Mufâkh* (on the right), and enter the *Wâdi es-Sikkeh*. Farther on we cross the *Wâdi es-Sidr* (for the 'sidr' tree, see p. 129). About halfway to Jericho, 50 min. from the Wâdi el-Mufâkh (see above), lies the *Khân Ḥathrûr* (refreshments; Turkish post-office). This district is quite deserted, and tradition localizes the parable of the Good Samaritan here (Luke x. 30-37). Above the khân, to the N.E., are the ruins of a mediæval castle. From the khân we descend the *Talʿat ed-Dam* ('Ascent of Blood'), the 'going up to *Adummim*' of the Bible (Josh. xv. 7; xviii. 17). The descent into the (20 min. from the khân) *Wâdi er-Rummâneh* ('valley of pomegranates') is called *ʿAḳabet el-Jerâd* ('ascent of the locusts'). The road follows the valley, which now assumes the name of *Wâdi Talʿat ed-Dam*. After 20 min. the new carriage-road to *En-Nebi Mûsâ* (p. 134) branches off to the right. From the elevation to the left of the road, near (3/4 hr.) the fragments of an ancient aqueduct, we obtain a magnificent view into the deep *Wâdi el-Ḳelt* (see below), the lower portion of the *Wâdi Fâra* (p. 98), which contains water during the greater part of the year. Its identification with the valley of *Achor* (Josh. xv. 7) or with the brook *Cherith* (1 Kings xvii. 3, 5) is undoubtedly wrong. A cavern in the rock-wall to the left has been converted into the Greek ***Monastery of St. George;*** the substructions date from the ancient monastery of *Khoziba* (535). Here are also remains of mosaics. After 1/4 hr. *Beit Jabr el-Foḳâni* (the 'upper') appears on the left. The two ruined houses, called *Beit Jabr* (the upper and the lower), perhaps occupy the site of the ancient castles of *Thrax* and *Tauros*, which once defended the pass. After 3 min. a footpath leads to the left to the Monastery of St. George (see above). The view gradually develops itself, and at length we perceive the Dead Sea and the plain of Jordan. In 10 min. more the *Wâdi el-Ḳelt* reappears, the S. side of which the road ascends. In 10 min. we reach, on the right, *Beit Jabr et-Taḥtâni* (the 'lower'; see above). — Entering the plain, we see, to the left of the road, the *Tell Abu ʿAlâiḳ* ('hill of the leeches'). The excavations of the German Oriental Society here in 1909 have brought to light the Palace of Herod and its terraces on the N. Opposite the hill, to the right of the road, we see the ancient *Birket Mûsâ*, or Pool of Moses (188 yds. by 157 yds.). It belonged to the ancient system of conduits which once irrigated this district and rendered it a paradise. It is the remains of a pool constructed by Herod. This is the site of the *Jericho* of the New Testament, which extended chiefly to the N. from this point, while the Jericho of the Old Testament lay near the ʿAin es-Sulṭân (p. 129). Somewhat farther on, to the S. of the Pool of Moses, we see the ruin of *Khirbet el-Kâkûn*. After 20 min. the road leads past the modern aqueduct, which carries the water from the Ain es-Sulṭân (p. 129) across the Wâdi el-Ḳelt (see above), and then crosses the valley by a bridge. In 5 min. more we reach the village of *Jericho* (p. 128).

Jericho. — **Hotels** (variously judged). Jordan Hotel, Hôtel Gilgal, and Hôtel Bellevue, pens. at all these (without wine) 10*s.* — Russian Hospice (introduction from the Archimandrite at Jerusalem necessary), good and clean; 3 fr. per day without board, which travellers must provide for themselves. — Travellers with tents pitch them to the E. of the village or beside the Sultan's Spring (p. 129), to which the road diverges at the aqueduct mentioned at p. 127, before entering the village. — *Turkish Post Office.*

The inhabitants of Jericho are obtrusive, and the traveller should be on his guard against thieves. The villagers usually crowd round travellers with offers to execute a '*Fantasia*', or dance accompanied by singing, both of which are tiresome. The performers clap their own or each other's hands, and improvise verses in a monotonous tone.

Travellers should not forget to take drinking-water with them when visiting the Dead Sea (p. 134).

History. The ancient Jericho lay by the springs at the foot of the Jebel Karanṭal (p. 129), that is to the W. of modern Jericho, and to the N. of the Jericho of the Roman period (p. 127). The Israelitish town (Joshua v, vi) at first belonged to the tribe of Benjamin, afterwards to the kingdom of Israel. The town was of considerable size and enclosed by walls. It is sometimes called the 'city of palms', and down to the 7th cent. of our era date-palms were common, though they have now almost entirely disappeared. Around the town lay a large and flourishing oasis of corn and hemp fields. It was specially noted for its balsam gardens. The balsam plant has now disappeared entirely, although the plants of South Arabia and India would still flourish in this warm climate. Here, too, flourished the henna (*Lawsonia inermis*), which yields a red dye. Antony presented the district of Jericho to Cleopatra, who sold it to Herod; and that monarch embellished it with palaces and constituted it his winter-residence (p. 127). He died here, but directed that he should be interred in the Herodium (p. 111). — It was at Jericho that the Jewish pilgrims from Peræa (E. of Jordan) and Galilee used to assemble on their way to the Temple; and Christ also began his last journey to Jerusalem from this point (Luke xix. 1). — As early as the 4th cent. the councils of the church were attended by bishops of Jericho. The emperor Justinian caused a 'church of the mother of God' at Jericho to be restored, and a hospice for pilgrims to be erected. *New Jericho*, on the site of the present village, sprang up in the time of the Crusaders, who built a castle and a church of the Holy Trinity here. The place was afterwards inhabited by Moslems and gradually decayed.

Jericho (Arabic *Erîḥâ;* ca. 820 ft. below the sea-level), the seat of a Mudîr, consists of a group of squalid hovels, the Serâi (government building), and a few shops. It is also one of the three seats of administration for the crown domains in the valley of Jordan, which extend from the Sea of Tiberias to the Dead Sea. The inhabitants, only 300 in number, seem to be a degenerate race, on whom the hot climate (p. 1) has had an enervating effect. The vegetation is thoroughly sub-tropical. In the garden of the Russian church are the remains of a large building (perhaps a church) with piers and mosaic pavement. The only other curiosity in the village is a building on the S.E. side, resembling a tower. It probably dates from the Frank period, when it was erected as a protection against the incursions of the Beduins. Since the 15th cent. this building has been said to occupy the site of the *House of Zacchaeus* (Luke xix. 1-10). In the 4th cent. the sycamore into which Zacchæus climbed was shown.

Everywhere the ground is overgrown with thorny underwood, sometimes taking the form of trees, such as the ***Zizyphus Lotus*** and ***Z. spina Christi*** (the *nebk* and *sidr* of the Arabs), the fruit of which ('jujubes', Arab. *dôm*) is well flavoured when ripe. The formidable thorns of these rhamnaceæ, from which Christ's crown of thorns is said to have been composed, are used by the peasants in the construction of their almost unapproachable fences. Among the other plants occurring here is the *Zakkûm* tree *(Balanites Ægyptiaca)*, also called the pseudo-balsam tree, or balm of Gilead, with small leaves like the box, and fruit resembling small unripe walnuts, from which the Arabs prepare 'pseudo-balsam' or 'Zacchæus oil', quantities of which are sold to pilgrims. The 'rose of Jericho' *(Anastatica hierochuntica)* does not occur here (comp. p. 171). Near Jericho is also found the *Solanum sanctum* (Arab. *hadak*), a very woody shrub, 3-4½ ft. high, with broad leaves, woolly on the under side. The fruit looks like an apple, being first yellow, and afterwards red, and containing black seeds. It is sometimes called the apple of Sodom (for the genuine apple of Sodom, see p. 171), and has been erroneously connected with the wine of Sodom mentioned in Gen. xix. 32.

A pleasant occupation for the evening is a walk to the *'Ain es-Sultân ('Sultan's Spring')*, about 1 M. to the N.W. The water of the copious spring (temp. 80° Fahr.) is collected in a pond. It supplies the power to a mill near by, and is conveyed by a conduit to the different gardens of the village. According to an early tradition this was the water which Elisha healed with salt (2 Kings ii. 19-22), whence it is called *Elisha's Spring* by the Christians. On the hills near the spring lay the Jericho of Old Testament times (comp. p. 127). The excavations of Professor Sellin and the German Oriental Society (1907-1909) have established the fact that there existed an outer and an inner course of walls and have unearthed part of the actual masonry, which presents a curious form of construction and rests on a foundation of huge squared stones.

Taking the road to the W., we reach the ruins of three mills called *Tawâḥîn es-Sukkar* (sugar-mills), in reminiscence of the culture of the sugar-cane which flourished here down to the period of the Crusaders. Proceeding to the N.W. from the uppermost mill (20 min. from 'Ain es-Sulṭân) for ½ hr., we reach the *'Ain en-Nuwei'imeh* and *'Ain Dûk*, the springs of the well-watered *Wâdi en-Nuwei'imeh.* Here probably lay the ancient castle of *Docus* or *Dok* (1 Macc. xvi. 15), where Simon Maccabæus was assassinated by his son-in-law.

A (10 min.) footpath diverging from the road to 'Ain Dûk leads past the plantations of the Greek monastery to the (25 min.) hermits' caverns on the *Jebel Karanṭal*, used as a place of punishment for Greek priests. The grotto in which Jesus is said to have spent the 40 days of his fast (Matt. iv. 1 et seq.) is used as a chapel. The name of the mountain is an Arabic corruption of the name *Quarantana*, which was first applied to the hill in 1112. The Frankish monastery on the hill was dependent on Jerusalem.

Among the cliffs higher up (40 min.) there are the ruins of a 'Chapel of the Temptation', as well as several rows of hermitages, some of which have even been adorned with frescoes. These, however, are accessible only to practised climbers. The weird seclusion of the spot attracted anchorites at a very early period. Thus St. Chariton (p. 110) is said once

to have dwelt here, and the hermitages were enlarged by Elpidius. — The summit of the hill, which can be reached more easily from the W. side (in 1½ hr.; guide necessary), commands a noble prospect. On the S. side the Karantal is separated from the hill *Nkeib el-Kheil* by the deep *Wâdi Deinûn*. On the top of the hill are a Greek monastery and traces of Frankish fortifications.

From Jericho to Beisân. This excursion (15 hrs.), for which an escort is indispensable, can, on account of the heat, be made early in the season (Jan.-March) only. — The Jordan valley contains a number of artificial hills *(tells)*, in the interior of some of which bricks have been found. We cross (55 min.) the *Wâdi Nuweiʿimeh* (p. 129); on the left the rock *ʿOshsh el-Ghurâb* (raven's nest; perhaps *Oreb*, Judges vii. 25), with a little valley, *Mesâʿadet ʿIsâ* ('ascent of Jesus'). Here, previously to the 12th cent., was shown the mountain of the Temptation. Then (50 min.) the *Wâdi el-ʿAujeh*, the (35 min.) *Wâdi el-Abyad*, the (¾ hr.) *Wâdi Reshash*, and the (1 hr.) *Wâdi Fasâil*, or *Mudahdireh*. At the foot of the mountains lie the ruins of *Khirbet Fasâil*, the ancient *Phasaëlis*, a town which Herod the Great named after Phasaëlus, his younger brother, and presented to his sister Salome. Palms were once extensively cultivated here. A much-frequented highroad ascended the valley of the Jordan viâ Phasaëlis to Cæsarea Philippi (p. 264).

About 1 hr. beyond the Wadi Fasâil the valley of the Jordan contracts. The second peak to the left is the lofty **Karn Sartabeh**, 1245 feet above the sea-level, 2225 feet above the Jordan valley, the great landmark of the valley of Jordan. According to the Talmud the Karn Sartabeh belonged to a chain of mountains on which the time of new moon was proclaimed by beacon-fires. In ascending it from the S. we find remains of a conduit. The ruins which cover the top consist of large, drafted, rough-dressed blocks and probably belonged to the *Alexandreion*, a castle built by Alexander Jannæus and refortified by Herod.

To the N. of the Sartabeh the valley of the Jordan becomes better watered and more fertile. On the left extends the beautiful plain of the *Wâdi el-Fârʿa* (p. 224). In this wâdi lies *Karâwa* (the *Koreae* of Josephus), and farther up are the ruins of *Buseilîyeh*, probably the ancient *Archelais*, erected by Herod Archelaus, the son of Herod the Great. The best sugar-canes known in mediæval times were cultivated near Karâwa. Farther to the N. the Jordan is joined by the *Nahr ez-Zerkâ* (pp. 138, 139), descending from the E.

We next reach (2¼ hrs. from Karn Sartabeh) the caverns of *Makhrûk*, the (1 hr. 20 min.) *Wâdi Abu Sidreh*, and the (¾ hr.) *Wâdi Bukeiʿa*. The road crosses the (55 min.) *Wâdi Tûbâs*, the (½ hr.) *Wâdi Jemel*, the (40 min.) *Wâdi Fiiyâd*, a branch of the *Wâdi el-Mâlih*, and then several other branches of the same large valley, and reaches (50 min.) *ʿAin Ferʿûn*, by the ruins of *Sâkût*. The route passes the *Tell Huma* on the right and leads to the (1 hr.) *ʿAin el-Beidâ*, a copious spring. The brook *El-Khazneh* is crossed (35 min.) near the ruins of *Berdela*, the (20 min.) spring of *Mâkhûs* and the (1 hr.) *Tell Maʿjera* (p. 224) are passed, and we at length reach (1 hr.) *Beisân* (p. 240). Where the *Nahr Jâlûd* flows into the Jordan there is a ford *ʿAbâra*, which has been supposed to be the *Bethabara* (house of the ford) of John i. 28 (p. 131).

From Jericho to the Jordan there are two roads. The shorter (1½ hr.) is suitable for driving in fair weather; it crosses the *Wâdi el-Kelt* immediately beyond the tower of Jericho, and leads in an E.S.E. direction across the uncultivated plain. In 1¼ hr. we see, at some distance before us, the Monastery of St. John (p. 131). Leaving this on the left, we descend along the steep clayey side of the old bed of the river, and in ½ hr. reach the bathing-place of the pilgrims in the **Jordan**, which is bordered here with tamarisks, willows, and large poplars *(Populus euphratica)*.

The second of the two roads mentioned at p. 130 is somewhat longer, but is suitable for driving in all weathers. It runs along the N. side of the Wâdi el-Kelt. After ½ hr. we come to a fine group of four tamarisks. Close by it are an ancient pool and the ruins of *Khirbet el-Etheleh*, probably the site of the Gilgal of the Byzantine period. The so-called *Tell Jeljûl*, not far distant, is thought by some authorities to be the ancient **Gilgal**, where, according to Joshua (iv. 19 & 20), the Israelites erected twelve stones in commemoration of their passage of the Jordan. [The Gilgal mentioned in 1 Sam. (vii. 16; xi. 14 et seq.) has not yet been identified.]

Hence we reach in 1 hr. the Greek monastery of *Deir Mâr Yuḥannâ* ('Monastery of St. John'), usually called *Kaṣr el-Yehûd* ('castle of the Jews'). This stands on the remains of a monastery of St. John which was in existence as early as the time of Justinian and, according to tradition, was erected by the Empress Helena over the grotto where John the Baptist dwelt. It was restored in the 12th cent.; a number of vaults, frescoes, and mosaics are still visible. From Kaṣr el-Yehûd we reach the bathing-place of the pilgrims in ¼ hr.

The **Jordan** (Hebrew *Yardên;* Arabic *Esh-Sherîʿa el-Kebîr*, *i.e.* the large watering-place) rises on Mt. Hermon (pp. 263, 264), 1705 ft. above the sea. It has two main collecting-basins, the upper at the Lake of Ḥûleh (p. 262), 7 ft. above the level of the sea, and the lower and larger one in the Lake of Tiberias (p. 254), 680 ft. below the surface of the Mediterranean Sea. Its main course, from the Lake of Tiberias to the Dead Sea, has a fall of 610 ft., and a length, owing to its numerous windings, of upwards of 185 M., while the air-line distance between the two lakes is little more than 60 M. The deep valley of the river is called *El-Ghôr* by the Arabs, while the Hebrews gave the name of *ʿAraba* (p. 176) to that part of the valley between the Lake of Tiberias and the Dead Sea. From time immemorial this has formed a natural boundary, as the paths descending to the river are all wild and rugged. Most of the N. part of the valley is fertile, while in the S. part barren tracts alternate with green oases. For the vegetation and climate, comp. pp. l, lii. Many of the tributary streams, particularly those on the E. side (comp. pp. 138, 139, 241), are perennial. In the course of time the river has worn for itself two channels. The older channel, which we first reach, takes ½ hr. to cross. The present and deeper channel averages only 100 ft. in width, but the river often overflows its banks in time of rain. The thicket *(ez-zôr)* which conceals the water from view harbours wild boars and many birds, and was formerly infested by lions (Jerem. xlix. 19). The water is of a tawny colour from the clay which it stirs up in its rapid course, and its temperature is high. It contains numerous fish. — In ancient days, as at present, the Jordan seems to have been crossed almost exclusively at its few fords (1 Sam. xiii. 7; 2 Sam. x. 17); but David and Barzillai were conveyed across it in a ferry-boat (2 Sam. xix. 18, 31). The most famous ford is that of *Maḥâdet Ḥajleh.* Another ford, *El-Ḥenu*, lies farther to the S.

Maḥâdet Ḥajleh, the bathing-place of the pilgrims, is supposed to be the scene of the *Baptism of Christ* (Mark i. 5-11). The miraculous division of the waters by the cloak of Elijah (2 Kings ii. 8), and the legend of St. Christopher, who carried the infant Christ across the river, are also localized at this ford. In the middle ages the spot was supposed to be somewhat farther up. We have, however, no trustworthy clue to the site of *Bethabara* (John i. 28), though the two monasteries of St. John (see above and p. 133) afford a proof that the baptism of Christ was at a very early period believed to have been performed here. Baptism in Jordan was as early as the time of Constantine deemed a special privilege. In the 6th cent. Antoninus found a great concourse of pilgrims here and records that

both banks were paved with marble. The pilgrims were conducted, or rather hurried, into the water by Beduin guides, and quarrels among the Christians were not uncommon. Down to the present time the Greeks attach great importance to the bath in Jordan. The great caravan starts for the Jordan before Epiphany (Jan. 6th O. S.), and the encampment, on the bank of the river, lighted with torches, presents an interesting spectacle. After the water has been blessed before daybreak by a high church dignitary, men and women bathe together in their white garments. At Easter and other seasons also crowds of pilgrims are often encountered here. Many of the pilgrims fill jars from the river to be used for baptisms at home. — Caution is recommended to bathers, as the stream is very rapid and it takes a powerful swimmer to reach the opposite bank.

The Route from the Bathing Place to the Dead Sea (drinking-water, see p. 128) is practicable for carriages (p. 125) in dry weather only, since the clay-soil, coated with strata of salt and gypsum, is very soft after rain. The way leads through the bushes on the bank of the river, and then across the open country among curiously-shaped chalk-hills. In 1 hr. we reach the bank of the Dead Sea. The view of the sea and the mountains, which are usually veiled by a slight haze, is very beautiful. Seen from a distance, the water is of a deep-blue colour, but when close at hand it assumes a greenish hue. The promontory on the right is *Râs Feshkhah.* Farther to the S. is *Râs Marsid*, beyond which lies Engedi (p. 171). The Mouth of the Jordan (3/4 hr. to the E.) is not visible; at the N.E. corner of the Dead Sea is the influx of the *Wâdi es-Suweimeh* (perhaps the *Beth-jesimoth* of Numbers xxxiii. 49); to the left, at some distance, is seen the ravine of the *Zerkâ Mâ'în* (p. 153). Comp. also the Map at p. 11.

The **Dead Sea,** called in the Bible the *Salt Sea* or *Sea of the Cadmonites* (*i.e.* 'Eastern people'), also named by the Greeks and Romans the *Sea of Asphalt* (*Asphaltitis;* comp. p. 133), is commonly called *Bahr Lût*, or Lake of Lot, by the Arabs, Mohammed having introduced the story of the destruction of Sodom (p. 174) and the rescue of Lot into the Koran. Its surface lies 1290 ft. below the Mediterranean Sea, but its level varies from 13 to 20 ft. with the seasons. The Dead Sea is 47 M. long, and its greatest breadth is about 10 M. (both dimensions being about the same as those of the Lake of Geneva); its greatest depth (1310 ft.) reaches a point 2600 ft. below the level of the Mediterranean. On the E. and W. sides it is flanked by precipitous mountains, with often little or no space between them and the water. The shallow S. bay of the sea (11 1/2 ft. only in depth) is separated from the main basin by a low peninsula (Arab. *El-Lisân*, 'tongue'; Josh. xv. 2). At the S.W. end of the lake are huge deposits of rock-salt (p. 174). It has been calculated that 6 1/2 million tons of water fall into the Dead Sea

daily, the whole of which prodigious quantity must be carried off by evaporation. In consequence of this extraordinary evaporation the water that remains behind is impregnated to an unusual extent with mineral substances. The water contains 24 to 26 per cent of mineral salts (about the same as the Great Salt Lake of Utah), 7 per cent of which is chloride of sodium (common salt). The chloride of magnesium, which also is largely held in solution, is the ingredient which gives the water its nauseous, bitter taste, while the chloride of calcium makes it feel smooth and oily to the touch. Bathers should be careful not to get any of the water into their mouth or eyes. The average specific gravity of the water is 1.166. Fresh eggs float in it with a third of their volume above the water. The human body floats without exertion on the surface, and can be submerged only with difficulty; but swimming is unpleasant, as the feet have too great a tendency to rise to the surface. In spite of its high percentage of salt, organic life is not altogether lacking in the Dead Sea, as is proved by the existence of a species of small viviparous fish (Cyprinodon dispar). — The lake was navigated in the time of Josephus and in the middle ages. The ruined buildings on its bank were probably hermitages.

The subsidence that formed the whole Jordan depression dates from the end of the tertiary period. The Dead Sea could never have been connected with the Red Sea as was at one time supposed (comp. p. 176). This inland lake was, on the other hand, the collecting reservoir for the enormously copious rainfall of the first ice age, during which the water-level was about 1400 ft. higher than at present, or about 105 ft. above the level of the Mediterranean. By the discovery of lacustrine deposits and traces of fresh-water fauna at that height it has been proved that the Dead Sea at that time filled the valley of the Jordan as far as the Lake of Tiberias. It seems clear that the N. bank has considerably receded within the historic period (comp. ZDPV. xvii. 225 et seq.; comp. also p. 174), and recent observers maintain that the level of the water is again rising. — The earlier accounts of the Dead Sea were somewhat exaggerated, and our first accurate information about it is due to the expedition which the United States of America sent to explore it in 1848 (see Report by *W. F. Lynch*). Further explorations have been made by *De Saulcy*, the *Duc de Luynes*, and the Palestine Survey Expedition. Comp. also *F. M. Abel*, 'Une Croisière autour de la Mer Morte' (Paris, 1911; 8 fr.); *Blanckenhorn*, 'Entstehung und Geschichte des Toten Meeres' (Leipzig, 1896; 2 *M* 40 pf.) and 'Das Tote Meer und der Untergang von Sodom und Gomorrha' (Berlin, 1898; 1 *M*).

The Salt found in the Dead Sea and the argillaceous strata adjoining it has been collected since the earliest times (pp. 171, 174) and is considered particularly strong. Asphalt is said to lie in large masses at the bottom of the lake, but it seldom comes to the surface except when loosened by storms or earthquakes. Others, however, think that the asphalt proceeds from a kind of breccia (a conglomerate of calcareous stones with resinous binding matter) which lies on the W. bank of the lake, and finds its way thence to the bottom; and that, when the small stones are washed out, the bituminous matter rises to the surface. The asphalt (bitumen) of the Dead Sea was highly prized in ancient times.

The Route from the Dead Sea to Jericho ($1^1/_2$ hr.) leads through the plain to the N.W. About halfway we see, on the right (E.), the large *Monastery of St. Gerasimos* (also called by the

natives *Deir Mâr Yuḥannâ Ḥajleh*), built on the ruins of an old monastery, probably also dedicated to St. Gerasimos. Traces of frescoes of the 12th and 13th cent. and some ancient mosaics are preserved. About 10 min. to the N.E. of the monastery lies the lukewarm spring of *'Ain Ḥajleh*. The ruins of *Kaṣr Ḥajleh* correspond to the ancient *Beth Hogla* (Josh. xv. 6).

From the Dead Sea back to Jerusalem viâ the Monastery of Mâr Sâbâ.

Riders from the Dead Sea to *Mâr Sâbâ* take 5 hrs., thence to *Jerusalem* 3 hrs. (or to Bethlehem 2¾ hrs.). — For this excursion the traveller must be provided with a guide from *Abu Dîs* (p. 126; inquire at the hotels in Jericho). The right of escorting travellers is in the hands of the sheikh of this village. It is customary to pay the sheikh 1 mejîdi per day, and to give the guide himself ½-1 mej. at the end of the journey. A letter of introduction to Mâr Sâbâ should be procured, with the aid of the consul, from the Great Greek Monastery at Jerusalem (p. 34), as otherwise the traveller will not be admitted. — It is advisable to arrive early at the monastery, as no one is admitted after sunset, even when duly provided with letters.

The road follows the bank of the sea. After 18 min. we leave the *'Ain el-Jehaiyir* to the left; the brackish water of this spring contains pretty little fish *(Cyprinodon Sophiae)*. We then leave the sea and ascend to the N.W., through the *Wâdi ed-Dabr*, deeply eroded by its brook, and partly overgrown with underwood, which abounds in game (partridges, wild pigeons, hares, etc.). After 35 min. we enjoy a fine view of the Jordan valley and the Dead Sea. The route then leads to the left, skirting a deep ravine, and affording several other points of view. To the right we soon perceive the pass of *Neḳb Wâdi Mûsâ*, and in 35 min. we enter the *Wâdi el-Ḳeneiṭera*. Along the wayside are numerous heaps of stone *(shawâhid)*, in token that *En-Nebi Mûsâ* or Tomb of Moses is now visible. This Moslem pilgrim-shrine, of which we have no notice earlier than the 13th cent., is visited every Good Friday by a great Moslem pilgrimage, accompanied by many fanatical dervishes.

We continue our ride through the valley. After 40 min. the *Jebel el-Kaḥmûn* rises on our right, and we reach the tableland of *El-Buḳei'a*, which ascends towards the S.S.W., and is frequented in spring by Beduins of the tribe of Ḥteim. The view hence of the Dead Sea, far below the mountain-spurs, is grand and beautiful. After 42 min. we cross the *Wâdi Kherabîyeh*, which like all these valleys descends towards the E. In ½ hr. we reach the rain-reservoir of *Umm el-Fûṣ*. After 20 min. we see other heaps of stones by the wayside (see above). After 35 min. more we lose sight of the Dead Sea, and descend by a bad path into the *Wâdi en-Nâr*, or Kidron valley, the floor of which is reached in 28 minutes. On the other side the path ascends and in 20 min. reaches the top of the hill near a watch-tower, where our goal, the monastery of *Mâr Sâbâ*, now lies before us.

Mâr Sâbâ. — Accommodation will be found by gentlemen in the monastery itself; ladies must pass the night in a tower outside the monastery walls. Visitors must knock loudly at the small barred door for the purpose of presenting their letter of introduction and obtaining admission. The accommodation is rather poor, but bread and wine are to be had, and there are kitchens for the use of travellers who bring their dragoman and cook. The divans of the guest-chamber are generally infested with fleas. For a night's lodging 3 fr. each is paid, besides 9-12 pi. to the servant, and 3-6 pi. to the porter. — The best place for pitching tents is opposite the monastery.

History. In the 5th cent. a Laura, or settlement of monks, was founded here by *St. Euthymius*, whose favourite pupil *Sabas* or *Saba* (born in Cappadocia in 439) joined him in this wilderness. As the reputation of Sabas for sanctity became known, he was joined by a number of anchorites, with whom he lived according to the rule of St. Basilius. In 484 he was ordained priest by Sallustius, the Bishop of Jerusalem, and raised to the rank of abbot of the order of Sabaites named after him. He died in 531 or 532, after having greatly distinguished himself in theological controversies against the Monophysites (p. lxi). In 614 the monastery was plundered by the Persian hordes of Chosroes (p. lxxxi), and in subsequent centuries its wealth repeatedly attracted marauders (796 and 842), in consequence of which it became necessary to fortify it. It was again pillaged in 1832 and 1834. In 1840 it was enlarged and restored by the Russians.

The monastery of *Mâr Sâbâ*, now occupied by about 50 monks, consists of a number of terraces adjoining and above one another, and supported by massive retaining-walls. Every available spot has been converted by the monks into a miniature garden. Figs ripen here much earlier than at Jerusalem, as the sun beats powerfully on the rocks. In the centre of the paved court stands a dome-covered *Chapel*, decorated in the interior with greater richness than taste, containing the empty tomb of St. Sabas. This sanctuary is the chief attraction for pilgrims, although the remains of the saint have been removed to Venice. To the N. W. of this detached chapel is the *Church of St. Nicholas*, consisting chiefly of a grotto in the rock, which was perhaps once a hermitage. Behind a grating here are shown the skulls of the martyrs slain by the troops of Chosroes. The *Monastery Church*, of basilica form, on the E. side, is uninteresting. The tomb of Johannes Damascenus (8th cent.), one of the last distinguished theologians of the early Greek church, is also shown here. — Behind the church lie the chambers of the pilgrims and the cells of the monks. The latter, in accordance with the rule of their order, lead an ascetic life, eating little else than vegetables, and fasting frequently. Their principal occupation is feeding wild birds of the country (pigeons, *Columba Schimpri*, and pretty little black birds with yellow wings, resembling the starling, *Amydrus Tristrami*). The monastery is supported by donations and by the rents of a few landed estates. One of the little gardens contains a palm-tree which is said to have been planted by St. Sabas. Its dates have no stones. The chief memorial of the saint is his grotto, on the S. side of the monastery. A passage in the rock leads to a cavern, where the saint and a lion lived peaceably together.

Those who happen to pass a moonlight night in the monastery will carry away the most distinct idea of its singularly desolate situation. On such a night the visitor should take a walk on the terrace and look down into the valley. The rock falls away perpendicularly into the ravine, the bottom of which lies about 590 ft. below the monastery, and at about the same level as the Mediterranean. The barren heights beyond the valley contain a number of old hermitages.

The Road from Mâr Sâbâ to Jerusalem descends into the Kidron valley, or Wâdi en-Nâr (20 min.), and then ascends it on the left side. Beyond (7 min.) a Beduin burial-place (tomb of the *Sheikh Muzeiyif*) the route turns to the left. On the left (S.), after 7 min. more, we observe the *Bîr esh-Shems* ('sun spring'). In 40 min. we leave the Kidron valley, which here makes a circuit towards the S. (the path through the valley is good, but takes longer), and enter a lateral valley, which leads to the N.W. After 1/2 hr. we reach the watershed, whence a striking view of Jerusalem is obtained. Descending to the W., we regain (50 min.) the Kidron valley, the Greek monastery *Deir es-Sîk* lying on the hill on the left; on the right the *Wâdi Kattûn* descends from the Mt. of Olives. In 1/4 hr. we reach Job's Well (p. 84), and in 1/4 hr. more the Jaffa Gate.

From Mâr Sâbâ to Bethlehem, 2 3/4 hrs. A tolerable path ascends to the N. from the upper tower of the monastery. After 25 min. the monastery-tower disappears. Far below, in the Wâdi en-Nâr, are seen the huts of the natives who live under the protection of the monastery. After 10 min. the Mt. of Olives comes in sight on the right. In 20 min. we gain the top of the hill, whence we have a fine view. About 10 min. to the right of the path lies the Greek monastery of *Deir Ibn 'Obeid* (or *Deir Dôsi*), erected on the ruins of an ancient monastery of Theodosius. After 4 min. we descend into the *Wâdi el-'Arâis* (10 min.). After 1/2 hr. we have a view of Bethlehem, and on the right rises Mâr Elyâs. In 40 min. we reach the first fields and orchards of Bethlehem. The monastery of Mâr Sâbâ also possesses land here. We leave the village of Beit Sâhûr to the left and, passing the Latin monastery, reach (25 min.) *Bethlehem* (p. 101).

16. From Jericho to Es-Salt and Jerash.

Comp. Map, p. 11.

Riders from Jericho to *Es-Salt* require 8 3/4 hrs.; thence to *Jerash* 8 hrs. (dragoman and tents necessary). An escort of 1 or 2 khaiyâls is obtained by applying to the consulate at Jerusalem. Charge, 1 mej. per day for each man.

History. Gilead, in the wider sense of the name, embraces the region inhabited by the Israelites to the E. of the Jordan from the Yarmûk (N.; p. 241) to the Arnon (S.; p. 154). This hilly region was bisected by the brook Jabbok (*Nahr ez-Zerkâ;* p. 139). At the present day the name Gilead is applied to the mountains to the S. of the lower Nahr ez-Zerkâ (*Jebel Jil'âd*). — Gilead was a pastoral region and supported numerous flocks. The W. slopes are for the most part still wooded. The land is fertilized by a copious supply of water and a heavy dew-fall. The E. neighbours of the Israelites were the *Ammonites*, with whom they carried on perpetual war. Jephthah (Judg. xi) and Saul fought against them (1 Sam. xi), and David captured *Rabbah* or *Rabbath Ammon* (p. 145), their chief city (2 Sam. xii. 29). The

Ammonites do not disappear from history till the 2nd cent. B.C. — Gilead afterwards belonged to the northern kingdom, and it suffered severely in the campaign of King Hazael of Damascus (2 Kings x. 32, 33). After the return from the captivity a number of Jews settled in Gilead in the midst of a heathen population. Alexander Jannæus frequently waged war on behalf of Gilead. Under Herod and his successor Antipas the Roman influence began to gain ground, and the numerous Roman ruins prove that Roman culture afterwards took deep root in Gilead.

The road leads N.E. from Jericho to ($1^3/_4$ hr.) the Jordan, which it crosses by a bridge (toll for man and horse, 3 piastres). Beyond the river the road forks, the right (S.E.) branch leading to Mâdebâ (p. 151), that to the left (N.E.) to Es-Salṭ. On reaching the ($^1/_2$ hr.) *Wâdi Nimrîn* we turn to the right (E.) along it, leaving the great caravan-route, which continues through the *Wâdi el-Aḥṣeniyât.* After $^3/_4$ hr. we reach (to the right, on the S. side of the valley) the ruins of *Tell Nimrîn*, the *Beth Nimrah* of the tribe of Gad (Joshua xiii. 27; Num. xxxii. 3, 36), near which the 'Waters of Nimrim' (Is. xv. 6) are probably to be sought. Among the ruins is a tomb adorned with the figure of a rider with a sword. [From this point to ʿArâḳ el-Emîr, see p. 149.] Our route next ascends the *Wâdi Shaʿîb*, or upper part of the *Wâdi Nimrîn*, at first along the right bank; after $1^1/_2$ hr. we cross the stream and continue along the ridge on the left bank. In 1 hr. 50 min. we reach (l.) the *Weli Nebi Shaʿîb.* [Shuʿaib, the diminutive of Shaʿîb, is the name given in the Koran to the Jethro of the Bible, Exodus iii. 1.] The weli is hung with rags (comp. p. lxxv). About $^1/_4$ hr. later we again cross the stream and ascend the right side of the valley to ($^3/_4$ hr.) the spring *ʿAin el-Mukerfât*, on the left. The valley is well cultivated. In 35 min. we reach the spring *ʿAin Hazîr*, on the right, and in 35 min. more *ʿAin Jâdûr.* Above this spring is a large group of tombs, known as *Ṣâra*, dating from early Christian times. In 10 min. more we reach —

Es-Salṭ (2740 ft. above the sea), capital of the Ḳaḍâ (p. lvii) of *El-Belḳâ*, with a Turkish *Telegraph Office.* English physician.

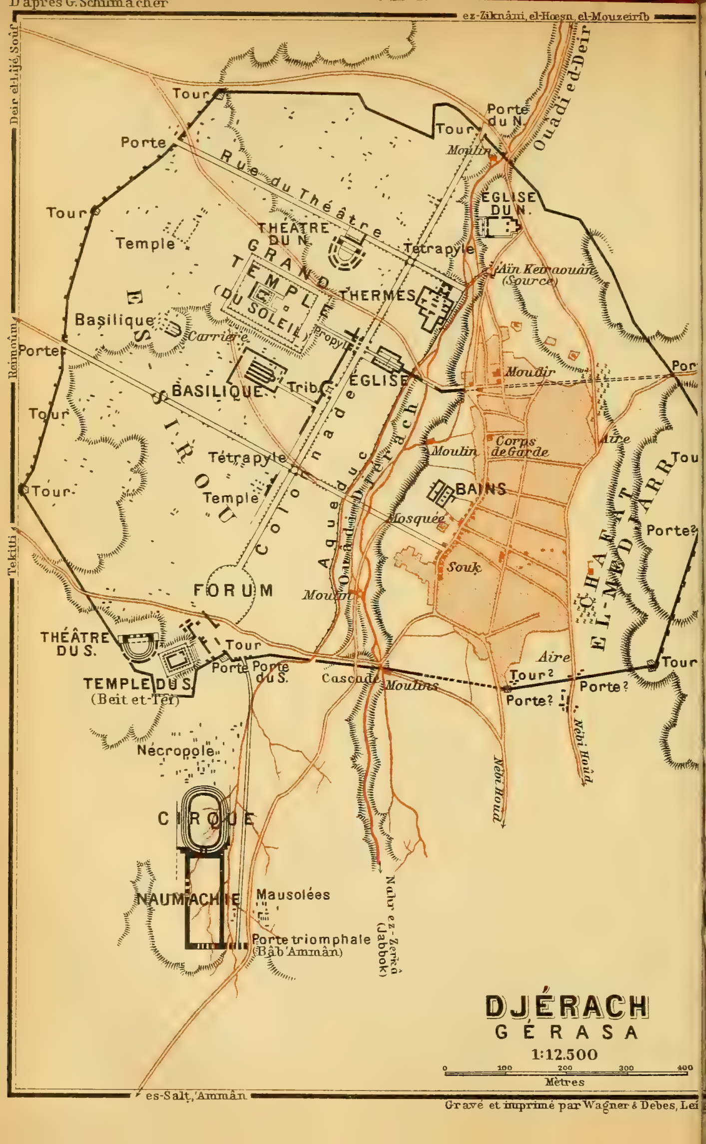
Owing to an erroneous statement by Eusebius, *Ramoth Gilead* (1 Kings xxii. 3, etc.; the *Mizpeh of Gilead* of Judges xi. 29) has been sought for here, though in reality it must have lain considerably farther to the N. On the other hand *Gadara*, mentioned by Josephus (Bell. Jud.; v. 7, 3) as the capital of Peræa, was probably situated in this neighbourhood. The name *Es-Salt* is, perhaps, derived from the Latin word *saltus* (wooded mountains). Es-Salṭ is mentioned as the seat of an early Christian bishop. The fortress was destroyed by the Mongols, but soon afterwards rebuilt by Sultan Beybars (p. lxxxv).

Es-Salṭ contains over 15,000 inhab., among them 400 Protestants (English mission-station, church, school, and hospital), 900 Latins (church, convent, boys' school, and girls' school managed by the Sœurs de Charité), 3000 Greeks (convent, two churches, boys' and girls' schools), and 11,000 Moslems (Government schools, elementary and high). The Moslem Arabs and the Christians have much in common with the nomadic tribes in their customs and language. Agriculture and vine-growing are the chief resources of the inhabitants, but some of them are engaged in industrial pursuits. The

market is much frequented by the Beduins. The fields yield a considerable quantity of sumach, which is exported for dyeing purposes. The raisins of Es-Salṭ are famous. The chief portion of the town lies on the slope of a hill crowned with the ruins of a castle; the more modern parts also stretch across on to the hills opposite. On the S. side of the castle-hill is a grotto in which rises a spring. In this grotto there seems once to have been a church hewn in the rocks. It still contains some remains of sculpture and a passage descending to an artificial grotto below.

From Es-Salṭ a very interesting excursion may be made in rather less than 1 hr. to the **Jebel Ôshaʿ** (3595 ft.). This mountain affords a magnificent view, embracing a considerable part of Palestine. The Jordan valley, for a great distance, is stretched at our feet like a carpet. The river, of which a white strip only is visible at a few points, traverses the vast, yellowish plain to the Dead Sea. To the S.W. the Mt. of Olives is visible. Mts. Ebal and Gerizim opposite us present a very fine appearance. Mt. Tabor and the mountains around the lake of Tiberias are also visible, and the Great Hermon to the N. terminates the panorama. The scene, however, is deficient in life. — Near a fine oak on the top of the mountain is the weli of the prophet *Ôshaʿ* (Arabic for Hosea), which is about 300 years old. The tradition is probably of Jewish origin. The prophet Hosea belonged to the northern kingdom, and he may very possibly have been born in the country to the E. of Jordan. In chap. xii. verse 11 he speaks of Gilead. The weli contains an open trough, about 30 ft. long, which is said to have been the tomb of the prophet. The Beduins still kill sheep here in honour of Hosea.

The Route from Es-Salṭ to Jerash ascends the Nâbulus road to the N.W. (following the telegraph-wires), and after 1/2 hr. turns N. On reaching (10 min.) the summit of the pass, on which are the ruins of *Khirbet el-Fuḳʿân*, we have a fine retrospect. We descend to the N.E. into the (10 min.) *Wâdi Ḳuṭṭein*, in which, 10 min. lower, the *ʿAin el-Ḥarâmîyeh* ('robbers' spring') lies hidden among the woods and rocks. Our route now leads us through fine woods, consisting of massive oaks and other deciduous trees, pines, firs, etc., festooned with numerous climbing-plants; but unfortunately the inhabitants of the district are recklessly felling the trees. From the (1 hr.) farther edge of the wood we reach in 25 min. the Christian village of *Er-Remeimîn* (120 Latins, with a church, and 150 Greeks, with a chapel and a school). A steep descent of 1/4 hr. then brings us to a ford over the usually well-filled *Wâdi er-Remeimîn*. The road on the other side of the stream passes (1/2 hr.) a stone circle about 13 ft. in diameter, and in 1/4 hr. more reaches the top of the hill. We again descend, reaching in 25 min. a waterfall about 60 ft. high in the *Wâdi Salîḥi*. The cascade is enclosed in a frame of luxuriantly verdant creepers. By-and-by we quit the stream and ascend the hill of *Ḍahrat er-Rummân* (1/2 hr.), 1/4 M. beyond which lies the Turcoman village of *Er-Rummân* (1805 ft.). After 10 min. we cross the *Wâdi er-Rummân*, with its picturesque stream; 25 min. *ʿAin Umm Rabîʿa*, a copious spring of excellent water; 12 min. *ʿAin el-Masṭaba* (1870 ft.), a feeble spring. Thence we reach in 1 hr. more the *Nahr*



D'après G. Schumacher
ez-Zîknâni, el-Hoesn, el-Mouzeirîb
Deir el-Lijé, Souf
Reimoûn
Tekitti
es-Salt, 'Ammân
Ouadi ed-Deir
Tour
Porte
Porte du N.
Moulin
Rue du Théâtre
Temple
Théâtre du N.
Église du N.
Tétrapyle
Grand Temple (du Soleil)
Thermes
'Aïn Keiraouân (Source)
Basilique
Carrière
Propyl.
Basilique
Trib.
Église
Moudir
Es Sirou
Colonnade
Aqueduc
Ouadi Djerach
Corps de Garde
Aire
Tétrapyle
Bains
Mosquée
Porte?
Souk
Forum
El-Chahat el-Medjarr
Théâtre du S.
Temple du S. (Beit et-Teir)
Porte du S.
Cascade
Moulins
Tour?
Nebi Houd
Nécropole
Cirque
Naumachie
Mausolées
Porte triomphale (Bâb 'Ammân)
Nahr ez-Zerkâ (Jabbok)
DJÉRACH
GÉRASA
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Mètres
Gravé et imprimé par Wagner & Debes, Leipzig

ez-Zerkâ, a little below the influx of the *Wâdi Jerash* (785 ft.). The Nahr ez-Zerkâ, or 'blue river', is the *Jabbok* of the Old Testament (Gen. xxxii. 22; see p. 136). The banks are bordered with oleanders. The brook is generally well filled with water, and in rainy weather is often difficult to ford. — Crossing the river and riding due N. along the hills, we reach (1¾ hr.) *Jerash*.

Jerash (Gerasa).

The best place for pitching Tents is near the North Gate. A visitation of the ruins takes a full day.

History. *Gerasa* is first mentioned under Alexander Jannæus, who captured it. Its freedom was restored by Pompey; and it afterwards belonged to the Decapolis of Peræa. Its most prosperous period was early in the Christian era. Its buildings of the 2nd and 3rd centuries show how Roman influence had penetrated even to such remote towns as this. In the 4th cent. Gerasa was still considered one of the largest and strongest towns in Arabia, and it lay on a great Roman military road. The valley in ancient days was called *Chrysorrhoas*. The Arabian geographer Yâkût (at the beginning of the 13th cent.) describes Gerasa as deserted. The ruin of the town seems to date from the time of the Arabian immigration. There is now a settlement of Circassians here. — Comp. *Schumacher* on Jerash in ZDPV. xxv, 1902, pp. 109 et seq.

Jerash (1900 ft. above the sea), a village with 1500 inhab. and the seat of a Mûdîr (p. lvii), lies in the *Wâdi Keirawân* or *Wâdi Jerash* (here called also *Wâdi ed-Deir*), on the left bank of a copious stream, which is bordered with oleanders. The imposing ruins of the ancient town are upon the loftier right bank, but, as they are used as quarries for building-stone, they are rapidly disappearing. The town-walls, following the slopes of the hill, are partly preserved, and are about 3885 yds. in circumference. Material for all the ancient buildings was furnished by the limestone of the vicinity. There are but few traces of basalt and other costly materials.

We begin our inspection of the ruins with the large **Triumphal Gate** *(Bâb ʿAmmân)* to the S. of the town, a handsome building with a total width of 83 ft. The central archway is 21 ft. wide, 39 ft. high, and 22 ft. in depth, and there are smaller gateways on each side. The columns on the S. side have calyx-shaped pedestals of acanthus-leaves above their bases. Above the side-gateways are square niches. The striking similarity of the gateway to Trajan's Arch at Rome indicates the middle of the 2nd cent. as the probable period of its erection. — To the W. the gate is adjoined by a large hollow, now filled up with alluvial deposits and brought under the plough. The lower part of this was a *Naumachia*, or theatre for the representation of naval battles, 170 yds. long and 60 yds. broad. The S. retaining-wall of this, 15½ ft. thick, is still visible, with four sluice-gates for the admission of the water. The rows of seats for the spectators were parallel with the longer axis of the basin. An aqueduct connected the Naumachia with the spring of ʿAin Keirawân (p. 142). The N. wall of the Naumachia forms the S. boundary of a large *Circus*, measuring 295 ft. by 180 ft. Remains

of four rows of seats are preserved here. — To the N. of the circus are remains of an extensive *Necropolis.*

The *Southern Gate* of the town, which is now almost entirely destroyed, appears to have resembled the outer gateway. On each side it was once evidently connected with the town-walls. A few paces to the W. of the town-gate stand the ruins of a **Temple** (now called *Beit et-Tei*), 98 ft. long by 66½ ft. wide. It was a peripteral temple, with 11 columns on the N. and S. and 8 columns on the W. and E. The bases of the columns, 11 ft. distant from the cella, are easily traced. The vestibule seems to have had two rows of columns with Attic bases and Corinthian capitals. The portal is 15½ ft. in width. The cella, the S. wall of which is still standing to a height of 33 ft., was 82 ft. long by 50 ft. wide. The mural pillars of the finely jointed wall have been deprived of their capitals. Above the wall is a simple and very slightly projecting cornice. The style of the whole building is noble.

Adjacent to the W. side of this temple is the **Southern Theatre**, measuring 288 ft. in its longer diameter, and containing 32 well-preserved rows of seats. The stage, now in ruins, had its back to the town-wall, so that the spectators must have enjoyed an admirable view of the handsome public buildings in their city. A broad passage, approached from below by five flights of steps and from above by nine, divides the rows of seats into a lower and an upper section. Eight small chambers or 'boxes' are ranged along this gangway or gallery, and on the S. it communicates with the outside of the building by four vaulted passages. In the front wall of the proscenium, once fitted up with great magnificence, there were three portals, the central of which was of rectangular form, while the others were vaulted. Along the inside of this wall ran a row of Corinthian columns, and between these columns were richly adorned niches. The acoustic arrangement is admirable. The theatre is unfortunately used by the Circassians as a convenient quarry.

The so-called **Forum**, to the N.E. of the temple and theatre, consists of a semicircle of 56 columns of the Ionic order opening to the S.W. As most of the columns are still erect and are still connected with each other by an entablature, they present a very striking appearance. Portions of the pavement are also still intact.

To the N.E. of this forum begins the **Colonnade**, fully ½ M. in length, by which the whole town was intersected. Its width measured from the middle of the columns is 41 ft.; the intervals between the columns vary from 10 ft. to 15 ft. The Colonnade consisted originally of about 520 columns, of which 75 are still standing; the others have been overthrown by earthquakes and have of late been much mutilated by human agency. Including the base and capital, the columns are from 21 to 30 ft. high; the shafts are composed of drums from 3 to 5 ft. in height, and are all unfluted. Towards the middle of the town the columns are of the Corinthian order and have

ıe acanthus capitals; near the Forum and towards the N. gate they e, on the contrary, of the Ionic order and somewhat clumsy. All ese differences in detail afford a presumption that the Colonnade as erected at a comparatively late period, and was constructed of aterials already existing. Remains of a second row of columns on ɔth sides of the street seem to show that arcades ran along the ɔnts of the houses, above which, on a level with the first story, ere were probably open galleries.

At the intersection of the next cross-street, 220 yds. to the N. the Forum, stood a *Tetrapylon* (p. xcvii), of which four pedestals, /2 ft. in height, with niches for statues, still exist. These sup-ɔrted a dome 32 ft. in diameter. — The cross-street here was also ınked by columns, only a few of which still remain. It descends the S.E. to a broad flight of steps and to a *Bridge* crossing the ook in five arches, the central one of which is 37½ ft. wide. ıe aqueduct mentioned at p. 139 crosses the street close by.

About 142 yds. to the N. of the Tetrapylon, to the left of the ɔlonnade, are the remains of a large building with a *Tribuna*, ithin the semicircle of which (11 yds. across) stood a fountain. ıe building had two stories, which were separated from each other a cornice with brackets, and each of which was articulated by ree semicircular and four rectangular niches; at the top is a rich rnice with 'interrupted' pediments. The interior of the building filled with large hewn blocks, scattered in wild confusion.

Farther on we reach the *Propylaea* of the Great Temple, which ill afford an idea of the grandeur of the original structure, in spite their ruined condition. The style of this fine gateway is that of e Roman adaptation of the Corinthian order. The great portal, e architrave of which has fallen, stands between two window-ches with richly-decorated pediments. The W. side of the Pro-ʏlæa is adorned with nobly conceived and well-preserved sculp-res. To the right and left, between the pilasters, are niches ıding above in the form of a shell; over these is a small gable with elicate ornamentation.

The **Great Temple**, which was probably dedicated to the sun, ands upon a terrace 527 ft. long and 344 ft. wide, which was ıclosed by 260 columns. The temple itself is 87½ ft. long by 66 ft. ide, and rises upon a podium 8 ft. in height, the flight of steps ading to which has disappeared. The portico has one row of six ɔlumns and one row of four columns, besides a column on each side the end of the projecting temple-wall. Nine of these columns e in perfect preservation and make a very imposing appearance. ıcluding their bases and their capitals, which are adorned with lmirably executed acanthus foliage, they are 45 ft. high; their wer diameter is 5 ft. The portal, which was 16 ft. in width, has llen in. The cella has a clear width of 36½ ft. and is 56 ft. long. is for the most part in a state of ruin and its floor is covered with

rubbish; part of the enclosing walls, however, are preserved, wit six oblong niches on each side. The image of the deity probabl stood in the vaulted chamber opening in the rear wall. On eac side of the door in the rear wall were steps leading to gallerie The Temple probably dates from the first half of the 2nd cent. A.D and, in any case, it is earlier than the Colonnade (p. 140).

To the S. of the Temple is a *Basilica* (with nave and aisles) bui out of old materials, and to the S.W. of it is a smaller *Church* neither of these, however, is important. — A third *Church*, to th E. of the Propylæa, apparently also belonged originally to th precincts of the Temple of the Sun. The nave was 42½ ft. wid and on its S. side there still stand seven columns, which were pro bably brought hither from the street leading to the second bridge The semicircular apse of the nave is also recognizable.

About 165 yds. to the N. of the Propylæa is another street crossing, also marked by a *Tetrapylon*. This, however, was round i the interior, and square on the outside only; it was formerly adorne with statues. The cross-street, of which only three columns remai was adjoined on the W. by the North Theatre, and on the E., nea the brook, by the Thermæ.

The **North Theatre**, which seems to have been intended fc combats of gladiators and wild animals, possesses 17 tiers of seat with a total height of 39 ft. The corridor between the eighth an ninth row of seats is reached by five gangways, between each pai of which are a large niche and two smaller shell-shaped niches. Th proscenium, which is now buried in rubbish, lay very low, and wa adorned with detached columns.

The extensive ruins of the **Thermæ** are now called *El-Khân* The entrance is formed by a well-preserved dome-structure abo 55 ft. square. A staircase led to the bath proper, which consisted o a main building, 222 ft. long by 98 ft. broad, and of a side-buildin to the S., 138 ft. long by 38 ft. broad. The vaulting of the bath chambers has fallen in. The water was brought by an aqueduct fro the spring of *ʿAin Keirawân*, situated to the N.E., beyond the brool

There is another ancient *Bath* near the village mosque.

The great Colonnade ends at the *North Gate*, where we obtai a beautiful view. The direction of the wall, and the place where crosses the brook, are distinctly traceable here. — On the E. bank o the brook are the enclosing walls of a fourth *Church*, which is rapidl being torn to pieces (ZDPV. xviii, 1895, pp. 127 et seq.). Thi building is 197 ft. long by 120 ft. wide; the nave was 42 ft. wide and the aisles 28 ft. Internally the chancel has a semicircular ending with shell-shaped niches, but the exterior is rectilineal. The onl remains of the columns are nine bases of the Attic order and a fe drums. On the W. this church possessed a colonnade with a portic 28 ft. in width. According to an inscription it was originally sanctuary of Nemesis, dating from the time of Trajan.

To the N., outside the gate, lay the most important **Necropolis** [o]f the ancient city. The road to the ($1^1/_8$ M.) springs of *Ez-Ziknâni* [is] flanked all the way on both sides by tombs, sarcophagi, and the [li]ke. The water of the springs is collected in two ponds, an upper [(1]95 ft. by $157^1/_2$ ft.) and a lower ($157^1/_2$ ft. by 59 ft.), and was con[d]ucted to the town by an aqueduct. About 110 yds. farther on is [th]e large mausoleum of *Es-Samûri* (26 ft. by 28 ft.), which possesses [a] fine portal and three noble Corinthian columns.

From Jerash to ʿAmmân ($8^1/_2$ hrs.). We descend the *Wâdi Jerash* to [th]e *Zerkâ* ($1^3/_4$ hr.; p. 139), beyond which we ascend the mountain and [fo]llow the Es-Salt route (see p. 138) to (1 hr. 40 min.) *ʿAin Umm Rabîʿa.* [W]e then ascend a small valley to the left and reach the ($^3/_4$ hr.) spring [o]f *ʿAin Umm Bulmeh.* In 10 min. more we attain the summit; thence we [d]escend to the S. and after $^1/_2$ hr. arrive at the plain of *El-Bukeiʿa.* At [fi]rst we cross this in a S. direction; then, where the path divides (the [br]anch to the right leading to Es-Salt, p. 137), we take the path to the [le]ft and cross the plain in a S.E. direction. After 25 min. we see, on the [ri]ght, *Rijm el-Hawi* and in $^1/_4$ hr. more we come to the ruins of *Khirbet [el]-Bâsha* (p. 148), with a spring. Thence another 10 min. brings us to the [S].E. corner of the plain, whence we ascend a small valley to the Circassian [v]illage of *Suweilih* (p. 147). Thence in 55 min. to *ʿAmmân* (p. 148).

From Jerash to *Derʿa* and *El-Muzeirîb*, see p. 160.

[1]7. From Damascus to El-Maʿân by the Hejâz Railway.

Comp. Maps, pp. 155, 11.

The construction of the narrow-gauge railway ($3^1/_2$ ft.) from Damascus [t]o (ca. 1120 M.) Mecca, connecting Syria with the Hejâz (*i.e.* Arabia Petræa), [w]as begun in 1901 by order of Sultan ʿAbdu'l Hamîd II., chiefly to facilitate [th]e annual pilgrimages to Mecca (p. lxxii). The undertaking, which may [th]erefore be regarded as a pious one, was assisted by voluntary contribu[ti]ons from every point of the territory of Islam. The old government also [le]vied special taxes and employed Turkish soldiers in the construction of [th]e line. Under these favourable circumstances it was in 1908 already [i]n operation as far as Medîna (823 M.). Since the advent to power of the [Y]oung Turk party, there seems, however, little chance of the continuation [o]f the line to Mecca. — Passengers other than Moslems are not allowed to [u]se the railway beyond El-Maʿân without special permission from the [G]overnment. A branch-line from Derʿa to Haifâ connects the railway with [th]e coast (pp. 239-242).

At present three trains run weekly in each direction, leaving Damascus [o]n Mon., Wed., and Sat. morning, and returning from El-Maʿân on Mon., [T]hurs., and Sat. afternoon. Fare from Damascus to (6 hrs.) *Derʿa* 62 pi. [(1]st cl.) or 25 pi. (2nd cl.), to (12 hrs.) *ʿAmmân* 111 pi. 20 paras or 50 pi., [t]o (26 hrs.) *El-Maʿân* 230 or 109 pi. (Government Rate of Exchange; comp. [t]he Table facing the title-page). Some of the trains at present have [o]nly one class, equivalent to our third class. Railway restaurants at [D]erʿa and El-Maʿân only. At Derʿa, ʿAmmân, and El-Maʿân horses or [d]onkeys can be procured; otherwise, for trips to right and left of the line [o]f railway, the traveller should send on horses in advance.

Damascus, see p. 298. The train starts from the new station near [t]he Serâi (comp. p. 298) and first traverses the *Ghûta* (p. 300), run[n]ing parallel to the French Haurân Railway (p. 157) and at some [d]istance from it. On emerging from the Ghûta we cross the low [c]hain of the *Jebel el-Aswad* (p. 267) and then traverse the broad

depression of the *Wâdi el-ʿAjam*, through which flows the *Nahr el-Aʿwaj*. The upper part of this stream is called the *Nahr es-Sâbirânî* and is the ancient *Pharpar* (2 Kings v. 12), although the *Nahr Barbar* of the present day no longer flows into it. The snow-crowned summits of Mount Hermon remain constantly in view.

13 M. *El-Kisweh* (2425 ft.; p. 158), a considerable village on the Nahr el-Aʿwaj. To the left appears the barren range of the *Jebel el-Mâniʿ*, on the highest summit of which (3640 ft.) lie the ruins of the ancient castle *Kalʿat en-Nuhâs*. — The line continues to the S.E. along the base of the mountain to (19½ M.) *Deir ʿAli*.

31 M. *El-Mismiyeh* (2030 ft.), the ancient *Phaene*, at one time a populous town and the seat of a bishopric. Several of the old houses are still well preserved, but the fine temple has unfortunately been entirely demolished, and its stones used for building-material. The town stands on the border of the *Lejâh (Lohf el-Lejâh)*, which the line now skirts in a S.W. direction.

El-Lejâh is the ancient district of *Trachon*, so called from its wild and broken aspect. The surface of the stony soil (lava) is generally level and may be compared to a troubled sea that has suddenly solidified. In former times the country was enlivened here and there with vineyards and plantations; a Roman road traversed it from El-Mismiyeh (see above) to Es-Suweidâ (p. 166). At the present day, however, El-Lejâh has a somewhat desolate appearance. The inhabitants of the Haurân have nevertheless always had a predilection for this almost inaccessible region on account of the many hiding-places it offers. Its name signifies 'hiding-place', and the Druses also call it *Kalʿat Allâh* ('fortress of God'). The border of the Lejâh, which rises some 33 ft. above the plain of the Haurân, is protected in many places by rough stone walls. For this reason it was not without great difficulty that Ibrâhîm Pasha (p. lxxxvi) was able to suppress the revolt here in 1838, and it is only quite lately that the Turkish government has acquired a firm hold on the country. The formation of the Lejâh is due to the descent from the mountains of streams of lava, chiefly from the *Tell Shîhân* and the *Gharârat el-Kiblîyeh* (p. 169).

39 M. *Jebâb;* 43 M. *Khabeb*. The line makes a bend to the S.S.E. — 48½ M. *Mahajjeh;* 53 M. *Shakra*.

56½ M. *Ezraʿ* (1990 ft.), the ancient *Zoroa*. The town lies 2 M. to the N.E. of the railway station. The fine Greek Orthodox Church of St. George, on the N.E. side of the town, was completed in 515; over the W. portal is an inscription. The Church of the United Greeks to the S.E. dates from the 7th century.

From Ezraʿ to El-Kanawât, ca. 8 hrs.' riding. We follow the S. border of the Lejâh in an E. direction, passing *Busr el-Harîrî* (probably the ancient *Bosor*, 1 Macc. v. 26) and traversing the *Wâdi el-Kanawât*. — *El-Kanawât*, see p. 166.

After leaving Ezraʿ the train turns southwards through the fruitful plain of *En-Nukra*, the great plain of the Haurân and the granary of Syria. It derives its name, which means 'depression', from its

ɪosition among peaks and ranges of hills, which give it the appearance f a round valley. — 66 M. *Khirbet el-Ghazâleh* (1885 ft.).

76½ M. **Derʿa** or *Derʿât* (1800 ft.; *Railway Restaurant*, with ɪedrooms, pens. 10 fr.; Turkish telegraph), situated on the S. slope f the Wâdi ez-Zeidi (see below), is the seat of a Kâimmakâm, with .000 inhabitants. It is the ancient *Edreʿi* (Numb. xxi. 33 et seq.), ,nd during the Christian period was the seat of a bishop. — In the ɪottom of the *Wâdi ez-Zeidî* lies a large reservoir, 64½ yds. long, ɪ9 yds. wide, and 6½ ft. deep. On the W. side of the reservoir ies the *Hammâm es-Siknâni* (an ancient Roman bath in ruins); near t, the inaccessible mausoleum of *Siknâni*. At the S.E. end of the town tands a *Ruwâk*, or hall for prayer, 65½ yds. long and 31½ yds. vide, with a double colonnade running round it. This was erected n 1253 and had eighty-five columns of different kinds and three ;ates. In the court lies a sarcophagus with two lions' heads. At the N.W. corner rises a lofty tower (*El-Meidani;* view). Farther to the S., at the end of the road, a threshold is visible, with an inscription of the Emp. Gallienus (253-268). — The labyrinthine subterranean lwellings here, into which it is possible to crawl, are very interesting. The entrance is in the Wâdi ez-Zeidî.

Branch-line from Derʿa to *Haifâ*, see R. 27. The first station on this ine is (7½ M.) *El-Muzeirîb*, the terminus of the Haurân railway (p. 158).

From Derʿa the train runs towards the S.E., crossing the Wâdi ez-Zeidî and skirting the E. side of the *Jebel ez-Zumleh*. The last is a hilly district, nowhere rising to a greater height than 330 ft. above the plain (2300 ft. above sea-level), which stretches from N. to S. for a distance of about 37 M. It encloses on the W. the desert of *El-Hamâd* ('stony plateau'), a tract devoid of spring-water, covered only with a meagre desert-grass, and uninhabited. Geologically these hills, which contain vast deposits of flint in chalk-marl, represent the transition from the dolerites and lavas of the Haurân to the calcareous formations of the Jebel ʿAjlûn (p. 156).

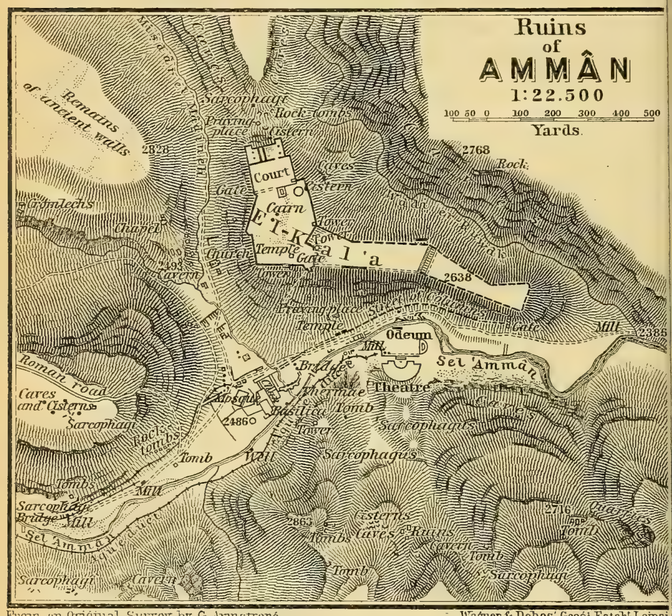
84½ M. *Nasîb;* 100½ M. *Kalʿat el-Mefrak*, where the line reaches the Pilgrim Route (*Derb el-Hajj*, p. 158); 115 M. *Khirbet es-Samrâ.* — 126 M. *Kalʿat ez-Zerkâ*, close to the spring of that name. The line here reaches the upper end of the *Wâdi ez-Zerkâ* (Jabbok, p. 139), which it crosses immediately afterwards on a viaduct. We now ascend the valley, the upper part of which is called the Wâdi ʿAmmân, and reach the station of (138½ M.) *ʿAmmân* (2420 ft.; scanty accommodation obtainable if necessary).

ʿAmmân (2745 ft.), one of the finest ruined cities in the district to the E. of the Jordan, is the seat of a Mûdîr and lies 3 M. to the W. of the rail. station. The government has established a colony of Circassians here, unfortunately not to the advantage of the ruins.

History. *Rabbath Ammon*, the capital of the Ammonites, was besieged and taken by Joab (2 Sam. xii. 26-31). Later, however, it appears to have

again belonged to the Ammonites (Jerem. xlix. 2). Ptolemy II. (Philadelphus) of Egypt rebuilt it and added the name *Philadelphia*, and for several centuries it was a thriving place, belonging to the Decapolis. It never quite lost its original name, by which alone it was afterwards known to the Arabs.

The **Citadel** *(El-Kal'a)* of 'Ammân lies on a hill on the N. side, which towards the S.W. forms an angle, and towards the N. is separated from the rest of the hill by a (perhaps) artificial depres-



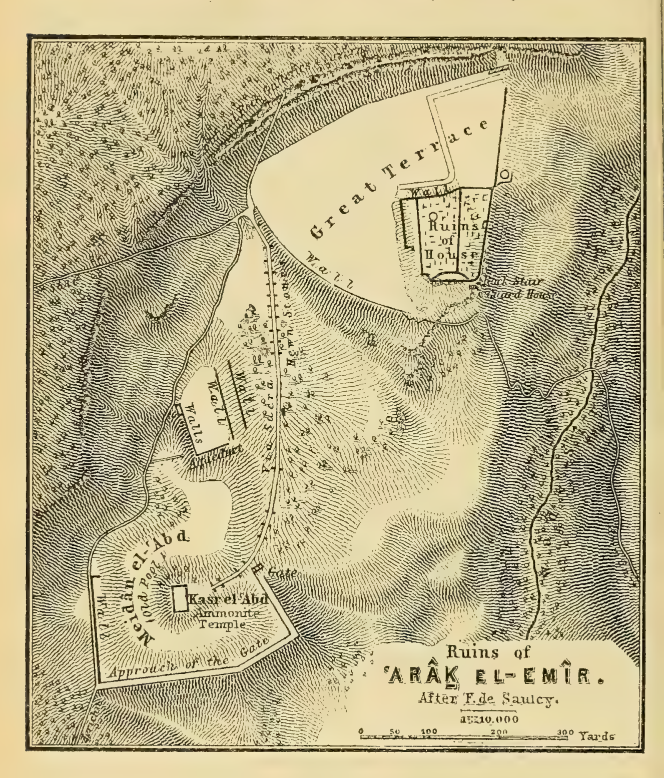
From an Original Survey by G Armstrong — Wagner & Debes' Geogr Estabt Leipsi

sion. The citadel consists of three terraces, rising from E. to W. The gate is in the S. side. The thick enclosing walls are constructed of large, uncemented blocks. On the uppermost (W.) terrace the traces of a temple (bases of the columns of the pronaos) are still visible, and there is a well-preserved tower in the S. wall. All these buildings date from Roman times, but there is an interesting specimen of Arab architecture (*El-Kasr;* hardly a mosque) to the N. of the temple. The details of the work in the interior are magnificent. The citadel commands a fine view of the entire field of ruins.

The most important ruins in the valley below are as follows (from W. to E.). 1. On the left (N.) bank of the river, near the mouth of a lateral valley, which flanks the castle-hill on the W., is a *Mosque* of the time of the Abbasides; to the E. of this, near the river, is an almost completely destroyed *Basilica* in the Byzantine style, and close by it are the ruins of an Arab *Bazaar.* — 2. A little to the N.E. of the basilica are the remains of **Thermæ.** The S. wall is well preserved, and consists of a handsome apse connected with two lateral ones. Columns without capitals are still standing. At a great height are richly decorated niches, and holes for cramps indicate that the building was once decorated with bronze ornaments. A conduit running parallel with the river on its N. bank conveyed the water. Immediately to the N.E. of the baths is a piece of the old vaulting over the brook (comp. below) and somewhat farther down the stream, on the left bank, is a fine portico. — 3. Starting from the mosque (see above), we may follow the course of the ancient **Street of Columns,** which ran through the town parallel with the stream and on its left bank for a distance of about 990 yds. Only a very few columns now remain standing. — To the left (N.) of the street of columns and in the middle of the village are the remains of a *Temple* (or possibly a forum) of the late-Roman period. The fragments at the E. end of the street of columns seem to have belonged to one of the gates of the town. — 4. On the right (S.) side of the brook, well stocked with fish, lies the **Theatre,** in excellent preservation. A row of columns runs from the theatre to the Odeum (see below). Another colonnade seems to have run from its W. corner northwards to the river. Only a few remnants of the stage still exist. The tiers of seats are intersected by stairs. Of the lowest section five tiers of seats are visible, the second has fourteen, and the third sixteen tiers of seats. Between the second and third sections, and particularly above the third, are boxes for spectators. Words spoken on the stage are distinctly heard on the highest tier of seats. The theatre was constructed for about 4000 spectators. — To the N.E., in front of the theatre, are the ruins of a small *Odeum* (usually called so, although it was not covered). The proscenium had towers on each side; the one on the S. is still preserved. — 5. Descending the brook, the traveller notices on its banks, among the gardens, remains of Roman masonry. The whole stream was vaulted over here for a distance of 330 yds. — 6. There are also ruins of buildings on each side of the street of columns; in the neighbourhood are many burying-places and dolmens.

From 'Ammân to Es-Salt, 5 hrs. (carriage-road under construction). Ascending from the castle towards the N., we come (10 min.) to the ruins of a building and to (1/4 hr.) *Rijm el-Aneibideh*, beyond which we ride towards the N.W. along the W. brink of the *Wâdi en-Nuweijîs*. In 1/2 hr. we pass *Khirbet Brikeh*, on the right, and (5 min.) *Rijm el-Melfûʿa*, on the left. We cross a low saddle, and in 1/2 hr. reach, on the right, *Khirbte Ajbeihât* (*Jogbehah*, Numbers xxxii. 35). The route then (1/4 hr.) descends the wâdi to the W., passes (10 min.) the Circassian village of *Ṣuweilih*

(p. 143), by the wâdi of that name to the left, and reaches (1/4 hr.) *Khirbet es-Sâfût*, with the remains of an ancient temple. Beyond a (10 min.) spring we descend the *Wâdi Harba*, and (10 min.) reach the plain of *El-Bukeiʿa* (p. 143), the S. part of which we cross in 1/2 hr., leaving *Khirbet el-Bâsha* (p. 143) to the right. In 10 min. we see *Birket Ṭawla* on a hill to the W., beside a pond. In 40 min. more we begin a steep descent to the



W. into the (10 min.) *Wâdi Saidûn*, which we cross. Ascending the opposite slope (10 min.), we turn to the W. at the top and proceed over stony hills for 25 minutes. Then another steep descent on the slope of the *Jebel Amrîyeh* brings us to a (13 min.) valley, which we follow to its junction with the (12 min.) *Wâdi Shaʿîb* (p. 137), about 10 min. above *Es-Salṭ* (p. 137).

From ʿAmmân to ʿArâḳ el-Emîr (3 1/4 hrs.) and Jericho (9 1/4 hrs.). The route ascends on the left bank of the brook to a spring, where there are remains of several buildings. An aqueduct conveys water hence to the town (17 min.). The numerous ruined villages show that this district

must once have been richly cultivated. On the right lies *Kaṣr el-Melfûf* ('castle of cabbages'), on the left *ʿAbdûn*, then on the right *Umm ed-Ḍabʿa*. After the plateau has been traversed (1 hr.), *Ṭabaḳa* is seen on the left, and *Suweifîyeh* on the right; then *Ed-Demein* on the left. The road now enters the green and beautifully wooded *Wâdi esh-Shita*, or valley of rain. On the right is the ruin of *Khirbet Ṣâr;* then, *ʿAin el-Baḥal*. To the left, at the outlet of the valley (1 hr.), is a ruined mill; on the right, the ruin of *El-Aremeh*. About 1 hr. farther on is —

ʿArâḳ el-Emir (1465 ft.). — Josephus informs us (Ant. xii. 4, 11) that a certain Hyrcanus, in the time of Seleucus IV. (B.C. 187-175), built himself here a strong castle of white stone, surrounded by a fine park. The description of Josephus answers in the main to the ruins still extant here, and *Tyros*, the ancient name of the castle, is moreover recognizable in the name of the valley, *Wâdi eṣ-Ṣîr*. It is, however, probable that the castle and its animal-figures (see below) are of pre-Hellenic origin and were only restored by Hyrcanus. On his death it fell into ruins.

The principal building in the place is called *Kaṣr el-ʿAbd*, or castle of the slave, and stands on a platform in a half-isolated situation. In many places the substruction consists of a wall with abutments, composed of enormous blocks. The causeway leading to the castle is flanked with large blocks of stone, pierced with holes, in which a wooden railing was probably once inserted. The Kaṣr, the wall of which is preserved on one side only, is also built of large blocks. The upper part is adorned with a frieze in relief, bearing large and crude figures of lions. — The open space around the castle, once probably a moat, is now called *Meidân el-ʿAbd*.

On a hill to the left, farther to the N., are seen remains of buildings and an aqueduct, and a large platform (N.) is at length reached whereon stood a number of buildings, once enclosed by walls. On the hill beyond this platform runs a remarkable gallery in the rock, which has evidently been artificially widened. Portals lead thence into a number of caverns, some of which seem to have been used as stables, to judge from the rings in the walls. A few inscriptions in the ancient Hebrew character have not yet been definitely deciphered. Josephus mentions caverns of this description.

Beyond ʿArâḳ el-Emîr the road to Jericho (6 hrs.) leads to the N.W. over a low pass (1/4 hr.) and across a flat plateau to (1/2 hr.) *Wâdi en-Nâr*, into which there is a steep descent (10 min.). It then ascends (the ruin of *Ṣûr* remaining to the S.) to the top of the *Jenân eṣ-Ṣûr;* after 40 min. it descends a steep rocky slope (10 min.), and leads through the *Wâdi Jerîʿa*, a side-valley of the *Wâdi Nimrîn*, to (1 1/4 hr.) *Tell Nimrîn*. Thence to Jericho (3 hrs.), see p. 137.

From ʿAmmân to *Jerash*, see p. 143; to *El-Kerak*, see R. 18.

Beyond ʿAmmân the train leaves the valley and ascends in windings to the plateau. — 144 M. *El-Kaṣr* (3085 ft.); 155 M. *Lubbein*.

About 7 M. to the N.E. of (161 1/2 M.) *Jîzeh (Ḳalʿat Zîzâ)* are the ruins of *Meshîtâ (Meshetta)*, with a fine Omaiyade palace of the beginning of the 8th cent. (comp. p. lxxxii), the façade of which was taken to Berlin in 1904 as a present from the Sultan to Emperor William II. — The line now makes a bend to the E., in order to pass round the heads of two deep valleys, the *Wâdi el-Waʿleh* and the *Wâdi el-Môjib* (*Arnon*, p. 154).

173 1/2 M. *Ḳalʿat eḍ-Ḍabʿa*. Here the line again joins the Pilgrim Route, which it henceforth follows. The train slowly ascends across the desert.

183 1/2 M. *Khân ez-Zebîb* (2565 ft.); 202 1/2 M. *Ḳaṭrâneh;* 235 M.

Kalʿat el-Ḥeṣâ (2695 ft.), in the *Wâdi el-Ḥeṣâ* (p. 177); 246½ M. *Jurf ed-Darâwîsh* (3145 ft.); 263 M. *Kalʿat ʿAneizeh* (3450 ft.).

285 M. **El-Maʿân** (3525 ft.; small Greek *Inn* at the station; Turkish telegraph). The town lies 1½ M. to the W. of the station. El-Maʿân (ca. 3000 inhab.), the seat of a Ḳâimmaḳâm, is the ancient *Mâʿôn;* its inhabitants, the Mehunims, are perhaps identical with the Jewish-Arabian Minæans, and are mentioned in the Old Testament (2 Chron. xxvi. 7; Neh. vii. 52). The present town, which possesses no antiquities, consists of two quarters ½ M. apart: *Maʿân esh-Shâmîyeh* ('Northern Maʿân') and *Maʿân el-Kebîr* ('Great Maʿân'), the latter also called *El-Mûdîrîyeh* ('seat of government'). The houses are constructed of mud bricks, as is also the enclosing wall. There is abundance of water, and palm, fig, pomegranate, apricot, peach, and slender poplar trees flourish in the numerous gardens. The town is surrounded by a dreary desert. — To *Petra*, see p. 175.

From El-Maʿân the railway (but comp. p. 143) runs along the Pilgrim Route to the S.E. through the red sandstone desert (as far as El-ʿUlâ five water-stations only). From the watershed at (322 M.) *Baṭn el-Ghûl* ('Belly of the Monster'; 3830 ft.) the train descends in numerous curves, affording fine glimpses of the savagely fissured landscape. — Between (378 M.) *Dhât el-Ḥajj* (2265 ft.) and (430 M.) *Tebûk* (2540 ft.) mirages (Fata Morgana) are often seen. Tebûk is an oasis with some thousand date-palms, railway-buildings, a mosque, and a hospital. About 15 M. to the N.E. is the *Jebel Sharôra* ('Pulpit of the Prophet'). Farther on the train crosses the *Wâdi Ethîl* by a stone bridge. — 472 M. *Akhdar* (2895 ft.); 514½ M. *Muʿaẓẓam* (3215 ft.). — 593½ M. *Medâin Ṣâliḥ* or *El-Ḥejr* (2560 ft.), one of the chief stations of the pilgrim-caravans, is the *Egra* of Ptolemy and possesses enormous Nabatæan rock-tombs very similar to those at Petra (see p. 180; comp. 'Mission archéologique en Arabie', by Jaussen and Savignac, Paris, 1909). — 609 M. *El-ʿUlâ* (2235 ft.), with 3500 inhab. and a very ancient grove of date-palms and lemon-trees. The last section of the railway, between El-ʿUlâ and (823½ M.) *El-Medîna* (1970 ft.), was built by Turkish engineers and is accessible to Moslems only. The projected continuation of the line (comp. p. 143) will reach the Red Sea at *Sherm Râbigh* and then ascend S.E. to (296½ M. from El-Medîna) *Mecca* (525 ft.).

18. From ʿAmmân to El-Kerak viâ Mâdebâ.

Comp. Map, p. 11.

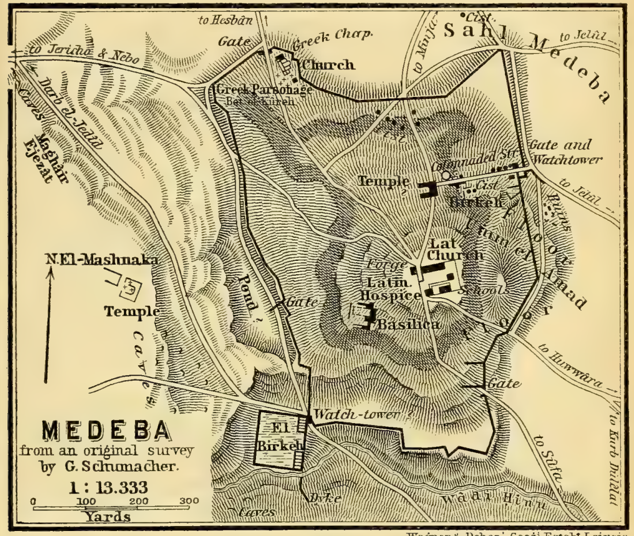
Guide necessary (¾-1 mej. per day). The guides do not always follow the same route. An Escort (1 or 2 khaiyâls) is obtained by applying to the Mûdîr in ʿAmmân (1 mej. per day for each man).

1. From ʿAmmân to Ḥesbân (5 hrs.) and Mâdebâ (6¼ hrs.).

ʿAmmân, see p. 145. We go up the main valley as far as the ruins of a bridge (¼ hr.), and then ascend the hill to the left. The plateau is crossed in a S.W. direction and in 4 hrs. we reach *Khirbet el-ʿÂl*, situated on an isolated hill (the ancient *Elealeh*, which belonged to the tribe of Reuben, Numb. xxxii. 3, and was afterwards taken by the Moabites, Isaiah xv. 4). Hence, along a Roman road, we come in 35 min. to —

Ḥesbân (2950 ft.), the ancient *Heshbon*, which is mentioned in the Old Testament (Numb. xxi. 25 et seq.) as the city of Sihon, King of the Amorites. The town was allotted to Reuben, and afterwards came again into the possession of the Moabites (Jerem. xlviii. 45). In the time of the Maccabees, however, it had been recovered by the Jews.

The ruins lie on two hills, bounded on the W. by the *Wâdi Hesbân* and on the E. by the *Wâdi Mâ'în.* There are many cistern-openings among them. In the middle of the N. hill are the remains of a tower and to the S.E. of it are a large pool, hewn in the rock, and also a square enclosure built of large blocks. The greater part of the ancient town was built on the saddle between the two hills, where there is a large reservoir. On the S.W. hill are traces of a citadel, or possibly a temple, with shafts of columns. — The ruins of *Meshîtâ* (p. 149) lie about $12^1/_2$ M. to the E. of Ḥesbân.



Wagner & Debes' Geogl Estabt Leipsic

From Ḥesbân we ride in $1^3/_4$ hr. direct to the S. to —

Mâdebâ (2540 ft.; accommodation at the house of the Greek priest; Turkish *Post & Telegraph Office*), which is the seat of a Mûdîr (p. lvii). — *Mâdebâ*, *Mâdaba*, or *Medba* was originally a town of the Moabites (Josh. xiii. 9). It was afterwards allotted to Reuben. According to the inscription on the 'Moabite Stone' (p. 153) the town belonged to Israel in the reign of Omri. In the middle of the 9th cent. B.C. it again came into the possession of the Moabites, and at a later period it is called a town of the Nabatæans (Arabs). Hyrcanus captured the town. In the Roman period it belonged to Arabia Petræa. During the Christian period it was the seat of a bishop.

The ruins of Mâdebâ have been occupied since 1880 by about 2000 Christians from El-Kerak. These are mostly Greeks (with a church and schools), but there are also about 350 Latins, who have a presbytery and a school (p. 152), on the highest point in the place. The modern village lies on a small hill, about 100 ft. in height of which 20-25 ft. consist of rubbish. The ancient town-walls embraced a considerably larger area. Close to the N. gate lies the Greek *Church*, built on the

foundations of an old basilica with an atrium, dating from the 5th or 6th century. A *Mosaic Map*, discovered in the pavement, of which only a small fragment, representing Palestine, is preserved, is of great importance as the oldest existing map of the country; the representation of Jerusalem should be particularly noticed (comp. p. 29). For an inspection of the mosaic, permission must be obtained from the Greek Patriarchate (p. 34). Comp. also *Palmer & Guthe*, 'Die Mosaikkarte von Mâdebâ' (10 coloured plates; Leipzig, 1906). — From this point we proceed to the S. and then bend to the E. before reaching the mosque. A *Colonnaded Street*, about 150 yds. in length, led hence to the N. gate in the E. wall, which was flanked with a watch-tower. The scanty remains of the colonnade, consisting of a few columns near the gate, date from the early-Christian period. — On the S. side of this colonnaded street, a little to the W. of the gate, are the ruins of an old *Church of St. Elias*, concealed in part under the walls of the houses; in the crypt is a mosaic with an inscription. — Opposite, on the N. side of the street, are the remains of a *Church of the Virgin*, a circular building (originally, perhaps, a temple), with an apse on the E. side (31½ ft. in diameter). On the pavement are a Greek polychrome inscription and other mosaics of unusual beauty. — On the crest of the hill, where the ancient *Acropolis* lay, rise the *Latin Church* and presbytery, with a school for boys and girls. — To the S. of the village lies the *Basilica*, now almost completely destroyed, 156 ft. in length, preceded by a court 46 ft. wide. The nave, which ends in an apse, is 33 ft. in width, and is separated by columns from the aisles, each of which is 15 ft. in width. On the S. side is a wing with an apse, and possibly there was a corresponding wing on the N. The pavement was originally in polychrome mosaic. — A private house a little to the S.W. contains a fine mosaic pavement (animals, trees, a human head, and a Christian inscription in Greek). — Outside the walls, at the S.W. angle, is a large pool *(El-Birkeh)*, 108 yds. long, 103 yds. wide, and now 10-13 ft. deep, to which a broad flight of steps descends. At its N.E. angle is a tower (or bath). The pool is no longer filled, as its water used to be a constant source of quarrels between the Beduins and the villagers. There was a second reservoir beside the W. gate, and a third near the E. gate. — On the slope of the hill to the W. of the village are numerous caves, some of which were human habitations. On the top of the hill two columns with fine capitals mark the ruins of a church or perhaps a temple (44 yds. by 38 yds.). On the shafts the Beduins have carved tribal symbols *(wasm)*. The popular name for the ruins is *El-Mashnaḳa*, or 'Gallows', referring to the columns. — Comp. *Schumacher*, in ZDPV. xviii. (1895) 113 et seq.

From Mâdebâ to the Jebel Nebâ (and Jericho), 1½ hr. The road leads over cultivated ground. From **Mt. Nebo** (2645 ft.) Moses beheld the whole of the Promised Land before his death (Deut. xxxiv. 1-4). The view hence is very extensive, including the mountains from Hebron as far as Galilee, the Dead Sea from Engedi northwards, the whole valley of Jordan, and beyond it even Carmel and Hermon. To the N. a view is obtained of the Wâdi ʿAyûn Mûsâ. On the top of the hill are some ruins and stone circles; on the N. slope are dolmens.

A steep descent (1 hr.) on the N. side of Mt. Nebo leads down into the valley of the Wâdi ʿAyûn Mûsâ, in which are the copious *ʿAyûn Mûsâ*, or 'Springs of Moses'. Here also is a large cavern, with huge stalactites.

From the Springs of Moses we may proceed in 1 hr. more to the summit of the *Jebel Ṣiyâgha* (2290 ft.), which faces Mt. Nebo on the W. and commands a still finer survey of the plain of Jordan. On the summit is a large ruined church, perhaps originally dedicated to Moses (ZDPV. xvi., 1893, 164). — Hence to the *Wâdi Shaʿîb* (p. 137) in 2 hrs.

From Jericho direct to Mâdebâ, 9½ hrs. To the (1¾ hr.) point where the road forks beyond the bridge over the Jordan, see p. 137. Here we turn to the right (E.S.E.); in 50 min. we reach some cultivated plots irrigated from the *Wâdi el-Kefrein*, which we cross 35 min. later. About ½ hr. farther on (keeping always in the same direction) we reach the *Wâdi er-Râmeh*, also called *Wâdi Ḥesbân*. We now follow the valley towards the

E., passing *Tell esh-Shâghûr*, on the left. In 25 min. we pass a small lateral valley and beyond (10 min.) a mill begin to ascend the slopes of *ʿArkûb el-Maṭâbaʿ*, with its flint formations. We pass several dolmens and two Roman milestones. After 3¹/₄ hrs. we reach the top of the *Tell el-Maṭâbaʿ*, on which are stone circles. Hence we gradually ascend towards the S.E. to the upper course of the *Wâdi Abu Neml*, which we follow to the (1 hr.) fertile tableland of *Arḍ ʿAbdallah*. The Jebel Nebâ (p. 152) is now in view; above, to the left, is the *Ḳabr ʿAbdallah*, or Tomb of ʿAbdallah. Passing the ruins of *Kafr Abu Bedd* and *Deir Shillikh*, we reach (1¹/₄ hr.) *Mâdebâ*.

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2. From Mâdebâ to El-Kerak (14¹/₂-22¹/₂ hrs.).

From Mâdebâ to Dîbân. — a. The *Direct Route* (5¹/₂ hrs.) leads to the S. across the fertile plain, passing (25 min.) the ruin of *Et-Teim*, on the right, and in 2¹/₂ hrs. reaching *Libb*. In 1¹/₃ hr. more we cross the *Wâdi el-Waʿleh*, which has a copious stream well stocked with fish and is covered with luxuriant oleanders. Proceeding across the S. tableland for 1 hr., we see, to the right, the ruins of El-Kubeibeh and Abu Zîghân, and, to the left, Jûfra. In 40 min. more we reach **Dibân**, the ancient *Dibon*, in the tribe of Gad (Numb. xxxii. 34), afterwards recaptured by the Moabites (Is. xv. 2). Here the famous 'Moabite Stone' of King Mesha was found (p. 154).

b. Viâ Mâʿîn, Ḥammâm ez-Zerḳâ, and Mukaur (13 hrs.). From *Mâdebâ* the road leads S.W. to (1¹/₄ hr.) **Mâʿin**, the ancient *Beth-Baal-Meon* (Josh. xiii. 17), or house of Baal Meon. It belonged to Reuben, and afterwards again to Moab (Ezek. xxv. 9). Eusebius informs us that this was the birthplace of Elisha. — From Mâʿîn to *Libb* (see above) 1³/₄ hr.

From Mâʿîn we proceed to (1¹/₂ hr.) *Râs Zerḳâ Mâʿîn*, and then descend the *Wâdi Zerḳâ Mâʿîn* to (3 hrs.) **Ḥammâm ez-Zerḳâ.** The bottom and sides of the ravine are covered with a luxuriant growth of plants, including palm-trees. The flora resembles that of S. Arabia and Nubia. At the bottom of the valley is seen red sandstone, overlaid with limestone and basalt. A number of hot springs (145° Fahr.) issue from the small side-valleys, all of them containing more or less lime, and all rising in the line where the sandstone and limestone come in contact. In ancient times they were in great repute, and the Arabs still use them for their healing qualities. The remains of an aqueduct are still to be seen here. Many attempts have been made to identify these springs with the baths of *Callirrhoë*, where Herod hoped to rid himself of his fatal disease. They are, however, more probably to be looked for at *Ḥammâm ez-Zârâ* (hot springs), about 3 M. to the S. of the mouth of the valley.

From Ḥammâm ez-Zerḳâ we proceed up the valley for 2 hrs., then turn to the S. and reach (1 hr. 10 min.) **Mukaur**, the ancient *Machaerus* (2425 ft. above the level of the Mediterranean and 3705 ft. above that of the Dead Sea), which was fortified by Alexander Jannæus. The castle was destroyed by Gabinius, but was afterwards rebuilt by Herod the Great. Pliny calls it the 'second fortress of Judæa after Jerusalem'. It lay on the S. boundary of Peræa. Josephus informs us that John the Baptist was beheaded here (Ant. xviii. 5, 2; comp. p. 225). After the destruction of Jerusalem a number of the unhappy survivors found refuge in this stronghold for a time (Bell. Jud. vii. 6, 1-4). — The extensive citadel covering the entire hill, where a tower and a large cistern are still preserved, is interesting.

About 40 min. to the N.E. of Mukaur lies *ʿAṭṭârûs* (*Ataroth*, in Gad, Numb. xxxii. 3, 34). On a hill to the N. lie the ruins of a castle, near a terebinth-tree. The view from the ruins of the town is preferable; it embraces Bethlehem, Jerusalem, Mt. Gerizim, and the plain to the E.

From ʿAttârûs we may follow the Mâdebâ-Dîbân road to (1¹/₂ hr.) *Libb* (see above) or we may proceed direct viâ the ruins of *Ḳureiyât* (*Kerioth*, Jeremiah xlviii. 47), and thence along the Roman road, crossing the *Wâdi Heidân* (the lower part of the Wâdi el-Waʿleh; see above) to *Dîbân*.

From Dîbân to El-Kerak (9-9¹/₂ hrs.). The route crosses the plain to the S., soon passing within a short distance of the ruins of *ʿArʿâîr* (*Aroer*;

Josh. xii. 2), which lie to the left (E.) of the road. In 1/2 hr. we reach the verge of the precipitous ravine (2130 ft. deep) of the **Wâdi el-Môjib** (*Arnon*, Josh. xii. 1; see p. 136) and descend to the (1 1/4 hr.) river-bed. The remains of a bridge are seen. The road ascends the S. slope in about 1 1/4 hr. To the E. we see the ruins of a Roman fort, *Mahâdet el-Hajj*. On the S. side of the Môjib basalt is chiefly to be found, while on the N. side limestone is the prevailing formation. We proceed across the tableland, first to the S.W., then to the S., and in 40 min. reach the ruins of *Erihâ*, where there are numerous heaps of stones. In 40 min. more (traces of an ancient Roman road) we arrive at the ruins of *Shîhân*, at the foot of the *Tell Shîhân*, a hill of moderate height commanding a fine view, which extends to Bethlehem and the Mt. of Olives. From Shîhân the road leads in 1 hr. 10 min. to the ruins of *Beit el-Karm (El-Kasr;* occasionally called *Kasr Rabba)*, with columns and blocks of a ruined temple. On the left (E.) rise the hills of *Jebel et-Tarfûyeh;* also on the left (10 min.) are the ruins of the old tower of *Misdeh*, adjoining which are the ruins of *Hemeimât*. After 20 min. we pass the foundations of a small Roman temple (left) and reach in 1/4 hr. more **Rabba**, the ancient *Rabbath Moab*, which was afterwards confounded with *Ar Moab*, and thence called *Areopolis*. The ruins are about 1 1/2 M. in circuit. A few only of the ruins, such as the remains of a temple and some cisterns, are well-preserved. Two Corinthian columns of different sizes stand together not far from the temple. — From *Rabba* the road leads towards the S. across a plain and past the ruined villages of *Mukharshît*, *Duweineh*, and *Es-Suweinîyeh* to (2 hrs.) the *Wâdi ʿAin es-Sitt*. Thence an ascent of 20 min. brings us to El-Kerak.

El-Kerak (3115 ft.; scanty accommodation at the Latin convent; Turkish post and telegraph office) is the ancient *Kir of Moab*, *Kir Haraseth*, *Kir Haresh*, or *Kir Heres* (Isaiah xv. 1, xvi. 7, 11; 2 Kings iii. 25; Jeremiah xlviii. 31), one of the numerous towns of the *Moabites*. This warlike people were closely related to the Israelites (p. lxxvi), whom they compelled to pay tribute, until the Israelites under Ehud threw off the Moabite yoke (Judges iii. 12-30). Saul fought successfully against Moab. David, whose great-grandmother was a Moabitess (comp. the Book of Ruth), forced them to pay tribute. After Ahab's death the Moabites revolted. Their king at that period was Mesha, a monument to whose memory (p. lxxviii), was found in 1868 at Dîbân (p. 153). Jehoram, allied with Jehoshaphat, King of Judah, invaded Moab from the S., through Edom, but they were successfully resisted by the fortress of *Kir Haraseth* (2 Kings iii.). The Moabites as a separate nation disappeared in the 2nd cent. B.C. In the Christian period Kerak was the seat of an archbishop, but he derived his title, as at the present day, from Petra Deserti. In the time of the Crusaders Kerak was a frequent object of contention, as it commanded the caravan-route from Egypt and Arabia to Syria. In 1183 and the following years Saladin made a series of furious attacks upon Kerak, which was held by Rainald de Châtillon, and in 1188 he gained possession both of Kerak and Shôbek (p. 178). The Aiyubides extended the fortifications of Kerak, and frequently resided there. Later it became an apple of discord between the rulers of Egypt and Syria.

El-Kerak is the capital of a liwa of the vilâyet of Syria (p. lvii), and contains 3000 inhab., including a garrison. It consists almost entirely of wretched huts. The Greeks possess two old churches here, the Latins a school. Each of the Christian sects, as are also the Moslems, is under a sheikh of its own. The environs are fertile, and the inhabitants are chiefly employed in agriculture and cattle-raising. The trade of El-Kerak is wholly in the hands of merchants from Hebron. As a rule, the inhabitants are in bad repute on account of their cupidity.

The town lies upon a hill cut off on all sides by deep gorges; it is separated from the adjoining hill on the S. by a large artificial moat. The huge *Castle* on the S. side of the town now serves as barracks. A moat also skirts the N. side of the fortress, and on the E. side the wall has a sloped or battered base. The walls are very thick and well preserved. The extensive galleries, corridors, and halls constitute it an admirable



REGION
to the
SOUTH of DAMASCUS
(DISTRICT OF THE HAURAN)
Scale 1 : 700.000
Kilomètres
English Miles
Heights and Depths in Feet
Beirût, Aleppo
Jebel Kalamûn
Jebel el-Ma'arra
Jebel Bisân
Jebel esh-Sheikh
Jebel et-Telj
Es-Sahra
Dimeschk
Damascus
Esh-Shâm
Kalabât el-Mezzeh
Jebel el-Aswad
Jebel el-Mâni'a
Jebel el-'Abâyeh
Ard el-Musei
Ard el-Khunâfis
Ard el-Fedayein
El-Hermîyeh
Bahret el-'Ateibeh
Bahr el-Hîjâneh
Bahret Bâlah
Tulûl en-Naheidein
Lava Stream fr. Derb el-Razawât
Jebel el-'Arab
Station El-Hâj
Pharphar
Kesweh
Dareya
Dûma
Râsheiya
Beit Jenn
Kuneitra
El-Kataná
Tell Shakhab


TRACHON
Lava Stream from Gharâra el-Kiblîyeh
GAULANITIS
AURANITIS
BATANAEA
Gesur
Jebel ez-Zumleh
Plain Hajjû
Jebel Haurân
Tell Jokhadâr
El-Kalâi
Tell ed-Jabiyeh
Nawa
Neve
T. Mikdâd
Jâsim
Sheikh Saad
Tell el-Ash'arî
Astharoth Karnaim
Sheikh Miskîn
Ezra'a
Zorea
Ed-Dûr
Dorea
Busr el-Harîrî
Bosor
Dera'at
Edrei, Adraa
Irbid
Arbela
Beit er-Ras
Capitolias
El-Muzeirîb
Bosrâ eski Shâm
Bostra
Bozra
Kanatha (Kanotha)
El-Kanawât
Es-Suweidâ
Salkhad
Salcha
Umm es-Surab
Kerak, Kanata
Tell 'Ar'ar
Seleima
Solyma
'Ilmâ, Alema
Mardocha
Sheikh Miskîn
Ammân, El-Ma'ân
Beisan, Haifa
East 36° fr. Greenwich
Dr. H. Fischer del.
Geogr. Estabt. Wagner & Debes, Leipzig

example of a Crusader's castle. The upper stories are in ruins, but the approaches to them are still in good preservation. A staircase descends into a subterranean chapel, where traces of frescoes are still visible. In the interior of the fortress are numerous cisterns. Although the springs are situated immediately outside the town, large cisterns have been constructed within the town (particularly by the tower of Beybars). — The view from the top of the castle embraces the Dead Sea and the surrounding mountains. In the distance the Mt. of Olives, and even the Russian buildings beyond it, are visible. A survey of the valley of Jordan as far as the heights of Jericho is also obtained.

The town is surrounded by a wall with five towers, but the N. and E. sides of this have largely disappeared. The well-preserved tower at the N.W. corner, called *Burj eẓ-Ẓâhir*, bears an inscription and figures of lions of the kind common in Arabian monuments of the Crusaders' period. The lower parts of the wall, to judge from the stones composing it, are of earlier date than the upper. The town originally had three entrance only, consisting of tunnels in the rock. The tunnel on the N.W. side has an entrance-arch dating from the Roman period (notwithstanding its Arabic inscription). This tunnel, about 80 paces long, leads to the tower of Beybars (N.W.), whose name is recorded by an inscription adjoining two lions. The walls are provided with loopholes.

The present *Mosque* of El-Kerak was originally a Christian church, of which the pillars and arches are still extant. A Christian symbol, in the form of a sculptured chalice, has escaped destruction by the Moslems. — The *Christian Church*, dedicated to St. George (El-Khiḍr), contains pictures in the Byzantine style. In one of the houses are remains of a Roman bath, including a fine marble pavement.

From El-Kerak to *Petra*, see p. 177.

19. The Ḥaurân.

Comp. Maps, pp. 11, 224.

A visit to those parts of the Ḥaurân lying away from the railways (p. 143 & p. 157) is generally undertaken for scientific purposes, rarely for mere pleasure. There are still numerous inscriptions to be found here: Greek, Latin, Nabatæan, Arabic, and some in the so-called Sabæan (South Arabian) characters. On the plain of the Ḥaurân, the company of one Khaiyâl will suffice (p. xxvi), but in the mountains it is necessary to have an escort of Druses. Information may be obtained at the consulates in Jerusalem or Damascus.

Literature. *Wetzstein's* 'Reisebericht über den Ḥaurân und die Trachonen' (Berlin; 1860). *De Vogüé's* 'L'Architecture civile et religieuse' (comp. p. civ) contains numerous illustrations. *Schumacher's* 'Across the Jordan' (London, 1886; out of print); 'Beschreibung des Dschôlân' (ZDPV. ix. 1886); 'Northern 'Ajlûn' (London, 1890; 6*s*.); 'Das südliche Basan' (ZDPV. xx. 1897). *Von Oppenheim's* 'Vom Mittelmeer zum persischen Golf' (2 vols.; Berlin, 1899; 20 marks); *Rindfleisch*, 'Die Landschaft Ḥaurân in römischer Zeit und in der Gegenwart' (ZDPV. xxi. 1898). Records of the Princeton Archæological Expedition to Syria (New York; 1904). *Chas. M. Doughty*, 'Travels in Arabia Deserta', Vol. I. (Cambridge, 1888; also abridged edition in 2 vols.: 'Wanderings in Arabia', London, 1912). — Map of the Jebel Ḥaurân, drawn by *Dr. H. Fischer* (ZDPV. xii.), 1889.

The **Ḥaurân** corresponds to the district which in ancient days was called *Bashan* by the Hebrews. The Bible mentions an *Og*, King of Bashan, whom the Israelites defeated at Edrei (Numbers xxi. 33-35). The pastures and flocks of Bashan were celebrated (Ezek. xxxix. 18). The oak plantations of Bashan also seem to have made a great impression on the Israelites (Ezek. xxvii. 6; Isaiah ii. 13). At a later period (Ezek. xlvii. 16-18) the name of Ḥaurân, which originally belonged to the mountains only (the *Asalmanos* of the ancients), was extended to Bashan also, as at the present day. In the Roman period the country was divided into five provinces.

Ituraea, *Gaulanitis*, to the E. of these *Batanaea* (a name also applied to the whole, like Bashan), to the N.E. *Trachonitis* and *Auranitis*, including the mountains of the Haurân in the narrower sense, and the present plain of *En-Nukra*, or 'the hollow' (p. 158). The Haurân in the wider sense is now bounded on the N.W. by the district of Jeidûr, on the W. by the Nahr el-ʿAllân towards the Jôlân (N.), and by the Wâdi esh-Shellâleh towards ʿAjlûn (S.), on the S.W. and S. by the Belkâ and the steppe of El-Hamâd (*i.e.* 'stony plateau'), and on the N. by the low chain of the Jebel el-Aswad (p. 267), beyond which lies the plain of Damascus. Towards the N.E., and beyond the 'Meadow Lakes' (p. 322), extends a remarkable hill-district, consisting of a series of extinct craters, in the centre of which is the *Safâ*, with the ruin of the 'white castle'. To the S. and E. of this lies the *Harra*, an undulating plain of the dreariest description, entirely covered with sharp-edged fragments of lava. Jeremiah (xvii. 6) evidently had the Harra in mind when he spoke of the punishment of exile to 'the parched places in the wilderness'. — The prevailing formation of the Haurân is a granulous dolerite and a brownish red or blackish green slag, blistered and porous. The dolerite consists of thin slabs of crystal of greyish white labradorite, with small grains of olivine and augite. The soil in the district of the Haurân is extremely fertile, and consists of soft, decomposed lava.

The larger villages only are surrounded with walls, and these are provided with numerous towers, the courses of stone in which are generally connected by means of the peculiarly shaped tenons known as 'swallow-tails'. The numerous Troglodyte dwellings are of great interest and certainly belong to hoar antiquity. The other houses are built of large, well-hewn blocks of dolerite which are jointed without cement. The doors consist of large slabs of dolerite, and the windows of similar slabs with perforations. The gates of the larger buildings and streets are adorned with sculptured vine-leaves and inscriptions. Only the best-preserved of the houses are now occupied. The staircases consist of slabs of stone let into the outer walls of the court. The windows and doors of the upper floor were open. The ceilings of the rooms rest on round arches, and those of the better sort are enriched with decorations. The cupboards, the seats, and even the square candlesticks are of stone. The large cisterns hewn in the rock, the vaulted reservoirs, and the artificial pools which are filled by the spring rains and afford drinking-water throughout the whole year, also date from a very early period.

The last period of culture in the Haurân was during the early Christian centuries, after the adoption of Christianity by the Arab tribes of the district (*Jefnides* or *Ghassanides*). As far back as the year 180 we hear of a King ʿAmr I. who erected numerous monasteries. The influence of Græco-Roman culture is proved by many temples and mausolea in the style of the grave-towers of Palmyra. The numerous Greek inscriptions are not always spelled correctly, but are interesting from the fact that they are contemporaneous with the buildings themselves. The capital of the Haurân was Bosrâ (p. 162). The rise of Islam made an end of the empire of the Ghassanides. According to Arabic inscriptions, the land seems to have regained a share of its former prosperity in the 13th century. Nothing more is heard of it until 1838, when Ibrâhîm Pasha endeavoured to penetrate into the Lejâh. He did not, however, succeed in conquering this bleak plateau of lava, nor did Mohammed Kibrisly Pasha fare better in 1850.

Both the N.W. district of the Haurân and the 'Jebel' itself are now chiefly occupied by Beduins, but the slopes of the hills and the plain are inhabited by peasants who form the permanent part of the population. Since 1861 so many of the Druses have migrated to the Haurân from Lebanon, that the district is sometimes called *Jebel ed-Drûz (Druse Mountains)*. A number of Christians, chiefly of the Greek Orthodox church, are also settled here. The climate of the tableland of the Haurân, lying upwards of 2000 ft. above the sea-level, is very healthy, and in the afternoon the heat is tempered by a refreshing W. wind. The semi-transparent 'hard wheat' of the Haurân is highly prized and largely exported. Wheat and barley in this favoured region are said to yield abundant harvests, but the crops sometimes fail from want of rain or from the plague

locusts. The fields are not manured, but a three or four years' rotation crops is observed. The dung of the cattle is used for fuel, as the 'oaks of ıshan', which still grow on the heights, are gradually being exterminated. ɔ trees grow in the plain, though it bears traces of once having been ɔoded. Fruit-trees are planted near the villages only. Thanks to the ergetic action of the government, the villagers are no longer seriously pressed by the Beduins. The native type of the Ḥaurân is so peculiar at it may be regarded as uniform, in spite of the fact that religious fferences exist between the various tribes. The peasant of the Ḥaurân is ller and stronger than the Beduin, but preserves not only his language but so many of his virtues. Every village possesses its '*menzûl*' or '*medâfeh*' ublic inn), where every traveller is entertained gratuitously, and the ıurânians deem it honourable to impoverish themselves by contributing the support of this establishment. As soon as a stranger arrives he is nducted to the inn. A servant or slave roasts coffee for him, and then unds it in a wooden mortar, accompanying his task with a peculiar elody. Meanwhile the whole village assembles, and after the guest has en served, each person present partakes of the coffee. Now, however, that ıvellers have become more numerous, the villagers generally expect a fling bakshish from Europeans. A sum of $^1/_2$-1 mej., according to the freshments obtained, may therefore be given. The food consists of fresh ead, eggs, sour milk, grape-syrup ('*dibs*'), and in the evening of '*burghul*', dish of wheat, boiled with a little leaven and dried in the sun, with ıtton, or rice with meat.

1. From Damascus to Derʿa (Ḥejâz Railway).

For this route ($76^1/_2$ M.), see pp. 143-145.

2. From Damascus to El-Muzeirîb.

a. By the Ḥaurân Railway.

63 M. Narrow Gauge Railway of the 'Société Ottomane du Chemin de r Damas-Ḥamâ et Prolongements' (opened in 1895; 3-4 trains weekly). this company belong also the lines from Beirût to Damascus (R. 37) m Reyâḳ to Aleppo (R. 45), and from Ḥomṣ to Tripoli (R. 45). The train ves *Damascus* at 6.30 a.m., reaching *Eṣ-Ṣanamein* in $2^1/_4$ hrs. (fares 38 pi. 25 pi. 20 pa.), *Sheikh Miskîn* in $3^1/_2$ hrs. (60 pi., 40 pi.), and *El-Muzeirîb* in ₂ hrs. (75 pi. 30 .50 pi. 20 pa.). The return-train leaves *El-Muzeirîb* at dday, reaching *Damascus (Meidân)* at 5 p.m. — *Rate of Exchange* for the lway-fares, see p. 280.

Those who intend to make excursions aside from the railway must ke horses, tents, etc., from Damascus.

Damascus, see p. 298. — *Meidân*, the chief station of the French ıe, is situated in the S. part of the town (Pl. B, 8). The trains ırt, however, from the subsidiary station of *Beramkeh* (Pl. B, 4), ıence we reach the main station in 13 min. after traversing the ıûṭa (p. 300). The line runs parallel to the Ḥejâz Railway (R. 17), a greater or less distance to the W. of it.

$3^1/_2$ M. *Dâreiya*, a place of some importance, as it was also in the ddle ages. The Franks extended their ravages as far as this point.

6 M. *Ṣaḥnâyâ*, beyond which begins a continuous view of the ow-covered summit of Hermon. The line now crosses the low ain of the *Jebel el-Aswad* (p. 267) and the *Wâdi el-ʿAjam* (p. 169), lows more or less closely the *Derb el-Ḥajj* or 'Pilgrim Route', l crosses the *Nahr el-Aʿwaj* (p. 158).

12½ M. *El-Kisweh (Kessoué)*, also a station on the Ḥejâz Rail way (p. 144). — 13 M. *Khân Dennûn*. We here enter the lav region. — Passing *El-Khiyâra*, in a fertile district, we reach —

20½ M. *Zerâkîyeh*. To the right rises the hill of *Subbet Fir'aun* with the ruins of *Ḳaṣr Fir'aun*; to the left is the *Jebel el-'Abâyeh* with the *Mezâr Elyesha'* (shrine of Elisha).

24 M. *Ghabâghib*, with a large reservoir. As we proceed we se *Dîdi*, to the left, with the long *Tell el-Ḥamîr* behind it.

31½ M. **Eṣ-Ṣanamein**, the ancient *Ære*, is an excellent specime of a Ḥaurân village (p. 156). In the centre of the village rises well-preserved temple built of yellowish limestone, with Corinthia columns and a niche in the form of a shell. The doors and window are admirably executed, and the decorations are very rich. Accord ing to inscriptions, it was dedicated to Fortuna. To the S. of th temple is a building with columns; on the E. side a vaulted gatewa leads to a square chamber and to various rooms with a portic Corinthian columns, and several arches. Outside (N.) of the villag are two lofty grave-towers, built of yellow and black stones withou mortar, and also richly decorated. There is another tower to the S

At Eṣ-Ṣanamein begins the plain of *En-Nuḳra* (p. 156). — 36 M. *El-Ḳuneiyeh;* 39 M. *El-Kuteibeh*. — 50 M. *Sheikh Miskî* (Turkish telegraph), a large and thriving village, is the seat of th Muteṣarrif (p. lvii) of the Ḥaurân. Excursions may be made henc to (1 hr.) *Sheikh Sa'd* (p. 159) and *El-Merkez* (p. 159).

55½ M. *Dâ'el*. — 59½ M. *Ṭafas*.

63 M. **El-Muzeirîb** (1540 ft.) was formerly the rendezvous of th caravan of pilgrims (p. lxxii), which halted here for several day El-Muzeirîb, unhealthily situated in a swampy district, is also station on the Der'a-Ḥaifâ line (p. 242). It consists of a new an an old village. The new village, *Ed-Dakâkîn*, on the N. side of th hill, has a market for Beduins and the ruins of the *Ḳal'at el-Jedîdeh* or 'New Castle'. The older village, *Kôm el-Muzeirîb*, is situate on the site of the former and more important town, on an islan in the middle of the *Baḥrat el-Bajjeh*, a pool abounding in fisl One of the sources of the Yarmûḳ (p. 241) flows out of this poo It is a bathing-place for pilgrims and is regarded as sacred. O the E. side of the village rises the large ruinous 'Old Castle' *(Ḳal'a el-'Atîḳa)*, which is said to have been built by Sultan Selîm (d. 1522 In the interior is a small ruined mosque.

b. By the Pilgrim Route (Derb el-Ḥajj).

16 hrs. As far as *Sheikh Sa'd* the road is good, and carriages ma proceed even to *El-Muzeirîb*.

From the *Bauwâbet Allâh* (p. 314) we reach *El-Ḳadem* : 20 min.; cross the *Wâdi el-Berdi*, with *El-Ashrafîyeh* to the right, : 1 hr.; and in 1 hr. 20 min. arrive at *El-Kisweh* on the *Nahr el-A'w* (p. 157). Thence the route skirts the railway (see above). ½ h

[K]hân Dennûn; 25 min. *El-Khiyâra*; $1^1/_4$ hr. *Subbet Fir'aun* (p. 158), [o]n the right; $^1/_2$ hr. *Mezâr Elyesha'* (p. 158), on the left; 40 min. [S]habâghib; $1^1/_2$ hr. *Dîdi* and *Tell el-Hamîr*, on the left; 20 min. [E]s-Sanamein (p. 158). Thence we proceed viâ *Inkhil* and *Obtei'a* to [(]$18^1/_2$ M.; in about 6 hrs.) the large village of **Nawâ**, the ancient [N]eve, the home of the celebrated Moslem theologian Nawâwi. The [v]illage has been entirely built from the ruins, but two ancient [b]uildings still remain: the *Medâfeh* (public inn), possibly an an[c]ient mausoleum, and a tower, 49 ft. high.

About $3^1/_2$ M. ($1^1/_4$ hr.) beyond Nawâ we reach **Sheikh Sa'd** [(]Turkish telegraph), a wretched village inhabited by negroes, who [w]ere established here by the son of 'Abd el-Kader. The village [c]ontains ruins and antiquities. On the S.W. end of the hill is the [S]tone of Job (Sakhrat Aiyûb), within a Moslem place of prayer. At [t]his block of basalt, about $6^1/_2$ ft. in height, Job is said to have been [v]isited by his friends. The stone is a monument of Ramses II. (ca. [1]300 B.C.) and bears an Egyptian inscription with a relief of Osiris [a]nd the king. The church of Job, which was visited by St. Silvia [(]end of the 4th cent.), probably stood here. — At the foot of the hill [i]s the *Bath of Job (Hammâm Aiyûb)*, in which Job is said to have [b]athed after his cure, and which is venerated by the fellahin and Beduins for its healing virtue. A basaltic lion not far off is an ex[a]mple of Hittite art (p. 415). Adjoining it to the W. is the *Makâm Sheikh Sa'd*, formerly shown as the tomb of Job (*Makâm Aiyûb*; see [b]elow). Comp. ZDPV. xiv. 1891, 142 et seq.; xv. 1892, 196 et [s]eq., 205 et seq.

El-Merkez (p. 158) lies about $^1/_2$ M. to the S. of Sheikh Sa'd. It has a locanda, where accommodation of a primitive character may be obtained. In the N.W. corner are the remains of the ancient **Monastery of Job** *(Deir Aiyûb)*, now converted into barracks. To the W. of the place is a building called *Makâm Aiyûb*, containing the tombs of Job and his wife.

Job, according to a popular tradition, was a native of Jôlân, and early Arabian authors and the mediæval Christians even point out his birthplace in the neighbourhood of Nawâ. The great veneration of the Haurânians for this shrine indicates that it must have had an origin earlier than Islamism. According to Arabian authors the monastery was built by the Jefnide 'Amr I. (p. 156), and it probably dates from the middle of the 3rd century.

About 1 M. beyond El-Merkez is the village of *'Adwân*, on the right; $1^3/_4$ M. farther on is the ruin of *Et-Tîreh*; and $2^1/_4$ M. farther on is a new bridge spanning the *Wâdi el-Ehreir*. On the left is the *Tell es-Semen*, where the Beduin tribe of the *Wuld 'Ali* encamp from the month of April on; a visit to the camp is interesting. Thence we ride to the S.W. to ($1^1/_4$ M.) the humble village of *Tell el-Ash'ari*, possibly the *Ashtaroth* of Joshua ix. 10. The pond *Bahrat el-Ash'ari* was perhaps an ancient naumachia, fed by the numerous springs of the neighbourhood. — 3 M. *El-Muzeirîb* (p. 158).

3. From Jerash to Der'a or El-Muzeirîb (9-10 hrs.).

Jerash, see p. 139. Quitting the village by the left bank of th stream, we ascend the slopes of the *Jebel Kafkafa*. In $1^{1}/_{2}$ hr. w reach the top of a narrow ridge called *Tughrat 'Asfûr*, whence a rout diverges to the left to *Sûf*. We next reach (1 hr.) the wide valley o the *Wâdi Warrân*. $1^{1}/_{4}$ hr. *Na'eimeh*, a well-built village of som size (good water). 35 min. *Kitti*, a poor village. Thence we de scend through a fertile district to (65 min.) *El-Husn*, or *Husn 'Ajlûn* (1935 ft.), with 1200 inhab., half of whom are Christian. The Latin have a school and pilgrim-hospice here, the Greeks a chapel, school and hospice. There are few antiquities. To the N. is the castle o *Tell el-Husn*, with traces of an ancient girdle-wall. Accommodatio in the Latin or Greek mission-house.

The route proceeds hence in $^{1}/_{2}$ hr. to the prosperous villag of *Es-Sarîh*, where it divides. To the N.W. it leads to ($1^{1}/_{2}$ hr. *Irbid* (see below), and to the N.E. to ($2^{1}/_{4}$ hrs.) *Er-Remtheh*, whenc we may reach *Der'a* (p. 145) in $1^{3}/_{4}$ hr. Between these runs a thir road (to the N.), leading in $^{1}/_{2}$ hr. to *Hawârah*. After $2^{1}/_{4}$ hrs. w join the great pilgrim-route at *Et-Turra* (p. 161). In $^{1}/_{4}$ hr. w cross the *Wâdi el-Meddân*, the lower part of the Wâdi ez-Zeid (p. 145), then in $^{1}/_{2}$ hr. the *Wâdi ed-Dheheb*, and in $^{1}/_{4}$ hr. mor reach *El-Muzeirîb* (p. 158).

4. From Tiberias to Der'a viâ Irbid.

About 15 hrs. To *Irbid*, 10-11 hrs.; thence to *Der'a*, 4 hrs.

Tiberias, see p. 252. To *Bâb et-Tumm*, the ford of the Jorda (1 hr. 50 min.), see pp. 255, 256. From the ford we follow the righ bank of the Jordan in 35 min. to *El-'Abâdîyeh;* after 55 min. we reacl the mouth of the *Sherî'at el-Menâdireh* (p. 241) descending from th E., and in $^{1}/_{2}$ hr. more we come to the bridge of *Jisr el-Mujâmi* (bridge-toll 3 pi.; railway from Haifâ to Damascus, see p. 241) Thence we ride to the S.E. to the ($^{1}/_{2}$ hr.) *Wâdi el-'Arab*, which w ascend to the *Wâdi Zahar*. We then follow the latter (to the S.E. viâ *Hôfâ* and *Zahar en-Nasâra*, and, in 7 hrs. from Jisr el-Mujâmi' reach —

Irbid, an important and newly built place with 2000 inhab., th chief town of the Kadâ of 'Ajlûn. Turkish telegraph-office. To th S. of the village is a large reservoir. Basaltic blocks with inscription are to be seen here.

From Irbid the road (an ancient Roman thoroughfare, uniting th Haurân with the coast) leads N.E. viâ the *Wâdi esh-Shellâleh* to (3 hrs. *Er-Remtheh* (see above), and thence to ($1^{3}/_{4}$ hr.) *Der'a* (p. 145).

5. From Tiberias to El-Muzeirîb viâ Mukeis.

About 14 hrs. To *Mukeis*, 5 hrs.; thence to *Beit er-Râs*, 4 hrs.; fron Beit er-Râs to *El-Muzeirîb*, $4^{1}/_{2}$ hrs. — The traveller may send on the horses i advance from Tiberias to Samakh, and perform that part of the journey by boat

From Tiberias to the ford of *Bâb el-Tumm* (2 hrs.), see pp. 255, 256. On the opposite bank we proceed to the S.E. viâ *Samakh* (railway station, p. 241) to (1 hr.) the *Sherî'at el-Menâdireh*, at the point where it enters the plain of Jordan. From this point we ascend the wild valley (3 M.) to the *Hot Springs of Gadara*, or *Amatha*, now called *El-Hammi* (railway station, p. 241) — About 1 hr. from the ford at the baths we reach —

Mukeis *(Mkeis)*, the ancient *Gadara*, a city of the Decapolis, the capital of Peræa, and a strong fortress as early as the reign of Antiochus the Great. Alexander Jannæus took the stronghold. Pompey restored the town to please his freedman Demetrius, a native of the place. Augustus presented the town to Herod the Great, but after that prince's death annexed it to the province of Syria. In the Jewish War it opened its gates to Vespasian. Numerous coins of the city of Gadara belonging to the Roman period have been found. Gadara afterwards became the residence of the bishop of Palæstina Secunda. The town was famed for its baths. The ancient name of Gadara is still preserved in that of the caverns of '*Jadûr Mukeis*', and the name of '*Jadar*' is mentioned by the older Arabian geographers.

Mukeis lies 1195 ft. above the sea-level, on the W. extremity of a mountain-crest rising between the valley of the *Yarmûk* (p. 241) on the N. and the *Wâdi el-'Arab* on the S. Approaching from the E., we first come to tomb-caverns with various chambers and doors in stone, still preserved, some of them with rudely executed busts on the architraves. Some of these chambers also contain sarcophagi, while other sarcophagi lie scattered along the slopes of the hill. These are richly adorned with garlands and busts of Apollo and genii; the lids are drafted at the corners and sloped sharply upwards. — To the W. of these caverns we come to a *Theatre*, the upper parts of which have fallen in. A good survey of the ruins is obtained hence. About 360 paces farther to the W. lies another and larger theatre, built of basalt and on the whole well preserved, though the stage is covered with rubbish. The aristocratic quarter of the town extended from the theatres towards the W., along the foot of the hill, on a level plateau about 1½ M. in width. Many fragments of columns with Corinthian capitals lie scattered about. Substructions of buildings are also traceable, and in many places the ruts of carriage-wheels are still visible on the basalt pavement. — Still farther to the W. lies a modern cemetery, and on the slope of the hill here we enjoy a charming view of the Jordan valley.

Beyond Mukeis we follow the ancient conduit *(Kanât Fir'aun)* which is visible at intervals along the route and comes from Der'a. It was constructed by the Ghassânide king *Jebeleh I.* After ½ hr. we pass on the right the ruined temple of *El-Kabû*. We continue to ride along the heights eastwards. For some time we have a view of Irbid on a long mountain-ridge to the S.E., while a little to the N. of it, on the highest summit, appears Beit er-Râs. After 40 min. we diverge to the right from the Roman road, which leads straight on to the E. to Irbid (p. 160). Our route descends to the (¼ hr.) spring of *'Ain Umm el-Jerein*, from which a descent of 20 min. more brings us to the *Wâdi Barûka*. Ascending the valley, we reach the top in about 1 hr., and see before us the hill on which lies Beit er-Râs, while Irbid is seen to the right. In 1 hr. more we reach **Beit er-Râs**, which probably corresponds to the ancient *Capitolias*, an important fortified town in a commanding position. The interesting ruins here are extensive and in some cases well preserved. Fine view from the *Tell el-Khadr*.

The route from Beit er-Râs to El-Muzeirîb (4½ hrs.) is an old Roman road leading due E. across the tableland. In ¾ hr. we reach the village of *Meru* and in about ½ hr. more the upper verge of the *Wâdi er-Râhûb*, on the height beyond which appears El-Emgheiyir. A steep descent of 20 min. is followed by an equally steep ascent of 20 min. on the other side of the valley. We then ride close by *El-Emgheiyir* and in ½ hr. cross the deep *Wâdi esh-Shellâleh*, and then the shallow *Wâdi esh-Shômar*, beyond which we reach (¼ hr.) *Et-Turra*, and in ¼ hr. more join the *Derb el-Hajj*, or great pilgrim-route (p. 158). Following the last, we cross the (¼ hr.) shallow depression of the *Wâdi el-Meddân*, below the ancient ruined bridge, and the (½ hr.) *Wâdi ed-Dahab* by means of a new bridge, and in ¼ hr. more reach the railway station of *El-Muzeirîb* (p. 158).

6. From Der'a to Bosrâ (7½ hrs.).

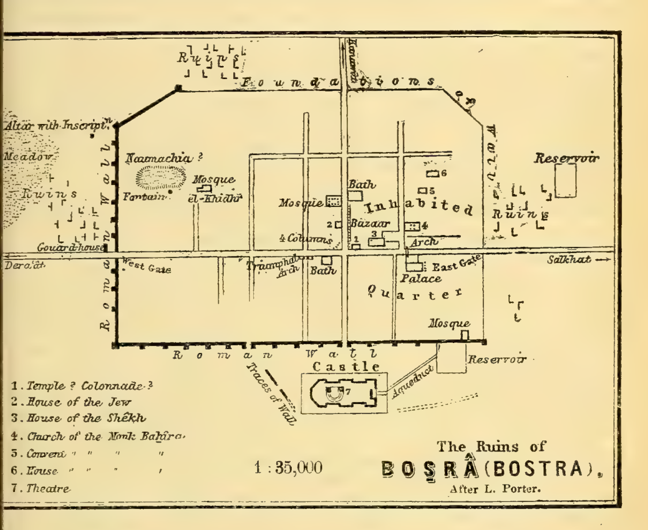
From Der'a (p. 145) a broad road (an old Roman road, p. 161) leads E.S.E. to Bosrâ. About 1¼ M. up the valley the conduit *Kanât Fir'aun* (p. 161) crosses the *Wâdi ez-Zeidî* by means of an aqueduct called *Jisr el-Meisari.* After 1½ hr. we see (on the right) the round ruin-heap of *Gharz.* We next pass (½ hr.) *Umm el-Meyâdin*, on the right, at the junction of the *Wâdi el-Butm* and the Wâdi ez-Zeidî. The Roman road (a few remains) runs about 300 yds. to the N. of the village. Farther on are the lava ridge of *Nukat el-Khatîb*, with traces of ruins, and (¾ hr.) the prosperous village of *Et-Taiyibeh* (on the right). Here we once more cross the Wâdi ez-Zeidî, by means of an ancient bridge with two arches. About 1 hr. farther on we see the village of *Jîzeh*, on both sides of the valley (about 650 yds. to the N. of the road). In the E. part of the village is an old church (now used as a stable by the sheikh), and to the N. is an ancient (Christian) tower, near a ruined monastery. Bosrâ, and beyond it the Tell es-Sufeih, near Salkhad, become visible. After 35 min. we observe some extensive ruins on the left, near the valley of *Khirbet el-Harwâsi.* ¾ hr. *Ghasm*, with a ruined church, beyond which we pass the ruin of *Rujm el-Misrif* (perhaps a Roman customs-station). On the left lies *El-Mu'arribeh*, with a tower and fragments of a monastic-looking edifice to the N. Farther distant, to the N., lies the Christian village of *Kharaba.* We next pass (1¼ hr.) *Hommâs* on the right, and in 1¼ hr. more reach —

Bosrâ, also called *Eski Shâm* ('Old Damascus'), the ancient capital of the Haurân. It is a poor-looking village with about 1000 inhab., including a garrison of over 100 men, and is partly enclosed by fortified walls.

Owing to its remarkably commanding situation *Bosrâ* (Lat. *Bostra*) was probably a place of some importance at an early period. It is first mentioned in 1 Macc. v. 26. It belonged to the Nabatæan kingdom, which was formed into the Roman province of Arabia by Cornelius Palma in 105 (or 106) A.D. Bosrâ became the headquarters of the Legio III. Cyrenaica and soon afterwards the seat of the governor. From the capture of the town dates the so-called Bostrian era, which began on March 22nd, 106, and was soon adopted throughout the province of Arabia in reckoning time. Trajan enlarged and embellished the town, which thereupon assumed the name *Nova Trajana Bostra* on coins and in inscriptions. In the reign of Alexander Severus (222-235) the town became a Roman colony; and under Philippus Arabs, who was born here, it was made the metropolis. When, probably under Diocletian, the province was divided into Palæstina Tertia (the S. half, with Petra for its capital) and Arabia (the N. half), Bostra or Bosrâ was retained as the capital of the latter. — Bosrâ was an important centre of the caravan-traffic. A road led hence direct to the Persian Gulf, and another to the Mediterranean (comp. above). It was frequented by Arabian merchants, including Mohammed's uncle, who was accompanied by the prophet himself (p. lxvi). At Bosrâ dwelt the monk Bahîra, who is said to have recognized Mohammed as a prophet. Even in the middle ages Bosrâ was very important as a market and as a fortress. Baldwin III. vainly endeavoured to take the town. The town

at length fell into decay, partly owing to earthquakes (especially one in 1151), and afterwards in consequence of the weakness of the Turkish government.

The town is intersected by two main streets, one running from E. to W., and the other from N. to S. Outside the town, near the N.W. corner, is an altar with an inscription. On the left, outside the well-preserved *West Gate*, is a small guard-house. A little way to the left, inside the gate, is a spring, adjoining which is a low-lying meadow, probably once a naumachia (comp. p. 139). In the vicinity are the small mosque of *El-Khiḍr* and an old tomb.



The *Principal Street* of Boṣrâ, running from E. to W., seems to have been flanked by columns. At the entrance to the third street diverging to the right (S.) from the main street stands a Roman *Triumphal Arch*. The central arch of the three is about 42½ ft. high. One of the pilasters bears a Latin inscription. A little farther to the E., on the right, are the remains of *Baths*. We now come to the point of intersection of the two main streets. We see on our left four large columns, the remains of a once splendid *Building*, with admirably executed Corinthian capitals. — On the opposite side of the street are remains of another beautiful *Building* (Pl. 1), which may have been a temple or a colonnade, of which two columns with bases of white marble are preserved; in the wall are three rows of niches.

On the right side of the cross-street leading to the N. we come to a series of open vaults, which once evidently formed the *Bazaar* of Boṣrâ. On the left is the so-called *House of the Jew* (Pl. 2), who was unjustly deprived of his original dwelling, which, however, was rebuilt after the mosque erected on the spot had been pulled down by order of the righteous-minded Caliph ʿOmar. Also on the left we next see a deserted *Mosque*, the foundation of which is ascribed to Caliph ʿOmar. The materials are ancient. One column bears the date 383 (of the Bostrian era), or A.D. 489. At the entrance is a kind of porch with columns, then a quadrangle having a double open passage on two sides. The arches rest on antique columns, seventeen of which are monoliths of white marble, while the others are of basalt. A handsome frieze runs round the walls. At the N.E. corner of the mosque stands a minaret, with a handsome stone door, the ascent of which richly rewards the visitor. The view embraces the Nuḳra (p. 156), an undulating plain, clothed with vegetation in spring; to the E. is the hill of Salkhad; to the S.W. rises the Jebel ʿAjlûn; and towards the S. extends the steppe in which, about 5 hrs. off, are the interesting ruins of Umm el-Jemâl (possibly Beth Gamul, Jeremiah xlviii. 23). — On the side of the street opposite the mosque are the ruins of a large bath.

Proceeding to the E. from the intersection of the main streets, we come to the quarter of Modern Boṣrâ. Farther on the street is spanned by a Roman arch, to the right (S.) of which are the ruins of a large house with many fragments of sculptures and columns. The street which diverges here to the left leads to the old '*Church of the Monk Baḥîra*' (Pl. 4), a square building externally, but a rotunda internally. The dome has fallen in. According to an inscription on the gateway, the church was built in 407 of the Bostrian era (*i.e.* 513). A building a little to the N. of this bears a beautiful Arabic inscription. Near the church the *Monastery of Baḥîra* (Pl. 5) is also pointed out. The roof has fallen in. On the N. side is a vaulted niche, with a Latin inscription adjacent. Still farther N. the *House (Dâr) of Baḥîra* (Pl. 6) is shown; over the door is a Greek inscription. — Farther to the N., outside the town, is the mosque of *El-Mebrak*, or the 'place of kneeling', where the camel of ʿOthmân, which carried the Koran, or, according to other versions, the she-camel of Mohammed, is said to have knelt.

Outside the wall, on the E. side of the town, lies a large *Reservoir*, with tolerably preserved substructions. A larger reservoir near the S.E. corner of the town is in still better preservation. At its N.E. angle are the ruins of a mosque.

To the S. of the town rises the huge *Castle*, which was erected by the Aiyubide sultans during the first half of the 13th century. A bridge of six arches leads to a series of subterranean vaulted chambers, where visitors should beware of the cistern-openings in the ground. Beyond these we reach the platform inside the castle,

where are still seen the six tiers of seats of the *Roman Theatre* that constituted the nucleus of the building (Pl. 7). The stage was bounded by a wall in two stories, behind each of which ran a passage. The theatre was about 79 yds. in diameter. The tiers of seats are partly concealed by the later buildings. Between the lower double stairs are doors from which passages descend to the 'vomitoria' (approaches to the stage and the auditorium). Around the highest tier of seats ran a colonnade, a few columns of which are still preserved. Descending passages also ran below the landings of the stairs. — The S. battlements of the castle command a fine view.

7. From Boṣrâ to Damascus.

Distances: to *Es-Suweidâ*, 3¾ hrs.; *El-Ḳanawât*, 2 hrs.; *Shuhba*, 2¾ hrs.; *Burâk*, 9½ hrs.; *Damascus*, 6½ hrs.

From Boṣrâ a Roman road leads due N. to (½ hr.) *Jemarrîn*. To the N. of this village a bridge (near which stands a watch-tower) crosses the *Wâdi ed-Dheheb* (the upper part of the Wâdi ez-Zeidî, p. 145). The road next reaches (½ hr.) *Deir ez-Zubeir*, probably once a monastery. ʿAereh is 1 hr. distant.

ʿAereh lies on an eminence between two water-courses. The ruins are extensive, but insignificant. The place derives some importance from being the residence of a Druse chieftain. The 'castle', fitted up in half-European style, was erected by *Ismaʿîl el-Aṭrash* (d. 1869), the chief sheikh of the Druses of the Ḥaurân.

Leaving ʿAereh, we descend the hill to the N. and cross a brook. In 1 hr. we reach the thinly peopled valley of *Mujeidil*, near which, to the left, lies the building of *Deir et-Treif*. We (½ hr.) begin to ascend. Beyond the building of *Deir Senân* we reach (10 min.) *Es-Suweidâ* (p. 166).

From Boṣrâ to Es-Suweidâ viâ Ḥebrân, 6 hrs. We ride towards the N.E., cross the *Wâdi Abu Ḥamâḳa*, and in ¾ hr. reach the *Wâdi Râs el-Bedr*. We then pass (¾ hr.) *Ghassân* on the left, *Deir el-ʿAbûd* to the right, then *Ḥuzḥuz*, and (1 hr.) the Druse village of *El-ʿAfîneh*. To the E. of the village, near a Roman road, are the arches of an aqueduct which Trajan caused to be conducted hither from El-Kanawât. In ¾ hr. we reach **Ḥebrân**, a Druse village commanding a fine view. To the S. of the village are the fine ruins of a castle, adjoined by those of a church. According to a Greek inscription, the building was erected in 155 by Antoninus Pius, so that it was originally a pagan structure. In the middle of the village are the remains of another small church.

A pleasant route leads in 40 min. from Ḥebrân to *El-Kafr*, with a handsome medâfeh (public inn). The houses, and even the narrow lanes with pavements on each side, are admirably preserved. On the W. side of the little town is a handsome gate. Proceeding to the N. of El-Kafr, we soon reach (10 min.) the copious *ʿAin Mûsâ* or *Well of Moses*, which waters the village of *Sahwet el-Khiḍr*, situated 3¼ hrs. to the S.E. From the well we may ascend in 1 hr. to the top of the **Ḳuleib** (5635 ft.), one of the highest mountains in the Ḥaurân. The cone of this mountain contains a wide cleft, to which we ride across a plain covered with volcanic substances and thus reach the extinct crater, forming an extensive wooded basin. The actual summit can be reached on foot only and with some

climbing. A little below it are several caverns, probably used for collecting rain-water. On the small height are the ruins of a temple. — From the base of the Kuleib to *Es-Suweidâ* is a ride of 2 hrs. The Beduins (*'Ajeilât*) of this district, as well as their dogs, sometimes molest travellers.

Es-Suweidâ (Turkish telegraph), the residence of the Kâimmakâm of the *Jebel ed-Drûz* (Druse Mountains, p. 156) and of the military commandant of the Haurân (garrison), contains 4500 inhab. and is probably the ancient *Maximianopolis*. Nerva constructed a nymphæum and an aqueduct here. — Starting from the Medâfeh (public inn), we first come to a small *Temple*. A street leads hence to a *Gate* resembling a triumphal arch. Farther down, near the centre of the little town, lie the ruins of a large *Basilica* of the 4th or 5th century. We next come to a *Mosque*, occupying the site of an older public building. Near it is the so-called *Mehkemeh*, or *Court House*, with a Greek inscription. Ascending the hill, we reach a large reservoir. Beyond the N. valley, on the road to El-Kanawât, we cross a Roman bridge and reach an interesting tomb, which rises on a basement with rude Doric half-columns and bears an inscription (perhaps of the 1st cent. A.D.).

El-Kanawât is reached from Es-Suweidâ by the direct road which leads to the N.N.W. in 1½ hr. A slight digression (½ hr.) enables us to visit *'Atîl*, a Druse village which contains a small and elegantly-built temple, now occupied as a Druse dwelling, and dating, according to the inscription, from the 14th year of the reign of Antoninus Pius (A.D. 151). Passing an old church with a tower, we come to another temple, called *El-Kasr*, to the N. of the village.

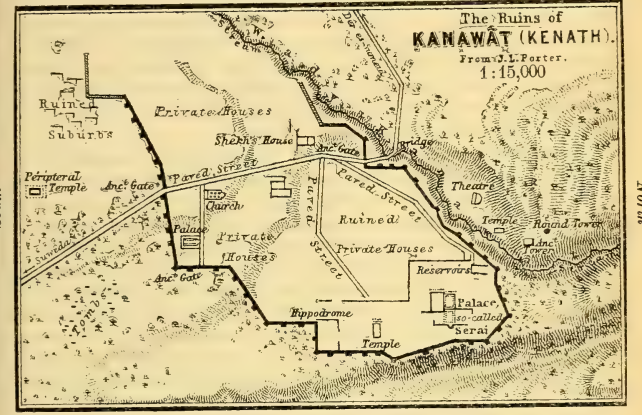
El-Kanawât, perhaps the Biblical *Kenath* (Numb. xxxii. 42), and more certainly the *Kanatha* of classical writers, was, as is indicated by inscriptions, a flourishing town at an earlier date than Bosrâ. Pliny and Ptolemy both include it in the Decapolis, and Eusebius includes it in the province of Arabia. Bishops of Kanatha are mentioned in connection with several councils. Coins of the town have been found with a veiled head of Isis on the reverse.

On the S. side of the town, outside the town-wall and to the left of the road to the Es-Suweidâ, stand the ruins of a small peripteral *Temple*. This rises on a terrace, 10 ft. in height, and, according to the inscription, was dedicated to Helios.

Continuing hence to the N. into the valley, we reach the lanes of the Lower Town of El-Kanawât. It lies on the left bank of the brook, which was formerly crossed by several bridges. The streets are still well paved at places and most of the houses are in good preservation. — On the right slope of the valley is a handsome *Theatre*, with nine tiers of seats. It is almost entirely hewn in the rock, and is ca. 21 yds. in diameter. — Farther up are the ruins of a small *Temple*, perhaps a *Nymphaeum*, situated over a spring. Steps hewn in the rock lead hence to a massive *Tower*, which was perhaps connected with the military defences of the defile below. The sub-

structions are older than the Roman period. A little to the N. of this building rises a large round tower (perhaps sepulchral), 82 ft. in circumference.

The Upper Town, on the left bank, contains the principal part of the ruins of El-Kanawât, presenting an extensive scene of desolation. Near the remains of a mill the town is entered by a beautifully preserved ancient aqueduct, adjoining which are fragments of huge walls, probably ante-Roman. The principal building, known as the *Serâi*, is an aggregate of several structures. On the S. side there is first a smaller building, which consists of two independent



edifices crossing each other; the older had an apse with three arches towards the E. Another building with an apse towards the N. was then erected across this older portion; and to this belongs the large S. façade with its three portals. To the N. of this building is a long edifice which also has a fine colonnade on the W. side. Three gates led into the vestibule, borne by 18 columns, of the *Church*. On each side of this hall is a small gallery, covered with three arches above. A beautiful and most elaborately executed central portal, with a cross, leads into the church, which is 82 ft. in length. On the E. side is a large apse $14^1/_2$ ft. in depth. — To the S. of this point stands a *Temple*, a 'prostylos', with a portico of four huge columns about 33 ft. high. Near this temple lie fragments of numerous roughly executed statues, and there seems to have been a *Hippodrome* here. Beyond the well-preserved S.E. wall of the town, which is furnished with towers of defence, we soon reach several *Sepulchral Towers* concealed among oaks. We then re-enter

the town by a gate at the S.E. corner. On the left side of the broad paved street is the ruin of a handsome house, once adorned with a colonnade, and on the right are the remains of a large church of a late period.

At *Seiʿ (Siâh)*, 3/4 hr. to the S.S.E. of El-Kanawât, stands a ruined temple, resembling in style the Herodian Temple at Jerusalem, and indeed recording in its inscriptions the names of Herod and Herod Agrippa. The gazelles, lion's head, saddled horse, and other architectural enrichments, and the rather stiff capitals, are well worthy of inspection. The temple was dedicated to *Baʿal Samin* (god of heaven).

From El-Kanawât to *Ezraʿ*, see p. 144.

Our route now leads across a little-cultivated plain and passes below the (2 hrs.) village of *ʿAin Murduk;* it then ascends to the N.E. in the direction of the two curious old craters of the *Gharâra.* This name, signifying a heap of grain, is derived from a Moslem legend, according to which the grain which Pharaoh had forcibly taken away from the peasants and heaped up here was miraculously turned into stone. Our route passes the S. crater and brings us to Shuhba, 3/4 hr. after leaving ʿAin Murduk.

Shuhba, the ancient *Philippopolis*, is still in part surrounded by walls and also contains a few Roman antiquities. The streets, some of which are 25 ft. wide, are paved with long slabs, and were probably once flanked by colonnades. At the intersection of the two main streets are the remains of a *Tetrapylon* (p. xcvii), and about 120 paces to the S. of this are the ruins of large *Baths*, containing lofty chambers adorned with sculptures. Some of the pipes and five arches of the aqueduct, by which the water was conducted to the bath, are still preserved. The hooks or cramps on the walls were used to secure the marble incrustation. About 230 paces to the E. of the intersection of the streets stand five columns, being remains of the colonnade of a *Temple*, of which a few fragments of walls are the only other trace. Near these are the outer walls of an *Amphitheatre*, which was built against the slope. Between the theatre and the principal street stands a small *Temple* with a kind of crypt, now filled with rubbish. — Proceeding towards the sheikh's dwelling, we now come toa curious building, buried 14 ft. deep in the ground. In the centre of the building is a round apse about 13 ft. wide, with niches on each side for statues. In front of the building is a large open space The purpose of the building is unknown.

From Shuhba to Burâk viâ Shakkâ (11 hrs.). The route first crosses the *Wâdi Nimra* (see next page) and then runs towards the N.E. On the left, after 40 min., is seen *El-ʿAsalîyeh.* On the hill to the right (S.) lies *Tafhâ.* In 40 min. more we reach the large village of **Shakkâ**, the ancient *Sakkaia* (Ptolemy). Among the ruins are several towers of different periods, but few buildings are preserved. Towards the N.E. are the ruins of a basilica of the 2nd or 3rd cent., with a nave and aisles. On the E. side of the inhabited quarter of the town are remains of a monastery of the 5th century (Arab. *Deir esh-Sharkîyeh*), traces of the semicircular apse of the church of which may be distinguished. To the N. of Shakkâ rises a square tower *(El-Burj)*, in three stories. The upper parts of the building are more modern than the lower. A number of mummies and

skulls have been found here. According to the inscription, the tower was erected by a certain Bassos, in the year 70 of the Bostrian era (A.D. 176). — From Shakkâ we ride to the N.W., past *Tell ʿIzrân*, to (3/4 hr.) *El-Hît*, situated in the *Ard el-Bethenîyeh*. The village contains several towers and a reservoir, and it is also passed by a large subterranean conduit from the Wâdi el-Luwâ (see below), running from S. to N. — To the N.W. of El-Hît we next reach (1/2 hr.) the village of *El-Heiyât*, occupied by Roman Catholics, before entering which we observe to the E. of the road a large building with stone doors and a terrace affording a fine view. In 2 hrs. more from this point we reach *Lâhiteh* (see below).

The direct route from Shuhba to Damascus at first follows the great *Wâdi Nimra*, called *Wâdi el-Luwâ* in its lower part, which separates this district from the *Lejâh* (p. 144). The *Gharârat esh-Shemâlîyeh* ('the northern') rises to the left, and after crossing the valley we pass, likewise on our left, the volcanic *Tell Shîhân* (3740 ft.). The W. side of the crater of this hill is broken away, so that it somewhat resembles an easy chair without arms. From its extensive crater and from the *Gharârat el-Kiblîyeh* vast lava-streams once poured over the Lejâh. In 50 min. we reach the village of *Umm ez-Zeitûn*, with the unimportant ruins of a temple.

The route skirting the Lejâh is exposed to danger from the Beduins. Little water is to be found, and the heat is often oppressive. A few fields and many traces of former cultivation are passed. The villages on each side of the route present few attractions. On the right are *ʿAmrâ* and *El-Hît* (see above), on the left (25 min.) *Es-Suweimira* and (20 min.) *El-Murasras*. We next pass (20 min.) *Umm el-Hâretein* and *Sumeid*, farther to the W., (1/4 hr.) *El-Imtûneh*, (25 min.) *Rijm el-Iʿs*, (10 min.) *El-Kuseifeh*, (25 min.) *Lâhiteh*, (25 min.) *Hadar*, (20 min.) *Er-Rudeimeh*, (25 min.) *Suwârat es-Saghîreh*, (1/2 hr.) *Dhekîr*, (1/2 hr.) *Deir Nîleh*, and (40 min.) *Khalkhaleh*. In 2 hrs. more we reach *Suwârat el-Kebîreh*. To the N.E. lies the extensive tract of *Ard el-Fedayein*. After 1/2 hr. we cross the *Wâdi el-Luwâ* (see above), and in 50 min. more (9 1/2 hrs. from Shuhba) we reach —

Burâk, formerly a thriving place, but now very thinly peopled. Many old houses in the style peculiar to the Haurân (comp. p. 156) are still well preserved, and there is a fine reservoir.

Beyond Burâk we at first traverse a poorly cultivated plain, and then gradually ascend a dreary range of hills. These hills belong to the *Jebel el-Mâniʿ* (p. 144). After 2 1/4 hrs. we pass, to the left, the *Tell Abu Shajara*, or 'hill of the tree', a name derived from the solitary terebinth which grows here. Beyond the pass a beautiful view is revealed of the dark-blue plain of Damascus. Descending hence, we reach (1 3/4 hr.) the valley of the *Nahr el-Aʿwaj* (p. 157), and near it the Moslem village of *Nejhâ*, which, situated in the *Wâdi el-ʿAjam*, presents fewer of the characteristics of the Haurân. We now enter the plain of *El-Merj*. To the right (E.) we see the hills of the Safâ (p. 322). Jebel el-Aswad (p. 267) rises on the left. After spending two days among these inhospitable deserts the traveller

will be better able to appreciate the eager delight with which Orientals welcome the view of the fruitful and well-watered plain of Damascus. After 1$^1/_3$ hr. we reach the village of *Kabr es-Sitt*, or 'tomb of the lady', so called from the fact that *Zeinab*, a granddaughter of Mohammed, is buried here. After 35 min. we pass the village of *Babbîla* and in $^1/_2$ hr. more reach *Damascus* (E. gate. p. 315).

20. The Desert of Judah to the S.W. of the Dead Sea.

Comp. Maps, pp. 11, 92.

Extreme caution is advisable in selecting a Dragoman. Tents are indispensable. The necessary escort of one or two Khaiyâls is obtained through the dragoman, who is responsible for their keep and pay.

The **Desert of Judah** is mentioned in the Old Testament either under that name (Ps. lxiii. 1), or under the names of its parts (1 Sam. xxiv. 2 and other places). It consists of an arid plateau about 12-20 M. broad and 60-70 M. long, with small conical hills and intersected by deep ravines. — The country to the S. of Hebron (Heb. *negeb*) contains many ruins, and there are many caverns in its hills. The ground is soft white limestone, through which the water penetrates and, where it is not collected in cisterns, runs away below the surface of the beds of the valleys. Near Yuttâ, Dûra, and Yekîn the ground falls some 490 ft., forming a plateau about 2620 ft. above the sea-level. This plateau is crossed by the great valley extending from Hebron to Beersheba and then to the W. to Gerar.

1. Beersheba.

From Gaza to Beersheba, 9 hrs. (carriage-road in summer). To the ($^1/_4$ hr.) *Jebel el-Muntâr*, see p. 121. Leaving the summit of the mountain to our right, we ride in a continuous S.E. direction across the extensive and tolerably level plateau, from which only a few hills rise here and there. In about 3 hrs. we reach the *Tell Abu Hareireh*, near which is the *Weli* of that saint. The district is cultivated by the Beduins. Crossing the *Wâdi esh-Sherî'a* almost immediately, we enter a more monotonous and barren region. After about 3$^1/_2$ hrs. we arrive at the springs (brackish) and ruins of *Khirbet Abu Rukeiyik*. About 2 hrs. more bring us to —

Bir es-Seba', the ancient *Beersheba*, the wells of which play a prominent part in the history of the patriarchs (Gen. xxi. 28-32). Beersheba was the southernmost town belonging to the Israelites, whence arose the proverbial phrase 'from Dan to Beersheba' (Judges xx. 1, etc.). In the days of Eusebius it was a considerable market-village with a Roman garrison; and bishops of Beersheba are occasionally mentioned. By the 14th cent., however, the town was deserted. Extensive ruined remains are to be seen on the N. side of the *Wâdi es-Seba'*, the lower part of which is named *Wâdi el-Ghazzeh*, the upper part *Wâdi el-Khalîl*. The seven old wells, which still supply good water, lie on the N. side of the valley, where it forms a curve. They are all 5-9 ft. in diameter and ca. 45 ft. deep. The town, which has lately been resettled, is the seat of a Kâimmakâm; it contains 800 inhab., a Serâi, a mosque, a post and telegraph office, and a khân. It lies a little to the S.W. of the old town, whence building-materials have been taken for its construction. The ten or twelve shops here supply the simple requirements of the neighbouring Beduins, who visit the place in considerable numbers.

From Beersheba to Hebron, 8$^1/_4$ hrs. The road ascends the *Wâdi el-Khalîl*, with *Bîr es-Sakâti* and *Bîr el-Mokenneh* to the right, leaving *Bîr Lekîyeh* to the left. Beyond the (3 hrs.) poor village of *Tâtereh* we re-enter the mountainous region. In 1$^3/_4$ hr. more we reach *Ed-Dâharîyeh*, which is perhaps the *Kirjath-Sepher* or *Debir* of Judges i. 11. Thence we may ride to Hebron direct in 3$^1/_2$ hrs., or in 4$^1/_2$ hrs. with a détour to the E. viâ *Yuttâ*, the *Juttah* of Josh. xv. 55 but hardly the 'city of *Judah*' of Luke i. 39.

2. Engedi.

From Bethlehem to Engedi, 9 hrs. A guide from the *Ta'âmireh* Beduins or the *Beni Na'im* is necessary and may be found either in Bethlehem or Jerusalem. — To the *Frank Mountain*, see pp. 111, 110. Leaving this on our left, we descend the *Wâdi ed-Dîya'*, which farther on takes the name of *Wâdi Khareitûn*, to the (1/4 hr.) *Wâdi el-Hamdeh*, which opens on the right. We now ascend the ridge towards the S.E. for 1/4 hr. and then ride across the high plateau of *Kenân Eskeir*. At (1 hr.) its other end we pass two isolated hills, and after crossing several valleys we enter (1 3/4 hr.) the *Wâdi Haṣâṣâ*. Descending this wâdi, we pass in 25 min. the cisterns of *Bîr Sukeirîyeh* and *Bîr Haṣâṣâ;* after 1 1/4 hr. the road leaves the valley and passes over the hill of *Râs en-Nuwzita* into the (1 hr.) *Wâdi esh-Shakîf*. Hence we continue to the S.S.E. over the hilly plateau, and in 1 1/2 hr. reach the culminating point of the *Pass of Engedi* (655 ft. above the sea-level, 1945 ft. above the Dead Sea; magnificent view). The descent (3/4 hr.) on the other side to Engedi is very toilsome.

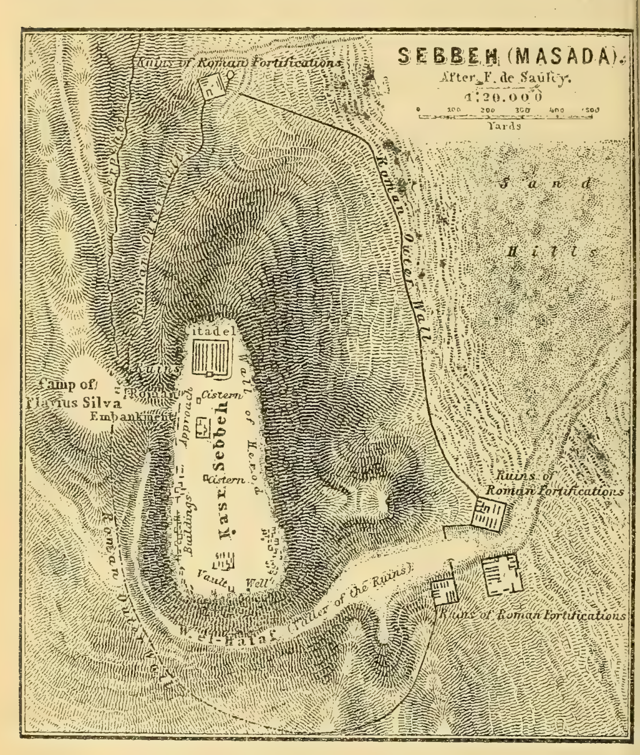
From Hebron to Engedi, 7-8 hrs., a fatiguing route. The road ascends the *Jebel Jôbar* (fine restrospect from the top) and in 1 1/2 hr. reaches *Tell Zîf* (*Ziph*, 1 Sam. xxiii. 24), on the left; after 40 min., cisterns; 1 hr., *Wâdi Khabra* (little water), which we follow (2 hrs.). Then we ascend in 1 1/2 hr. to the top of the *Pass of Engedi* (see above).

Engedi (680 ft. below the Mediterranean and 605 ft. above the Dead Sea) is now called *'Ain Jidî*, both names signifying 'goat's spring'. The precipitous cliffs on one side and the sea on the other, the warmth of the atmosphere, and the strange-looking vegetation combine to produce a wonderful effect. To the wilderness of Engedi David once retired, and it was in a cave here that he spared the life of the sleeping Saul (1 Sam. xxiv. 1 et seq.). The 'camphire of Engedi' (henna, see p. 128) is mentioned in the Song of Solomon (i. 14). According to Josephus there were once beautiful palm-groves here, and in the time of Eusebius Engedi was still a place of importance. The water of the spring is warm (80° Fahr.), sweetish, and impregnated with lime, and contains small black snails. The natives assert that the water comes under the mountain from Se'îr (?) near Hebron. The *seyâl (Acacia seyal)*, from which gum-arabic is obtained, occurs here; likewise the *sidr* (p. 129), and the *'oshr (Calotropis procera)*. This tree bears the genuine apple of Sodom (comp. p. 129), a yellow, apple-like fruit, described by Josephus; on being squeezed it bursts, and only fibres and bits of the thin rind remain in the hand. Among the smaller plants the nightshade *(Solanum melongena)* is very common. — By the spring, and to the E. of it, are a few remains of old buildings. The ancient Engedi probably lay below the spring. The gradual slope towards the Dead Sea was converted into terraced gardens.

3. Masada.

From Engedi to Masada, 4 1/2 hrs. (water should be taken). — We descend from the spring towards the S. and cross the (1/2 hr.) *Wâdi el-'Areijeh* at the ruins of *Kaṣr el-'Areijeh;* on the slopes of the hill are vestiges of ancient vineyards. Masada comes in sight to the S. We next reach (20 min.) a sulphur-laden spring, and 40 min. later we cross a line of hills which stretch to the sea; beyond these to the left lies the *Birket el-Khalîl* ('Pool of Abraham'), so called after a Moslem legend, where salt is obtained by evaporation from the water of the Dead Sea. In 1/4 hr. more we cross the *Wâdi el-Khabra*. In the valley and in the littoral plain is found the so-called *Rose of Jericho (Anastatica Hierochuntica)*, but the plant is neither a rose, nor does it now grow near Jericho. It is a low annual herb of the cruciferous order, soft and herbaceous at first, but whose branches become woody with age. It owes its name *anastatica* (the arising) to a peculiarity of its woody branches, springing from the crown of the root, which are curved inwards when dry, but spread out horizontally when the plant is moistened. This phenomenon has given rise to a superstitious belief in the virtues of the plant, and it is accordingly gathered in great

quantities and sent to Jerusalem, where it is sold to pilgrims. Another similar plant to be found here is the ***Asteriscus aquaticus***, which was perhaps considered in earlier times to be the Rose of Jericho. Wild barley and a few saline plants are also found here. The chief of these is the *Salsola kali*, Arabic ***Ḳili*** a plant with a flat, glossy, reddish stalk, and small glass-like leaves, which the Arabs burn in order to obtain alkali *(al-ḳali)*. The fauna of the region includes the mountain-goat of



Sinai, and also the cony (*Hyrax Syriacus*, Arab. *wabr;* p. lvi), a very curious little animal of the cloven-footed family, with a brown coat. The flesh of the latter is much esteemed, but it was forbidden to the Israelites (Levit. xi. 5; Psalms civ. 18; Prov xxx. 26).

After 3/4 hr. we reach the *Wâdi Mahras*, with seyâl-trees (p. 171); then (20 min.) the *Wâdi Khasheibeh;* (1/4 hr.) the *Wâdi es-Safâsif;* and (25 min.) the *Wâdi Seyâl.* Beyond it we proceed direct to the hill of Masada. On the way we cross several deep crevices in the clayey soil, and in 40 min. reach the N.E. angle of the Roman enclosing wall, which runs entirely

round the crown of the isolated hill. Following the wall to the S., we come in 20 min. to the Roman fortifications in the *Wâdi es-Sebbeh* (or *Wâdi el-Hafâf*), at the S. foot of the hill. The ascent to the top may be made in 1 hr. by a very difficult footpath.

The hill of **Masáda** (*i.e.* a mountain-stronghold; 1705 ft. above the Dead Sea), now called *Es-Sebbeh*, is stated by Josephus (Bell. Jud. vii. 8, 3) to have been fortified by Jonathan the Maccabæan. It was re-fortified by Herod the Great, who enclosed the whole of the plateau at the top of the hill with a wall constructed of white stone, seven stadia in circumference, 12 ells high, and 8 ells thick, and furnished with 37 towers, each 50 ells high. He also built a strong and sumptuous palace on the W. slope, with four corner-towers, each 60 ells high. The only access was by an artificial stair called 'the serpent'. The enclosed space, the soil of which was very rich, was used for cultivation. After the destruction of Jerusalem, the Jews still offered an obstinate resistance to the Romans on this spot. The latter (under Flavius Silva) then built out from the rock to the W. of the castle an embankment 200 ells in height, on which they brought their besieging engines close to the wall. The defenders thereupon erected within the outer wall a second one of wood and earth, and when this was destroyed by fire, they slew themselves with their wives and children, rather than surrender.

Ascending the hill, we reach (1/2 hr.) the ruins of Roman towers, and in 1/4 hr. more cross a slope of loose stones which formed part of the Roman embankment. Through a well-preserved mediæval gateway, consisting of a pointed arch with Beduin inscriptions, we enter upon the spacious plateau on the top of the hill. This plateau is 600 yds. long and 200-250 yds. wide, and falls off abruptly on almost every side. The enclosing wall is still preserved at places. The other remains are not extensive. On the N. side of the hill stands a square tower; and 39 1/2 ft. higher, but still 19 1/2 ft. below the level of the plateau, rises a round tower. From the N. wall branch off a great many side-walls, which were perhaps built during the last siege. To the W. and S. are large cisterns. In the centre of the plateau are the remains of a Byzantine chapel (?). To the S. of the chapel is a tomb-cavern with an inscription. To judge from the remains, it would seem that Masada was still inhabited after the catastrophe mentioned above. The archway on the W. side looks as if it belonged to the Crusaders' period. The ruins to the N. and W. of this arch, however, seem to belong to the palace of Herod, while those on the S. side of the plateau are now a shapeless mass. — The View of the wild and desolate mountainous region round the town is very imposing. Not a trace of a human habitation is to be seen. The colouring of the Dead Sea and the mountains, except when the midday heat envelops everything in a white haze, is singularly vivid, and we obtain almost a bird's-eye view of the S. end of the sea. Exactly opposite to us lies the pointed promontory of El-Lisân (p. 132); to the S. the eye ranges as far as the Jebel Usdum (p. 174), and opposite rise El-Kerak and the mountains of Moab. Immediately below the fortress to the S.E., as well as on a low chain of hills to the W., the camps of the Roman besiegers are still distinctly traceable; that on the W. was Silva's.

4. Jebel Usdum and El-Kerak.

From Masada to Jebel Usdum, 6 hrs. From the fortifications in the *Wâdi es-Sebbeh* (see above) the route leads S. along the upper edge of the littoral plain of the Dead Sea, which is intersected by clefts and ravines. After 1/2 hr. we reach the large *Wâdi el-Hafâf*, which we follow to (35 min.) the sea. Thence we turn S. again to (50 min.) the *Wâdi Rabad el-Jâmûs*, with tamarisks. After 1/2 hr. we reach the *Wâdi el-Kedr*. The coast-road is now quitted. After crossing a hill, our route lies along the slope of the mountain to the (50 min.) *Wâdi Hathrûra;* hence we reach in 20 min. the *Wâdi Mubaghghak*, with the ruined mediæval fort of that name, where good water and a convenient camping-place are found. There are two reservoirs here, which were once fed by a conduit

from the mountains. — We follow the shore to ($1^1/_4$ hr.) the *Wâdi ez-Zuweira*, through which runs the road from Hebron. The littoral plain gradually broadens. — The road to the *Wâdi Nukhbâr* (see below) runs straight to the S. through the *Wâdi el-Muhauwât;* the N. summit of the *Jebel Usdum* is reached to the S.W. in 20 minutes. The route along the E. side of the mountain has become impracticable owing to the rise in the level of the waters of the Dead Sea. The pillar of salt which passed for that into which Lot's wife was changed (see below) has fallen into the water. Nevertheless, it is perhaps worth while to ride for a short distance along the E. side of the mountain, as far as a little cavern rich in salt crystals. The whole of the S. bay of the Dead Sea is shallow (5-13 ft.).

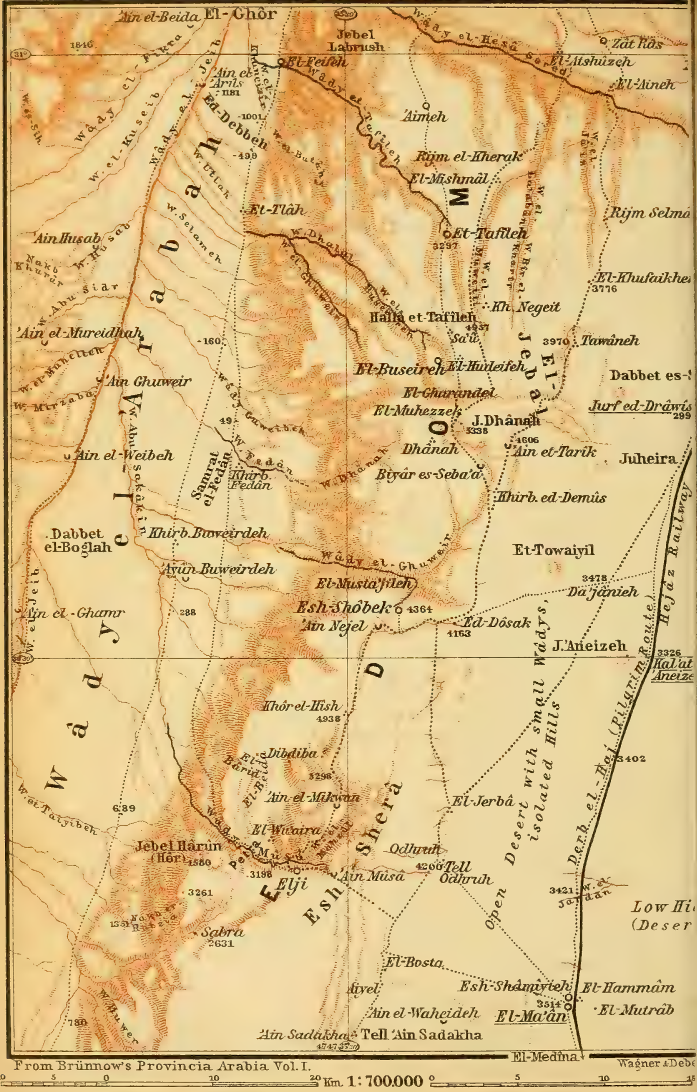
The name of **Jebel** or **Khashm Usdum** echoes that of the Biblical *Sodom* (Gen. xviii, xix), though it is probable that this is due to artificial revival rather than ancient tradition. It is an isolated hill, about 7 M. in length, the highest point of which is about 590 ft. above the level of the Dead Sea. The sides are so steep and crevassed that it is difficult to ascend it. The base of the hill, up to about 100 or 150 ft., consists of pure crystallized salt, which is seamed with perpendicular fissures. These, under the influence of the weather, frequently give rise to needle-rocks, columns, etc., in which the popular imagination recognizes human beings turned to stone. Thus probably arose the tradition of the transformation of Lot's wife into a pillar of salt (Gen. xix. 26; Wisdom x. 7), which Josephus says was to be seen in his days. The salt is covered with a layer, 400-450 ft. thick, of chalky limestone and clay. The present condition of the salt-deposit is due to some convulsion of nature; formerly it was much more extensive, reaching perhaps as far as the peninsula of *El-Lisân*, where rock-salt was also found.

From Jebel Usdum to El-Kerak, 15 hrs. From the N. point of the mountain we ride along its W. side, and in $^1/_2$ hr. reach the end of the littoral plain and the entrance of the *Wâdi Nukhbâr*, forming a deep depression in the marly soil, which we now ascend. After $^3/_4$ hr. the valley contracts to the dimensions of a narrow and winding gorge, with almost vertical walls. In $^1/_4$ hr. we reach the surface of the stratum of marl, and now ride to the S. through the *ʿAraba* (p. 176). After 40 min. we descend into the ($^1/_4$ hr.) *Wâdi el-Amʿâz*, which we follow for 10 min. to the point where it debouches into the *Sebkha*, the marshy depression at the S. end of the Dead Sea. This district is inundated at flood-time, but when the water is low it is possible to cross it in a due E. direction to (2 hrs.) *Eṣ-Ṣâfiyeh*, with wretched reed huts in the *Ghôr eṣ-Ṣâfiyeh.* When the water is high, we are obliged to make a détour to the S. along the border of the Sebkha, past *El-Feifeh*, $4^1/_2$ hrs. from its beginning; thence to the *Ghôr eṣ-Ṣâfiyeh* in 2 hrs. Besides reeds we observe the ʿOshr tree (p. 171) and the *Salvadora Persica*, a tree averaging 25 ft. in height.

After $1^1/_2$ hr. we reach the plain of *El-Melûha*, with a brook, and in 40 min. the mouth of the *Wâdi Guweiyeh.* In $^1/_4$ hr. we leave the plain of El-Melûha, and in $^1/_2$ hr. reach the promontory near the *Wâdi Kheslân.* After $^1/_4$ hr. we reach the heap of stones *(rujûm)* marking the tomb of the *Sheikh Ṣâliḥ*, whom the Beduins invoke to aid them in their predatory expeditions. 13 min. *Wâdi en-Numeira;* 48 min. *El Muraksed;* 14 min. *Wâdi Berej*, on our right. After $^1/_2$ hr. we reach cultivated land. We then reach the *Wâdi ed-Derâʿa*, or *Wâdi el-Kerak*, which frequently contains water. Some ruins here are popularly called sugar-mills, and in the adjoining large and beautiful oasis of *El-Mezraʿa*, with numerous ʿOshr trees (p. 171), are encampments of Ghôr Arabs. The peninsula of *El-Lisân* is a flat, clayey plain, ca. 100 ft. in height, and without a vestige of life.

The path now ascends the wild and grand *Wâdi el-Kerak* to the plateau of *Derâʿa* (55 min.); after 52 min. we reach a cultivated plain. In 14 min. we have *Tell ed-Derâʿa* on our right; in 9 min. more we cross the beautiful brook *Seil ed-Derâʿa.* Continuing to ascend the Wâdi el Kerak, in $3^1/_2$ hrs. we reach the spring *ʿAin es-Sakka.* In another hour we find ourselves below El-Kerak, and after 35 min. more of steep climbing we reach the N.E. corner of the town of *El-Kerak* (p. 154).

Heights in Feet



21. From Jerusalem to Petra.

This expedition (there and back) takes 6-14 days, without counting the days of rest. The charges for dragoman, horses, and tents will amount to 20-30 per cent more than those mentioned at p. xi. The contract should expressly bind the dragoman himself to pay all the costs, including those of the absolutely necessary escort and guides.

Literature. 'Die Provincia Arabia', by *R. E. Brünnow* and *Alfr. von Domaszewski* (3 vols.; Strassburg, 1904-1906); 'Petra und seine Felsheiligtümer', by *G. Dalman* (Leipzig; 1908); 'Arabia Petræa', by *A. Musil* (3 vols.; Vienna, 1907-1908); 'The Jordan Valley and Petra', by *W. Libbey* and *F. E. Hoskins* (2 vols.; New York & London, 1905); 'Sinai and Petra: the Journals of Emily Hornby in 1899 and 1901' (London; 1907); 'Voyage de l'Arabie Pétrée', par *Léon de Laborde* et *Linant* (Paris; 1830); 'Voyage d'exploration à la Mer Morte, à Pétra, etc.', by the *Duc de Luynes* (Paris); and *Palmer's* 'Desert of the Exodus' (Cambridge; 1871). — Maps, comp. p. cii.

1. Viâ El-Ma'ân and the Ḥejâz Railway.

3½ Days. This route, which is more suitable for the return-journey, is the easiest but the least interesting. Riding animals may be obtained in El-Ma'ân through application to the tourist-offices in Jerusalem; for the return-journey they can always be hired in 'Ammân.

From Jerusalem to *Es-Salṭ* (2 days), see pp. 125-127, 136, 137 (if desired, a carriage may be taken as far as the bridge of Jericho, p. 137); thence to *'Ammân* (5 hrs.), see pp. 147, 148. The trains leave 'Ammân for *El-Ma'ân* 3-4 times a week (see pp. 143, 149, 150). — From El-Ma'ân to *Petra*, 7-8 hrs. on horseback (drinking-water should be taken). The route leads towards the W., through the S. part of the town, and crosses the (¼ hr.) *Wâdi esh-Shâmîyeh*, which in its upper part is called *Wâdi es-Semneh*. Following the valley, we reach after 20 min. the ruins of an aqueduct. The country partakes of the nature of a desert; the marly soil is covered with small flints and is destitute of vegetation. After ¾ hr. we cross the *Wâdi el-Baṣta*. The first signs of vegetation are observed here, though the district maintains its monotonous character. In 2 hrs. we reach a heap of ruins called *Rujm el-Beiḍân*. We now cross the road from Eṭ-Ṭafîleh (p. 177) to 'Aḳaba, and continue in a N.W. direction to (1 hr.) the W. border of the plain. From the opening of the *Wâdi Far'a* we descend in ½ hr. to the spring of the same name, and in another 40 min. reach the village of *Elji*, called by the Beduins *Wâdi Mûsâ*. The Beduin inhabitants spend the summer in tents. There are some pretty gardens. Opposite rise the mountains of Petra, culminating in the Jebel Hârûn (p. 186). From this point we descend the *Wadi Mûsâ*, or main valley, to (¼ hr.) the first tombs, where the stream has worn its way through a low ridge of white sandstone. The district from here to the entrance of the Sîḳ (p. 180) is known as the *Bâb es-Sîḳ* (gate of the Sîḳ). In 5 min. we observe, on the other (right) side of the stream, on a hill, a *Tomb with a Portico* on either side. The only other tomb thus embellished is the Tomb with the Urn (p. 183). In 5 min. more we reach a terrace, also on the right bank of the stream, with three *Isolated Pylons*

(p. 180); farther on we see to the left a *Roman Sanctuary*, the façade of which has six engaged columns and an interrupted pediment. The portal is surmounted by an arch. Immediately above stands the *Tomb with the Obelisks*, so called from the four obelisks of its façade. Both tomb and sanctuary belong to the late-Roman period. To the N.W., on the hill opposite the entrance to the Sîḳ (see below), are small rock-hewn *Sanctuaries*, with well-preserved altar-niches. — Hence we reach in 5 min. the entrance of the Sîḳ proper (p. 180), with its red sandstone rocks. To the N. is a small valley, on the E. slope of which is an isolated pylon; at the end of the valley is the mouth of the tunnel mentioned on p. 180. After 22 min. we come to *El-Jerra* (p. 181), and in 10 min. more to the *Theatre* (p. 181). This is the best spot to pitch camp.

2. Viâ the Jebel Usdum.

5 Days. To the *Jebel Usdum* and the entrance of the *Sebkha*, see RR. 10 & 20. Hence to *Petra*, ca. 18 hrs. Camp may be pitched for the night at the springs of *ʿAin el-ʿArûs* and *ʿAyûn el-Buweirideh.*

The route lies along the border of the Sebkha (p. 174), first in a S. and then in a S.E. direction. The water-worn hills, 50-100 ft. in height, which the track follows, consist of chalk. In 2 hrs. the road reaches the spring *ʿAin el-ʿArûs* (camping-ground). After 1/4 hr. we cross the *Wâdi el-Kuṣeib*, and later two more valleys. In 3/4 hr. we reach the large *Wâdi el-Jeib*, the stream of which drains the ʿAraba. An ascent of 3 hrs. through this valley brings us to the undulating *ʿAraba*, an extensive desert, with a few scattered shrubs *(ghâḍa)*. The soil consists of loose gravel and stones; the only green spots are near springs (towards the W. *ʿAin el-Weibeh*, to the N. *ʿAin el-Ghuweireh*). After 2 3/4 hrs. the *Wâdi el-Buweirideh* is reached. In 1 hr. 40 min., the springs of *ʿAyûn el-Buweirideh*, with vegetation (camping-ground). The route now crosses the ʿAraba towards the E. The watershed which here intersects the valley is at its lowest point 820 ft. above the Mediterranean (comp. p. 133). The valley, which is now a dreary wilderness, doubtless served as a route for traffic at the period when the ancient town of Ezion-Geber, near the present Aḳaba (p. 213), was the chief seat of the maritime trade of the Edomites and Israelites. After 3 hrs. the road has crossed the valley of the ʿAraba, ascending towards the S.E. The heaps of stones here are piled up by the Beduins, who slaughter sheep in honour of Aaron's memory, within sight of his tomb on the Jebel Hârûn (p. 186), and conceal the blood of the slaughtered animal under these stones. Farther on the road threads its way through the winding *Wâdi Rubâʿi*, passing round the Jebel Hârûn on the S. This valley is flanked with hills of sandstone and chalky limestone, and contains several caverns. At the bottom of the valley grow the caper shrub and a magnificent 'orobanche', with large yellow and blue flowers. — From the end of the ʿAraba the N.W. limit of Petra can be reached in 3 hrs.

3. Viâ El-Kerak.

7 Days. To *El-Kerak* viâ Mâdebâ, see R. 18. Thence to *Petra*, 3 days.

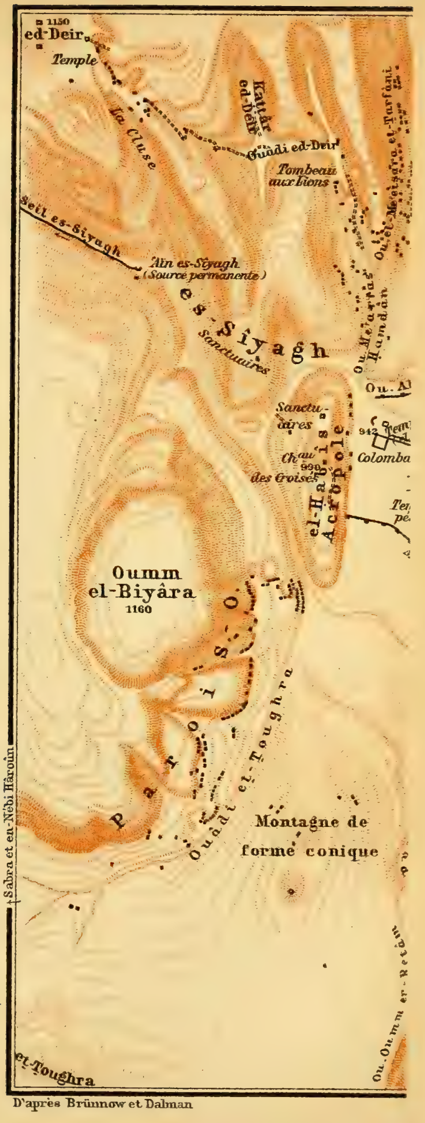
1st Day (9-10 hrs.). From the castle of *El-Kerak* (p. 154) we descend into the *Wâdi es-Sitt* and reach (9 min.) the spring of *'Ain es-Sitt*. After 1/2 hr. we arrive at the edge of the plateau and in 10 min. more come to *El-Jûba*, a ruined village to the right, followed by three other different ruins of the same name. 1/2 hr., on a hill to the right, the large ruined village of *El-Meḥna*. We continue to cross the plain to the S.; 1/4 hr., the ruined villages of *Enjâsa*, one on each side of the track; 17 min., ruins of *El-Môteh*, still partly inhabited; 40 min., *Jafar*, on the right, a weli and mosque of the saint of that name. We now traverse the fruitful plain of *El-'Amâḳa* to the S.E.. with the ruins of that name to the right, and in 40 min. reach the *Wâdi eth-Theleiḳa*. After a descent of 40 min. we again ascend, at a point where the valley makes a bend to the S.W. We now arrive at the edge of the *Wâdi el-Ḥesâ*, whence a magnificent view is obtained of the deep valley and the country to the S., which as far as Ḍâna (p. 178) forms the district of *El-Jebâl (Gebalene)*. After a steep descent of 1 hr. 5 min. we ascend a lateral valley on the opposite side, cross (25 min.) a ridge, and descend again to the S. in 10 min. into the great *Wâdi eth-Themed*. Ascending the E. slope of a side-valley in the Wâdi el-Ḥesâ we reach in 35 min. a plateau, where we turn to the S.W.; in 20 min. we see the rude stone tower of *Rujm el-Keraka*, and 17 min. later, to the left, the ruined village of *El-Mashmâl*, with a watch-tower. In 20 min. we reach the slope of the *Wâdi eṭ-Ṭafîleh*. Crossing the (35 min.) stream, we next arrive at (20 min.) the village of **Eṭ-Ṭafîleh**, which has about 700 houses and 9000 inhab. (Beduins). Eṭ-Ṭafîleh, as the capital of the district of *Jebâl*, is the seat of a Ḳâimmaḳâm and has a garrison of 350 infantry and 50 *khaiyals*, or mounted gendarmes. The Serâi (government building) is new. The well-watered environs abound in groves of figs and olives. The traders come from Hebron, and have depôts here for their traffic with the Beduins who pitch their tents farther to the S.

2nd Day (8-9 hrs.). From Eṭ-Ṭafîleh we descend to the S. through a well-watered region to the (10 min.) spring of *'Ain eṭ-Ṭafîleh*. We then follow the (3/4 hr.) *Wâdi el-Aḥbal* to the spring of *'Ain es-Ṣaḥweh*. We continue to the S. along the edge of the hills to the 'Araba, and in 3/4 hr. more reach the *'Ain el-Beiḍa*. All the wâdis open into one large and deep valley, the *Wâdi Buṣeira*, down which the eye is now attracted. The village of *Buṣeira* or *Little Boṣrâ* (Bozrah, Gen. xxxvi. 33; Jer. xlix. 13; Amos i. 12; a capital of the Edomites), with unimportant ruins, is situated on a ridge on the S. side of the valley. Thence we proceed to the S.E. to (1/4 hr.) the spring of *'Ain es-Sa'û*, the (5 min.) ruined village of *Khirbet es-Sa'û*, and (1/2 hr.) *Weli el-Ḥudheifeh*. We now descend to the S.E. into the (3/4 hr.) *Wâdi Gharandel*, at the extreme S. edge of which lie the ruins of the town

of *Gharandel* (the ancient episcopal town of *Arindela*), with a church with engaged columns and drums. We now ascend to the S.W. to (35 min.) the extensive ruins of *El-Muhezzek*, with a church. Beyond this we skirt the W. side of the *Jebel Dâna* (5340 ft.), the ascent of which ($^1/_4$ hr.) is recommended for the fine view it commands of the *Wâdi Dâna* (with the village of that name) and the ʿAraba. We next follow a Roman road to the S.E. to the ($^3/_4$ hr.) springs of *Bîr Shehâdeh*, whence we descend in 50 min. into the *Wâdi el-Ghuweir*. We ascend the other side of this valley for 5 min. to the plain, which stretches as far as the eye can reach to the E. and S., to lose itself at last in the Syro-Arabian desert. The W. portion of this plain is fruitful and cultivated. We continue along the Roman road to the S. to ($^3/_4$ hr.) *Ed-Dôsak*, a caravanserai of Saracen times, on the S. slope of the *Wâdi en-Nejl*. We now ascend the valley for 50 min. to *ʿAin Nejl* (see below), where the camp may be pitched. The traveller is, however, advised to make a small détour of 1 hr. across the plain to the W. of Ed-Dôsak, in which case his camping-place would lie to the S.E. of the hill of *Shôbek*.

Shôbek, a fortified village situated upon an isolated hill, is the chief place in the district of *Esh-Sherâ*, the government being represented by an officer and 20 Circassian cavalry. The Beduin inhabitants live mostly in tents and are very poor. Here Baldwin I. erected the castle called *Mons Regalis*. The present castle is of Arabian origin; and there are also remains of an ancient church. A subterranean passage (375 steps) leads from the interior of the castle to the well.

3rd Day (7-8 hrs.). Ascending the valley to the E. of Shôbek, we turn to the S.W. into the *Wâdi en-Nejl*, with the ruins of the ancient *Negla*, which extend as far as the spring of *ʿAin Nejl*, 35 min. from Shôbek. We continue to ascend the valley towards the S., following a Roman road, which in places is well preserved and is flanked with the remains of watch-towers. We reach the plain in 50 min., and $^1/_4$ hr. later descend again (to the S.) into a wâdi, up which we now ride for $1^1/_2$ hr. On all sides we see numbers of fine oak-trees. Crossing a ridge with the ruins of a watch-tower on the right, we descend for $^1/_2$ hr. and then ascend the S. side of the valley, at the point where it makes a bend to the E., to the (10 min.) spring of *ʿAin el-Mikwan*, in the little valley of that name. After 12 min. the head of the *Wâdi el-ʿArjâ* is crossed, and we ascend a ridge to the S.W. From its summit (35 min.; 4975 ft.) a fine view is obtained of the Wâdi Mûsâ, the village of Elji (p. 175) on the other side, and the mountains of Petra. After a descent of 1 hr. we cross the bed of the *Wâdi Mûsâ*, and descend its left side. After $^1/_4$ hr. we observe above, on the right, the Tomb with the Porticoes (p. 175), and 10 min. later reach the entrance of the Sîk (p. 180).



1150
ed-Deir
Temple
La Cluse
Kattâr ed-Deir
Ouâdi ed-Deir
Tombeau aux lions
Ou. el-Me'aiseh et-Turfâni
Sell es-Siyagh
'Aïn es-Siyagh (Source permanente)
es-Siyagh
Sanctuaires
Ou. Mataha
Hamdân
Ou. Al
Sanctuaires
el-Habis
Acropole
942
Colomba
Chau des Croisés
990
Oumm el-Biyâra
1160
Parois
Ouâdi et-Toughra
Montagne de forme conique
Ou. Oumm er-Retâm
et-Toughra
Sabra et en-Nébi Hâroûn
D'après Brünnow et Dalman


el-Beidâ et Naḳb en-Nemeila
el-Beidâ
Tomb. à l'inscription nabatéenne
Sanctuaires d'el-Meʿeiṣara
Ouâdi el-Hiché
Ouâdi Oumm Seiḥoûn
Meghârat en-Naṣâra
Sanctuaires d'el-Meʿâha
Aïn Abou 'Eulleika (eau non potable)
Ouâdi Oumm Zaʿkeiki
Mur d'Enceinte
Tombeau latin
Sanctuaire
Ouâdi Mousâ
Nymphée
Porte triple
EMPLACEMENT DE L'ANC. VILLE
Tomb. à trois étages
Tomb. corinthien
Tomb. à l'Urne
Place des Piliers
Zibb Firaoun
Salle taillée dans le roc
Sanctuaires
Mont du Théâtre
Théâtre
995
Sanctuaire
Obélisques
Triclinium
Ouâdi el-Farasa
Grande Place des Sacrifices
Zibb ʿAtoûf
Chau des Croisés
1110
Obélisques
ed-Djerra (el-Khazné)
1-5 : Places des repas sacrificatoires
Djébel el-Meir
el-Meir
PÉTRA
1: 25.000
0 100 200 300 400 500 600 700 800 900 1000
Gravé et imprimé par Wagner & Debes, Lei

Petra.

Petra is situated on a terrace on the W. slope of the high plateau which extends from the *Wâdi Nemeila* on the N. to the *Wâdi Sabra* on the S. This terrace is intersected from E. to W. by the *Wâdi Mûsâ*, the stream of which runs in so deep a channel that both banks (N. and S.) are raised considerably above the surface of the water. The terrace-like valley, which is covered with a thick growth of underbrush, is enclosed on the E. and W. by two ridges of red sandstone stretching N. and S., in which the river has worn away deep gorges. The W. gorge *(Es-Sîyagh)*, from which the water descends in cascades into the ʿAraba, is accessible only in its upper part; that to the E. *(Es-Sîk)*, on the other hand, forms the principal approach to the town (p. 180). The two gorges divide the rock-walls into four different blocks. That to the N.E., known as *El-Khubtha*, is a compact mass of rock towards the W., while the S.E. half, with the *Zibb ʿAṭûf* (p. 185), is cross-sectioned by various ravines. Similarly, the N. half of the W. ridge (with the Deir, p. 185) is cut up into deep gorges, while in the S. half towers the imposing mass of *Umm el-Biyâra* (3805 ft.), with the smaller ***Hill of the Acropolis*** opposite it to the N.E.

A guide from Elji (p. 175; 1 mej. per day) is indispensable for a *Visit to the **Ruins*** of Petra, and for making excursions in the neighbourhood (p. 185). Travellers are warned against the extortionate prices demanded by the sheikh of Elji (comp. p. 186).

History. It is generally believed that *Selaʿ* (2 Kings xiv. 7) is the ancient Hebraic form of the Greek name *Petra* (both words signify ʿrockʾ). The text of the passage, however, would lead us to suppose that Selaʿ had another site. Neither the original name nor the primitive history of Petra is known. The most ancient tombs would seem to date back to the 6th cent. B.C. The *Nabataeans*, who succeeded the Edomites in this part of the country, are mentioned for the first time about 312 B.C., when Antigonus (p. lxxxix) unsuccessfully attempted the conquest of them and their capital, Petra, first with an army under Athenæus, and later with a second under Demetrius. At that time the town was still of small dimensions and probably lay for the most part round the place of worship on the hill of Zibb ʿAṭûf, where also the oldest tombs have been found (p. 180); in any case few buildings could have stood in the valley. Petra first obtained importance through its almost inaccessible position (see above), which made it easy of defence against the attacks of the desert tribes, and rendered it a suitable depôt for the caravan-trade of the Nabatæans, situated as it was on the routes from the Red Sea and Egypt to Gaza, Damascus, and Palmyra. The first Nabatæan ruler of whom history makes mention is Aretas I. (2 Macc. v. 8). As far back as the time of the earliest Maccabees the sway of the Nabatæans extended to the country E. of Jordan, but with the decline of the empire of the Ptolemies and the Seleucidæ at the end of the 2nd cent. B.C. their dominion increased. Under Aretas III., 'the Philhellene' (friend of the Greeks), about 85 B.C., their rule extended to Damascus; the surname of this monarch shows that Grecian culture had then already obtained a firm foothold in Nabatæan territory, which is also evidenced by the many sepulchral monuments and tombs with Grecian characteristics (p. 180). It was under this king that the first collisions took place with the Romans; tribute was paid to Pompey and at later dates, and the Nabatæans were even from time to time compelled to furnish Rome with auxiliary troops. On the whole, however, they remained free and powerful, and under Aretas IV. they even regained possession of Damascus (2 Cor. xi. 32).

In 106 A.D. Petra with all its territory (*i.e.* Arabia Petræa) was reduced to the condition of a Roman province. Trajan thereupon constructed a great road connecting Syria with the Red Sea. Arabia Petræa was later divided, and in ca. 358 Petra became an independent province under the name of 'Palæstina Tertia' or 'Palæstina Salutaris'. Petra itself attained to a very high degree of prosperity under Roman rule. Its decline dates from about the middle of the 3rd cent. of the Christian era, and was influenced by the rise of the new Persian empire and of Palmyra. The town had already ceased to be of any consequence at the time of the Arab conquest. The Crusaders believed the neighbouring *Jebel Hârûn* (p. 186) to be Mount Sinai, and constructed a fortress on the summit of the holy mountain. From this time the name of the town disappears entirely from history until it was rediscovered by Burckhardt in the 19th century.

Of the ruins, the *Tombs*, more than 750 in number, are the most important. They are hewn out of the rock-walls on every side of the town; the most ancient are found on the slope of the sacred hill of *Zibb 'Atûf* (p. 185). They are imitations of the rude brick buildings with sloping walls in which the old Nabatæan inhabitants of Petra used to live and are in the form of pylons battering towards the top. Above the door is a simple lintel, and higher up are bands or rows of small stepped pinnacles. In some cases the façade alone projects from the face of the rock, in others the whole pylon is detached on three sides; completely detached pylons are rare. At a later period the portals were embellished with a gable or an architrave, while the rows of pinnacles were doubled, or two half-pinnacles only were retained (one at each end) but so enlarged as to occupy the whole space and to produce the effect of steps (like the crow-steps of a gable). Later still we recognize the influence of Grecian art in the corner-pilasters, and a double architrave enclosing an attic. This is the most highly developed form of Nabatæan tomb, dating, as is witnessed by the tombs in *Medâin Sâlih* (p. 150), from the final years of the independence of the state (comp. p. 179). The influence of Egyptian art at the same period is traceable in the cavetto, as is that of Syrian art in the 'arched tombs', the upper part of which is in the form of a round arch. Under the Romans the column was introduced, and the Roman tombs, however they may vary in other respects, all have the characteristic temple-façade.

A visit to the tombs is best begun at the entrance to the **Sîk** (for the tombs in the *Bâb es-Sîk*, see p. 175). The rock-walls which rise perpendicularly on both sides of the gorge vary in height from 100 to 165 ft.; the passage itself is from 10 to 30 ft. broad. This was also the Roman highroad, fragments of the paving of which still exist; the stream, too, at that period was vaulted over. Here and there, at the narrowest points, the road has been widened by cutting away the foot of the rock. In order to divert the overflow of the stream in flood-time, the Nabatæans had driven through the rock a tunnel 16½ ft. broad, 19½ ft. high, and 330 ft. long. This tunnel entered the rock to the N. of the entrance to the Sîk and carried off the surplus water by a steep descent into a neighbouring ravine. The red rocks of the Sîk with their wonderful range of tints and ever-changing play of light afford a spectacle of unique beauty, especially in the early morning. Immediately on entering the Sîk, we see, at a height of ca. 50 ft., the *Remains of an Arch*, which formed the grand portal of Petra. The niches underneath this arch formerly contained statues; we still see here and there altar-niches and votive tablets in the rock, as well as remains of the conduit for the clay pipes supplying the town with drinking-water.

About 20 min. from the entrance to the Sîḳ, at the point where two lateral clefts enter the chasm to the right and left, we suddenly see before us one of the most interesting monuments of Petra, ***El-Jerra,** called by the people *El-Khazneh* ('the treasury'). It is a temple of Isis, most probably erected by the Emperor Hadrian, who visited the town in 131 A.D., or possibly dating from the Hellenistic period. The entire edifice is hewn out of the rock. The effect of the façade, which has two stories and is about 65 ft. in height, is enhanced by the ruddy hue of the stone. The lower story consists of a portico originally resting on six Corinthian columns which, with the exception of one of the two central columns, are still preserved. The capitals, cornice, and pediment all show careful workmanship. The figures which stood between the outer columns of the portico, one at each side (each representing a man leading a horse), as well as those of the upper story, have been intentionally destroyed. At the top of the pediment is a solar disc between two horns, the symbol of Isis. At the corners, above the frieze, are seated sphinxes. Six more Corinthian-like columns adorn the upper story; the two outer ones at each side bear richly decorated friezes and pediments. In the middle, interrupting the pediments, is a large and deep recess, containing a kind of cylinder, or circular lantern, surrounded by columns. On the pointed conical top rests an urn, which the Beduins believe to contain the treasure of Pharaoh. In front of this cylinder, between the two central columns, stands Isis bearing a horn of plenty; this figure is unfortunately much damaged and almost unrecognizable. To the right and left, between the columns, are niches containing figures resembling Amazons. A richly decorated door in the centre of the portico leads into a plain room, ca. 33 ft. square, which is adjoined by three smaller chambers. In the two side-walls of the portico are smaller doors, surmounted by fine round openings and leading into two subterranean side-chambers (20-23 ft. square); in that on the right (N.) is a shaft-tomb of later date.

Continuing on our way through the Sîḳ, we soon arrive at a *Sacrificial Banquet Hall* (*Triclinium;* 39½ ft. square), with benches running round the walls. We enter by a staircase cut in the rock. — Farther on, to the left, are two altar-niches.

At the end of the Sîḳ we find, to the left, a group of *Detached Pylons* of the later period, behind which a road ascends to the Zibb 'Aṭûf (p. 185). To the right stands a row of *Pylon Tombs*, ending with a fine specimen of 'stepped tomb' with a portal surmounted by a pediment, and another tomb completely detached from the rock. For the other tombs along the N.E. rock-wall, see p. 183.

Following the stream, we come to the **Theatre** (3145 ft.), hewn in a semicircle out of the rock; it possesses 33 tiers of seats, accommodating more than 3000 persons. The rock-wall where the theatre lies, forming the N.E. slope of the Zibb 'Aṭûf, contains, in the space between the above-mentioned road to the summit and the theatre,

the *Oldest Tombs.* These are divided into two groups and disposed in four rows one above the other. The lowest row, as well as the portion of the second row adjoining the theatre, are covered by the soil; the construction of the theatre itself caused the complete destruction of the three lower rows at that point; while several tombs of the upper, or fourth, row have been cut away and are now merely holes in the rock above the tiers of seats. For the other tombs on the Zibb ʿAṭûf (S.E. rock-wall), see p. 184.

The actual precincts of the **Town of Petra** begin shortly after we leave the theatre, where the stream enters the open basin of the Petra valley. It then makes a bend towards the N.W., and some 330 yds. farther on the *Wâdi Umm Zaʿkeiki* opens on the right (N.). The stream itself was formerly lined on both sides with walls of wrought stone, and at many places it was vaulted over; traces of the masonry are also still to be seen in the lateral valley. The dwelling-houses of the town were mostly built to the N. of the river, while the greater number of the public buildings stood to the S. of it. The majority of these, however, have to a great extent disappeared. The chief street of the town followed the S. bank of the stream, and at a point some 400 yds. to the W. of the mouth of the Wâdi Umm Zaʿkeiki passed under a great **Triple Gate,** which probably formed the entrance to the sacred precincts of the temple. The N. pier of the central opening is still standing; its sculptures have been intentionally removed with the chisel. The architectural decoration points to the same late epoch as that of the temple (see below). — Farther down the stream large fragments of the masonry with which it was once bridged are still to be seen on both banks. — A little to the S. of the gate are the ruins of a *Peripteral Temple*, with an undivided cella, six columns at each end, and eleven on the sides. — In the plain, farther to the S., stands a solitary column of an ancient temple, called by the people *Zibb Firʿaun* ('Phallus of Pharaoh').

To the W. of the Triple Gate the original pavement of the street is still visible. Continuing some 250 yds. in the same direction, we see on the left, at the side of the road, the place of worship (3090 ft.) now known as **Kasr Firʿaun** *(Pharaoh's Castle)* or simply *El-Kasr.* It is a temple 'in antis', with four columns at the entrance of the pronaos. The posterior part of the cella consisted of a nave and two-storied aisles, the nave containing the image of the divinity to which the temple was dedicated. The enclosing walls of the building are still standing, as are also the inner walls of the cella; the stucco ornamentation of the former suggests a late-Roman origin; the cornice bears triglyphs and shields, and the walls and the antæ are adorned with wreaths. — Opposite the entrance, on the N. side of the street, is a square altar 41½ ft. in length and 6½ ft. in height.

Behind the Kasr Firʿaun, to the W., rises a huge mass of rock called the *Hill of the Acropolis* (*El-Habîs;* 3250 ft.), which was ascended by means of an artificially hewn stairway. On the summit

are the ruins of a *Crusaders' Castle (Château des Croisés)*, and lower down is a large *Place of Sacrifice*, similar to that on the Zibb ʿAṭûf (p. 185). Of the tombs on the E. side, opposite the Ḳaṣr Firʿaun, the *Unfinished Temple Tomb* is of special interest, as showing how the Petræans sculptured their rock-tombs from the top downwards without the aid of scaffolding. Close by on the left (S.) is a tomb known as the *Columbarium*, unique of its kind, the walls of which are enriched with a network of quadrangular pigeon-holes. — The tombs in the W. gorge *(Es-Sîyagh)* offer no special features of interest.

The finest of the Roman tombs are situated in the **North-East Rock Wall** *(Paroi N.E.)*, to the W. of the mass of rock called El-Khubtha (p. 179). The first group has already been mentioned at p. 181. A second group is found in the *Wall Opposite the Theatre*, consisting of several rows of tombs built one over the other; the lower structures are destroyed, but the upper rows contain pylon-tombs of simple form as well as others of a more decorative type, and also 'stepped tombs' with corner-pilasters, some of which are highly finished. — Farther to the N., on the other side of a small ravine, is the **Tomb with the Urn.** Massive substructions (two stories, each consisting of five vaults) support a square terrace in front, flanked by two columned porticoes cut in the rock, and approached by a great flight of steps. Four tall pilasters on the façade of the tomb support an architrave, the continuity of which is interrupted by small pilasters; above this a triangular pediment supports the large urn from which the monument is named. The architrave over the door is embellished in characteristic Roman fashion with circular shields between the triglyphs. In the interior is a chamber ($56^1/_2$ ft. by 59 ft.) with tomb-niches, but devoid of ornamentation. Both walls and ceiling are furrowed obliquely with fine grooving, which enhances the effect of the delicate tints and marbling of the sandstone. An inscription in red on the rear wall shows that the monument was used later for Christian worship. — After passing a few less important tombs, we come to the **Corinthian Tomb,** a Roman structure built in the style of the Jerra (p. 181). Of its two stories the lower is supported by eight columns in imitation of the Corinthian style; the upper story, which is narrower, consists of a circular lantern surrounded by columns and flanked by interrupted pediments. The conical cupola of the lantern is surmounted by an urn. The monument was never completed; of the projected portals of the lower story, only two (at the left corner) have been executed. In the interior are four chambers of various dimensions. — To the N. of the Corinthian Tomb is the **Tomb with Three Stories** *(Tombeau à trois étages)*, formerly the largest of all the sepulchral monuments of Petra, but now much damaged, especially in the upper story. The façade is in imitation of that of a palace and not, as is usual, of a temple. The lower story has four portals, each flanked by two columns; those in the centre are surmounted by

triangular, the two outer by round-arched pediments. A high architrave supports the middle story, which is adorned with 18 smaller columns and some windows. The rock did not reach to the upper story, which is constructed of masonry and supported by a quadruple architrave. — The last of this group of tombs stands isolated to the N. This is the **Tomb of the Governor** *(Tombeau Latin)*, whose name (Sextus Florentinus) is mentioned in a Latin inscription on the lowest architrave of the façade. This tomb, in its noble architecture and careful workmanship, is one of the grandest in Petra. The temple-like façade is embellished with four columns, and is broken by a central portal flanked by pilasters. Over the pediment is a weather-worn figure of Victory. An arch, corresponding to the two central columns, rests on the lower architrave; it is adorned with a head of Medusa (scarcely recognizable) and is surmounted by an eagle with extended wings. The gable bears an urn.

Opposite the N. end and separated from the rock-wall by a gorge, are the four *Sacred Tombs of El-Metâ'a*, while farther to the N. is a large open hall called *Meghârat en-Naṣâra* ('Cave of the Christians'). From this point we can cross the *Wâd' Umm Seiḥûn* and the plain to the W., and so reach the **North West Rock Wall** *(Paroi N.O.)*, which we first strike in the *Wâdi el-Hîsheh*. The second tomb on the N. bears a long *Nabataean Inscription*. On descending the valley farther, we notice, on the N. side of a small gorge and on an isolated elevation, a handsome *Place of Sacrifice*, with an altar and places for cooking and eating. — A short distance below and to the W. of Kaṣr Fir'aun the valley debouches into the Wâdi Mûsâ, after being joined on the N. shortly before by two lateral defiles, the *Wâdi el-Me'eiṣara el-Wasṭa* and the *Wâdi Me'arras Ḥamdân* (p. 185). Between these is a terrace gently sloping to the S., which is covered with numerous tombs (pylon-tombs both simple and complex, and a few arched tombs), many of which are unfinished (comp. p. 133). For the road ascending to *Ed-Deir* to the W. of these valleys, see p. 185.

In order to visit the tombs of the **South-East Rock Wall** *(Paroi S.E.)* we go from the theatre in a N W. direction round the slope of the hill to its summit, and then follow the W. side of the Zibb 'Aṭûf towards the S. The first group of tombs, which extends as far as the next gorge opening into the valley on the left (S.E.), offers no points of particular interest. The valley itself, which is called *El-Furasa* (E.), is closed at its lower end by a wall regulating the water-supply. On the left (N.) side of the narrow valley is the only Roman tomb which is embellished within with fluted engaged columns; work on the façade was never begun. On the opposite (S.) side of the valley is another Roman tomb with a temple-façade, embellished with two corner-pilasters and two columns. Between the latter are three niches containing three *Statues of Roman Soldiers.* — At the E. end of the gorge, close by a steep descent protected by a wall, is a rock-staircase by which we reach a second valley lying somewhat higher. In this valley is the *Garden Tomb*, a temple-structure with corner-pilasters. Close by is a place of worship with a cistern and a small garden planted with trees. In the vicinity is a large but dilapidated rock-relief of a lion. — We return to the entrance of the valley and follow the rock-wall to the S. to a second lateral valley also called

El-Farasa (W.). On its S. side is a Roman temple-tomb exactly similar to the one with statues mentioned at p. 184.

Leaving the gorge, we may turn to the W., cross a conical hill in the great plain of the valley, and so reach the *South-West Rock Wall (Paroi S.O.)*. The tombs it contains, however, offer no new points of interest.

A visit to the temple called by the Arabs **Ed-Deir** ('convent'; 3775 ft.; 1¼ hr. to the N.W. of Kaṣr Firʿaun, p. 182) is fatiguing but interesting. On leaving *Ḳaṣr Firʿaun*, we ascend (N.) the *Wâdi Meʿarras Ḥamdân* (p. 184), with numerous tombs. At the point where the valley bifurcates we turn to the left and ascend the W. branch, the walls of which, as well as those of the lateral valley to the right *(Wâdi el-Meʿeiṣara eṭ-Ṭarfâni)*, also contain numerous tombs. The passage is sometimes as narrow as the Sîḳ, and at several points the path becomes merely a great staircase cut in the rock. At the end of a side-valley on the left, ¼ hr. from the bifurcation, is the *Tomb of the Lions*, visible from afar. The entrance is guarded by two lions; the architrave is embellished with heads of Medusa above the pilasters, the rest of its decoration consisting of alternate shields and triglyphs. — A little higher, where the valley divides, we take the branch to the left (W.); the path becomes merely a rough staircase leading to (35 min.; fatiguing ascent) the plateau occupied by *Ed-Deir*. The façade of the temple (ca. 147 ft. long and 138 ft. high) is evidently an imitation of the Jerra (p. 181), except that in both stories two corner-pilasters have been added, which has the effect of widening the front. The style of the whole is much more florid. The interior contains only one plain chamber (37½ ft. by 39½ ft.); in a niche in the rear wall stands an altar. — On the plateau are also several places of worship and sacrifice. To the W. we have a fine view, especially of the Jebel Hârûn to the S.W.

The interesting ascent of the **Zibb ʿAṭûf** or *Mount of the Obelisks* (6342 ft.; 1 hr. from the W. end of the Sîḳ) is even more fatiguing. The route ascends the first gorge on the left from the extremity of the Sîḳ (p. 181). The path is hewn out of the rock and at places takes the form of a staircase, which alone proves the importance attached by the Nabatæans to the places of worship crowning the hill. On reaching the terrace on the summit, we first see two *Obelisks* or *Tapering Columns* (Mazzeboth, sing. Mazzebah) hewn out of the living rock, a symbol of divinity which characterizes all the holy places of the ancient Semitic cult. To the N. and W. of the terrace are places of sacrifice. Ascending to the highest point towards the N., we first reach the ruins of a *Crusaders' Castle (Château des Croisés)*, and after 10 min. the great *Place of Sacrifice*, with principal altar, circular altar, pool, and court. The whole affords an excellent picture of one of the holy places of the primitive Semitic race.

Excursions. — To El-Beiḍâ (2 hrs. to the N. of the W. exit of the Sîḳ). We ascend the *Wâdi Umm Zaʿkeiki* (p. 182) and the *Wâdi Umm Seiḥûn* (p. 184), and leaving Meghârat en-Naṣâra (p. 184) to the right, climb across smooth rocks (with traces of a Roman road) to a plateau. To the left is a curiously-shaped mass of rock called *El-Fejâ;* farther on

we see a tomb with a Nabatæan inscription. The broad valley here takes the name of *El-Beidâ*. To the left a narrow gorge like the Sîk, named *El-Bârid*, leads to the W. among the rocks. Both valleys contain rock-caverns, cisterns, and ruins of khâns. The caverns seem mostly to have served as store-rooms, and not as tombs, and the spot itself was doubtless a camping place for the caravans, which are scarcely likely to have entered the town of Petra. The wares in transit were probably sorted and distributed here according to their destination.

In the *Wâdi Sabra*, to the S. of Petra (1¾ hr. from the theatre), lie the ruins of Sabra. They include a theatre (or Naumachia?), and farther down, on a small elevation, the Acropolis, below which are other structures.

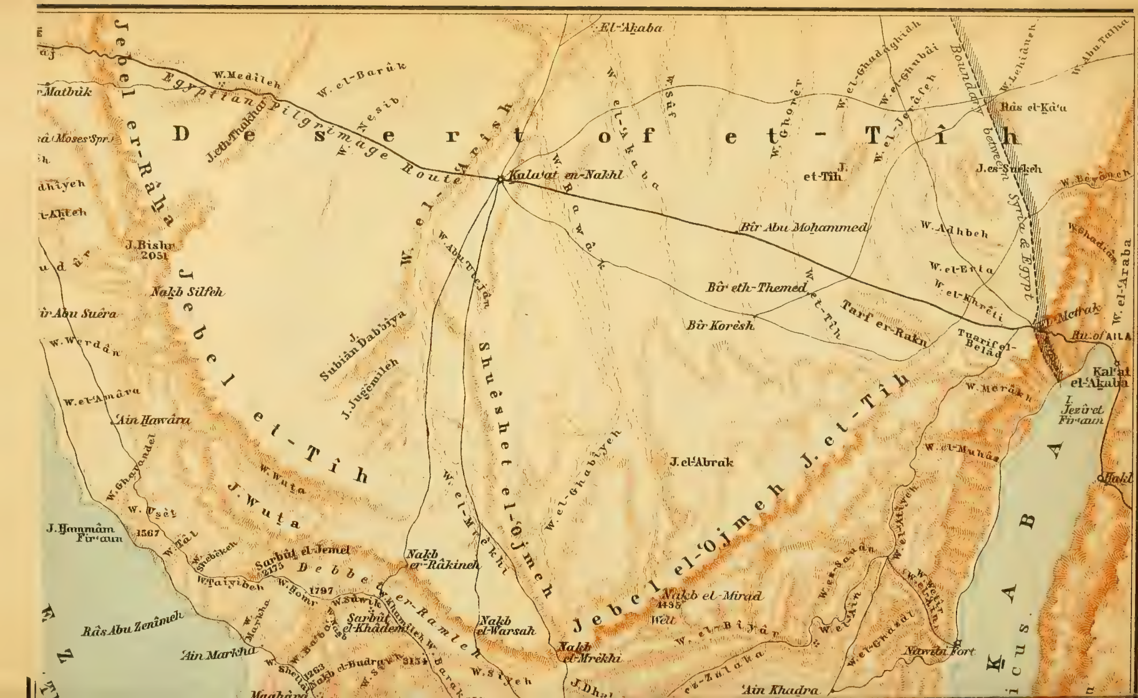
The road to the Jebel Hârûn (from Kaṣr Firʿaun to the foot of the mountain 1 hr., to its summit 2 hrs.) lies along the S.W. rock-wall of the valley, Umm el-Biyâra (p. 179), and at its S. extremity turns to the W. across the plain. Travellers are warned against the exorbitant demands of the sheikh of Elji for opening the Tomb of Aaron and may cheerfully forego a visit to the uninteresting inner chamber. — The *Jebel Hârûn* ('Mount of Aaron'; 4363 ft.), erroneously identified by tradition with the ancient *Mount Hôr*, dominates all the surrounding country. The mountain has two peaks. On the E. peak is situated the *Tomb of Aaron (Kabr Hârûn)*, to which pilgrimages are made by the Beduins. The tomb is shown to Christians very unwillingly. Near the summit are a few ruins which, perhaps, belonged to an old monastery. The tomb is a miserable modern building containing a modern sarcophagus. At the N.W. corner a passage descends from the chapel to a subterranean vault (light necessary). The tradition that Aaron was buried here (Numbers xx. 28) is certainly ancient, and is mentioned by Josephus. Many Arabic and Hebrew inscriptions have been written here by pilgrims. The custom still observed by the Beduins of burying their dead on the tops of mountains is extremely old. Curious view of the necropolis of Petra, the gorges and chasms of the mountains, and (to the W.) the yellowish grey desert of the ʿAraba.

22. The Peninsula of Sinai.

The best SEASON for the journey is between the middle of February and the end of April, and between the beginning of October and the middle of November. Even at the end of May the weather is hot, while in summer the glare of the sun, reflected from the granite rocks of the Sinai mountains, is very oppressive. In winter the nights are too cold.

This expedition is generally undertaken from *Suez* (see *Baedeker's Egypt*) and takes at least 16-18 days, including those spent at the monastery. All the preliminaries for the journey must be arranged at Cairo. The traveller has to procure a passport with the visa of his consul and also the permission of the Intelligence Department of the Egyptian War Office in Cairo (obtained through the consul). Both of these must be shown in Suez (Port Tewfîk, p. 189) before departure. A letter of introduction from the Archbishop of Sinai, who resides at the Monastery of the Sinaites in Cairo, is also necessary, as without it admission to the Monastery on Mount Sinai is refused; this, too, is obtained through the consul. — For the other preliminaries it is advisable to enter into relations with a tourist-agency or to engage an experienced Dragoman, who provides camels, tents, and provisions. The traveller should himself supervise his preparations (comp. p. xx). A written *Contract* is exceedingly desirable (for a specimen, see p. xviii), in which express stipulations should be made for an adequate supply of water, both for drinking and for washing. With regard to personal equipment, comp. p. xxi. Strong shoes are necessary, as the rocks are very sharp and angular. Warm rugs should be taken to fold over the saddle and to be used at night. Arabian saddle-bags (p. xx) are very convenient for carrying the requirements of the toilet, books, tobacco, cognac, and other necessary articles. The traveller should have his own drinking-cup and water-bottle, which latter can be filled from time to


Alexandria
Ru. of ARSINO
Suez
Pt Ibrâhîm
Gulf of Suez
'Ayûn Mûs
Râs Mesallât
W. Kur
BAHR
J. Khalâla
J. Zaferâneh



Desert of et-Tîh
Egyptian Pilgrimage Route
Jebel er-Râha
Jebel et-Tîh
Jebel el-'Ojmeh
J. et-Tîh
Shuêshet el-'Ojmeh
Debbet er-Ramleh
Boundary between Syria & Egypt
Kal'at en-Nakhl
El-'Akaba
W. el-'Arîsh
W. el-'Akaba
W. Rawak
W. Sûf
W. Medileh
W. el-Barûk
W. Nesib
J. eth-Thakhar
W. Ghorêr
W. el-Ghaddaghiah
W. el-Ghubâi
W. el-Jerâfeh
W. Lehiânen
W. Abu Talha
Râs el-Kâ'u
J. es-Sukeh
W. Bêyâneh
W. Adhbeh
W. el-Erta
W. el-Khrêti
W. Ghadiân
W. el-'Araba
Bîr Abu Mohammed
Bîr eth-Themed
Bîr Korêsh
W. et-Tîh
Tarf er-Rakn
Tuarif el-Belâd
Ras of Aila
Kal'at el-'Akaba
I. Jezîret Fir'aun
W. Merâkh
W. el-Muhâs
J. el-'Abrak
W. el-Ghabîyeh
W. Abu Tetejân
W. el-Mrêkhi
J. Subiân Dab'biya
J. Jugêmileh
J. Bishr
2051
Nakb Silfeh
W. Werdân
W. el-'Amâra
'Ain Hawâra
W. Ghârandel
W. Wuta
J. Wuta
W. Usêt
J. Hammâm Fir'aun
1567
W. Tâl
W. Shebêkeh
W. Taiyibeh
Sarbût el-Jemel
2175
W. Homr
1797
W. Suwik
W. Khamîleh
Sarbût el-Khâdem
W. Baba
W. Nasb
W. Markha
Râs Abu Zenîmeh
'Ain Markha
W. Shellal
1263
Nakb el-Budra
3154
W. Sih
W. Barak
W. Sîyeh
Maghâra
Nakb er-Râkineh
Nakb el-Warsah
Nakb el-Mrêkhi
Nakb el-Mirad
1435
Welt
W. el-Biyâr
J. Dhal
ez-Zulaka
'Ain Khadra
W. el-'Ain
W. es-Sa'al
W. el-'Atiyeh
W. Wetîr
W. el-'Ain
W. el-Ghazâlî
Nawibi Fort
Matbûk
Moses' Springs
dhiyeh
'Ahteh
Abu Suêra



SINAI PENINSULA.
Scale 1:1.500.000.
Hours of Camel travelling.
Engl. Miles.
Drawn by H. Kiepert.
Sinai Monastery
J. Mûsâ
J. Katherîn
8551
J. Umm Lawud
8236
J. Abu Mesud
J. Zaraga
Nakb el-Hawa
5222
J. Medsûs
6532
J. Serbal
Umm Shômar
J. Thebt
7883
J. Sabbagh
8386
W. Bedr
W. Letih
W. Kid
W. esh-Sherm
W. Khashab
Copper Mines
Dhahab
Makna
Râs Fartak
Nakb
Sherm
Râs Mohammed
Tîran
Sanâfir
Shushua
Tûr
J. Nâkûs
Umm Saad
Krên Utûd
Râs Jihan
J. Ghârib
5742
J. ed-Dibb
J. ez-Zeit
J. Enned
Umm Kirsh
Kesûm
Jôbal
Toâl
Sheduân
J. el-'Araba
Desert of el-Kâ'a
GULF OF SUEZ
(Sinus Heroöpoliticus)
BAHR HIJÂZ
RED SEA
(SINUS ARABICUS)

time from the small cask in which the general supply of water is carried. — No one should attempt to make the trip without a dragoman and tents, unless he is experienced in Oriental travelling and speaks Arabic. — Camels are furnished by the Monastery on Mount Sinai (negotiations to be made in Cairo or Suez), but tents and provisions must be secured in Cairo.

The Riding Camels (called *'hegîn'* in Egypt and *'delûl'* in Syria) are selected animals of noble breed, and very superior to the ordinary camel (called *jemel*) of the caravans. The saddle consists of a kind of wooden frame with leather cushions. The traveller sits with one leg round the foremost crutch, somewhat in the way in which ladies ride. Mounting is not easy at first. When the animal kneels down, the rider grasps the two crutches, and places one knee on the cushion; he then swings the other leg into the saddle over the hindmost crutch. The camels have a trick of getting up while the rider is in the act of mounting, but the drivers prevent this by putting their feet on one of the animal's bent fore-legs. The first movements are always somewhat violent, and the novice must hold fast by the crutches; as the camel always gets up with its hind-legs first, the rider should at first lean back, and afterwards forward. The walking motion is pleasant enough when one has become accustomed to it. The rider need not hold the reins in his hand. As a standard of distance we adopt the average speed of the camels. The rate of travelling by camel is about 2½ M. per hour.

The *Peninsula of Sinai*, beginning at the Isthmus of Suez, projects into the Red Sea and is bounded by the Gulf of Suez on the W. and the Bay of ʿAḳaba on the East. This triangular region is 9655 sq. M. in area (*i.e.* about the same size as Sicily), and politically forms a part of Egypt. The Egyptian boundary runs in a straight line towards the S.E. from *Tell Rifaḥ* (p. 122) to the *Gulf of Aḳaba* (p. 213), which it reaches ¾ M. to the S. of the town of ʿAḳaba. The area of the entire district as far as the boundary is about 23,000 sq. M. In the N. part of the peninsula is the *Jebel et-Tîh*, a limestone range of moderate height, intersected by numerous wâdis, which runs from the Gulf of Suez towards the S.E., and then sends forth a number of ramifications to the E. and N.E. The S. part of the peninsula is occupied by the massive granite elevations of the *Mount Sinai Group*, culminating in the *Jebel Kâtherîn* (p. 208), the *Jebel Mûsâ* (p. 206), and the *Jebel Serbâl* (p. 196). The peninsula has always been thinly populated, as it is but scantily supplied with water and is adapted for cultivation in a very few spots only. About 5-6000 Beduins, called *Towâra* ('Folk of the Mountain Ṭôr', *i.e.* Sinai), manage to obtain a livelihood in it. The peaceful tribes of the W. hunt the mountain-goat, convey millstones, charcoal, and other wares to Egypt, and conduct pilgrims (chiefly of the Greek faith) to Mt. Sinai. The tribes in the E. are of a wilder and more warlike character. Each tribe has its particular district, the boundaries of which are indicated by stones at doubtful points. These Beduins have long professed Islam, but know little or nothing of the prophet and his religion. They celebrate festivals to Ṣâliḥ and Mûsâ (Moses), their national saints, and sacrifice animals in their honour.

The Mount Sinai Group. 'This huge range, composed of primæval gneiss and granite, or, in more precise geological terminology, of colourless quartz, flesh-coloured felspar, green hornblende, and black mica-slate, rising in majestic and precipitous masses and furrowed by vertical clefts, extends

from Serbâl to the Om Shomar, and from the Om Shomar to the Râs Mohammed. Since the time of their formation these crystalline masses have undergone no geological change, but have reared their summits above the ocean from the beginning of time, unaffected by the transitions of the Silurian or Devonian, the Permian, Triassic, or chalk periods. At the base only do these venerable mountains show any trace of alteration. Thus the Red Sea has on one side thrown a girdle of coral around Mount Sinai, and so in recent times produced a coast district; while towards the N. the sea, during the chalk period, has formed the limestone plateau of the desert of Tîh (5900 ft. above the sea-level), which stretches across the whole of Sinai to Mount Lebanon. The crystalline masses of the Sinai chain, which extend from N. to S. for a distance of about 40 M., exhibit no great variety. The whole range forms a central nucleus traversed by diorites and porphyries' (O. Fraas).

The History of the peninsula can be traced back to the most remote antiquity, thanks to the inscriptions (pp. 192, 211), which mention no less than thirty-nine Pharaohs. The Egyptian rulers as far back as the 1st Dynasty carried on mining here (pp. 192, 211), but in the period of the Hyksos the mountain-tribes succeeded for a time in shaking off the Egyptian yoke. The position of the Biblical Sinai has always been a moot point. The Mount of Lawgiving, named *Horeb* in some places and *Sinai* in others, was placed by the older tradition near the S. boundary of *Judah;* it was not till after the Captivity that it was assigned to the Sinai Peninsula, and the list of the stations of the Israelite wandering in the desert also belongs to this period. The opinion, formerly held, that the scene of the events described in Exodus is to be looked for to the E. of the Red Sea, has been quite recently revived, and the Ḥala el-Bedr, about 40 M. to the S.W. of El-Muʿaẓẓam (p. 150) has been suggested as the true Mt. Sinai. After the middle of the 4th cent. the peninsula was peopled with Anchorites and Cœnobites, bound by a common monastic rule. They suffered much from the attacks of the Saracens and Blemmyes. Terrible massacres of the monks were perpetrated by the Saracens in 373 and 395 or 411, of which Ammonius and Nilus, two eye-witnesses, have given accounts. Justinian's castle (p. 202) ultimately afforded them some protection. At a later date the Monastery of St. Catharine was the only spot in the peninsula that was not submerged by the advancing tide of Islam.

Literature. *Prof. W. Flinders Petrie*, Researches in Sinai (London, 1906; 21*s.*); *Hull*, Mount Seir, Sinai, and West Palestine (London; 1885); *Dean Stanley*, Sinai and Palestine (London. 1856; new. edit. 1905); *E. H. Palmer*, Desert of the Exodus (Cambridge, 1871; out of print); *M. J Rendall*, Sinai in Spring (London, 1911; 4*s.* 6*d.*); *W. S. Auchincloss*, To Canaan in One Year (New York). The topography and geology of the W. and S.E. parts of the Peninsula are treated exhaustively in the works of *T. Barron* and *W. F. Hume* (Cairo; 1907 & 1906). Comp. also works by *Weill*, *Burckhardt*, *Robinson* (p. ci), *Fraas*, and *Ebers*. The best map is that of the English Ordnance Survey (London; 1*s.* 6*d.* per sheet).

1. From Suez to Mount Sinai viâ Maghâra and Wâdi Feirân.

8 Days. — 1st Day. It is customary to start in the afternoon and go no farther than *ʿAyûn Mûsâ* (2½ hrs.). — 2nd Day. From ʿAyûn Mûsâ to the *Wâdi Werdân* (p. 190), 9 hrs. — 3rd Day. From the Wâdi Werdân to *Wâdi*

Gharandel (p. 190), 7¾ hrs. — 4th Day. From Wâdi Gharandel to *Râs Abu Zenîmeh* (p. 191), 8½ hrs. The 4th day may be divided into two days, if the *Jebel Hammâm Fir'aun* (p. 191) is to be visited. The best camping-place is at the mouth of the *Wâdi Kuweiseh.* — 5th Day. From Râs Abu Zenîmeh to the mines in the *Wâdi Maghâra* (p 192), 8¼ hrs. — 6th Day. From Wâdi Maghâra to the hill of *El-Meharret* in the *Wâdi Feirân* (p. 195), 9 hrs. The 6th day's journey should be divided into two parts by those who are specially interested in the mines of the Wâdi Maghâra and the inscriptions in the Wâdi Mokatteb. On the 7th day we then arrive in good time at the *Oasis of Feirân* (p. 195). — 7th Day. From the hill of El-Meharret to the end of the *Wâdi Selâf* (p. 197), 7¾ hrs. The traveller who desires to ascend Mt. Serbâl (p. 196) should devote this day to the excursion, giving notice to the Beduins of his intention on the previous day. They will then provide guides, and pitch the tents near the best starting-point for the ascent, which should be begun at an early hour. — 8th Day. Over the Nakb el-Hâwa (p. 198) to the *Monastery of Sinai* (p. 202), 4½ hrs. If the easier route from the Oasis of Feirân through the Wâdi esh-Sheikh (p. 209) to the monastery (12¾ hrs.) is preferred, the party should encamp on the 7th day by the defile of El-Watîyeh (9 hrs.; p. 210).

Suez (Hôtel Bel-Air; Hôtel-Restaurant d'Orient), see *Baedeker's Egypt.* — We are rowed from *Port Tewfik* along the Suez Canal to *Esh-Shatt*, the quarantine station of the Suez Canal Co. (7 M. from the Springs of Moses); or, in favourable weather, we may cross the Gulf of Suez to the mole of the Government Lazaretto (ca. 2 M. from the Springs). The whole of the route thither by land traverses the desert, skirting the sea. Towards the W. tower the dark masses of the *Jebel 'Atâka.* To the left rise the yellowish ranges of the *Jebel er-Râha*, belonging to the chain of the Jebel et-Tîh.

The **Springs of Moses** (*'Ayûn Mûsâ)* form an oasis of luxuriant vegetation, about five furlongs in circumference. The date-groves and vegetable-gardens are cultivated by Beduins, as a compensation for which they receive half of the date crop from the proprietors in Suez. The springs, varying in temperature from 70° to 84° Fahr., are situated among the gardens, which are enclosed by hedges and palings. Some are only slightly brackish, while others are undrinkably bitter. The largest, in the garden farthest to the S., is said to have been the bitter spring which Moses sweetened by casting into it a particular tree (Ex. xv. 23 et seq.). The traveller may rest at a small hut near by and partake of coffee served by the Beduins. — A mound about 15 ft. high, ca. 10 min. to the S.E. of the gardens, commands a fine view; here also rises another spring.

Beyond 'Ayûn Mûsâ the route traverses an undulating region. On the hillsides specimens of isinglass-stone (mica) are frequently found. In 1 hr. we reach the *Wâdi el-'Irân*; 1¼ hr. *Wâdi Karkhîyeh.* Beyond the sea rise the spurs of the 'Atâka mountains; on the left are the heights of the Jebel er-Râha, and, farther on, those of the Jebel et-Tîh (p. 187). After ¾ hr. begins a monotonous tract, which extends for a distance of over 24 M. in the direction of the *Wâdi el-'Amâra.* Near the margin of the plain, the so-called *Derb Fir'aun* (or 'road of the Pharaohs'), skirting the coast, diverges to the right to the Jebel Hammâm Fir'aun (p. 191), while another route to the left leads to the Jebel er-Râha and the desert of Et-Tîh. We follow

the camel-track between these two, along the telegraph-line to (1 hr.) the *Wâdi el-Ahdeh* and ($1^1/_4$ hr.) the broad *Wâdi Sudûr*, adjoined by the *Jebel Bishr* or *Sudûr* (2051 ft.) on the left, and separating the chains of Er-Râha and Et-Tîh. After a journey of about 4 hrs. we reach the **Wâdi Werdân**, which is $1^1/_4$ M. in breadth. The surface of the desert is sprinkled at places with sharp flints, which may be fragments of nodules burst by the heat, and resemble arrow-heads, knives, and the like.

Beyond the valley, on the left, the hills of the *Jebel Wuta*, which belong to the Tîh chain, approach the route, and we obtain a fine retrospect of the Jebel Sudûr (see above). The light limestone hills, and the whitish-yellow surface of the desert, present a singularly colourless appearance.

The desert is not entirely destitute of vegetation, especially in spring. One of the commonest plants is the yellow *Beitarân* (Cantolina fragrantissima), of which the camels are very fond, and which is full of aromatic juice; it is collected by the natives in the N. part of the peninsula. Golden colocynths (*Hanzal;* Citrullus colocynthis) are sometimes seen lying on the wayside. The dried shells are used by the Beduins for holding water, or as a receptacle for butter. The inside of the fruit is used as a medicine. The Seyâl (p. 171) occurs frequently farther to the S.

The ($3^1/_2$ hrs.) **Wâdi el-ʿAmâra**, and beyond it the *Hajar er-Rekkâb* ('rider's stone'), consisting of several masses of rock, are next reached. The ground becomes more undulating. In the distance to the S., rise the Jebel Hammâm Firʿaun (p. 191) and the long Jebel Gharandel (see below). In 2 hrs. we reach the *ʿAin Hawâra*, a bitter spring at the foot of a hill, supposed by some to be the Biblical *Marah* (Ex. xv. 23-25; comp. p. 189). Before us rises the curiously shaped *Jebel Gharandel* (Gerendel, Kharandel Gurundel), the name of which occurs at an early period. The **Wâdi Gharandel** (reached in 2 hrs. more) is used as a camping-place on account of its supply of drinkable water. The vegetation here is luxuriant. Among the plants are several bushy palms, seyâl-trees, gharkad-shrubs, and tamarisks. Here, according to tradition lay the ancient *Elim* (Ex. xv. 27).

The route, farther on, at first ascends slowly. In 1 hr. we reach the sepulchral mound of *Hosân Abu Zenneh* (horse of Abu Zenneh), on which the Beduins, in passing, throw a stone or a handful of sand, as a mark of contempt, exclaiming — 'here is food for the horse of Abu Zenneh'. The story goes that an Arab called Abu Zenneh cruelly rode his mare to death, and then marked the marvellous length of her dying leap with stones. — A little farther on we obtain a fine view: facing us rises the triple-peaked Sarbût el-Jemel (p. 212), to the S.E. tower the summits of the Jebel Serbâl and the Jebel el-Benât, to the left are the heights of Et-Tîh, and to the right the Jebel Hammâm Firʿaun and Jebel Useit. In $1^1/_2$ hr. we cross the *Wâdi Useit*, which contains several pools of water and bushy palms. After $^1/_2$ hr. more we enter the *Wâdi Kuweiseh*, a spacious

basin enclosed and traversed by low sand-hills, and lying at the base of the Jebel Useit and Jebel Hammâm Fir'aun.

The **Jebel Hammâm Fir'aun** (1567 ft. above the sea; 1/2-1 day; provisions should be taken), or the '*Bath of Pharaoh*', is most conveniently ascended from this point. On the side next the sea there are several weak saline springs, which are used by the Arabs as a cure for rheumatism. Some of them attain a temperature of 160° Fahr. Before using the water the Arabs are in the habit of presenting a propitiatory cake or other offering to the spirit of Pharaoh, who is to be eternally boiled here for his sins.

The route continues to follow the Wâdi Kuweiseh for 1 hr., and then crosses the *Wâdi et-Tâl*, which descends to the sea towards the S.W. in the form of a narrow gorge. After 1 hr. we reach the *Wâdi Shebeikeh*. In 40 min. more we reach the junction of this valley with the *Wâdi et-Taiyibeh*, which in its upper course is called *Wâdi el-Homr* (p. 212).

We descend the valley towards the sea in numerous windings. It possesses several springs of bad water, and a few palms. The valley is enclosed amphitheatrically by barren slopes of whitish-yellow sand and by rocks. A striking appearance is presented by the *Jebel et-Taiyibeh*, situated near the sea, and consisting of oblique strata of different colours; the lowest of these is golden yellow, surmounted in turn by red, rusty black, and yellow layers. After 1 3/4 hr. the valley expands, and we approach the open sea, washing the banks of the sandy plain of *El-Mehâir*. After a walk of 1 1/4 hr. along the coast we reach the **Râs Abu Zenimeh**, which still bears the tomb of the saint, and affords a sheltered camping-ground. At this spot some authorities locate the *Reedy Sea* of the Bible (Numb. xxxiii. 10). The harbour is now used only by a few fishing-boats. In ancient times the roads, by which ore and stone were brought from the mines of the Wâdi Maghâra (p. 192) and Sarbût el-Khâdem (p. 211) for farther conveyance by water, converged here.

Beyond Râs Abu Zenîmeh the route skirts the sea. From time immemorial Sinai travellers have here amused themselves by picking up shells. To the left of the route rise curiously formed yellowish limestone hills piled up in strata, and apparently resting on gigantic pedestals. At the S. end of the plain rises the *Jebel en-Nokhel*, a bold eminence abutting so closely on the sea that it is washed by the waves at high water, in which case the traveller must cross it by a path ascending in steps.

Beyond this promontory we reach a plain, called *El-Markha*, 12 1/2 M. long and 5 M. broad, on which grow a few seyâl-trees and the desert-plant named Retem. It is bounded on the N.E. by the black *Jebel el-Markha* (590 ft.). This plain has often been identified with the *Wilderness of Sin* (Ex. xvi. 1). Proceeding to the S.E. for 2 hrs. more, we reach the entrance of the valley named *Hanak el-Lakam*. After 1/4 hr. we reach the *Wâdi Ba'ba'*, or *Seih Ba'ba'*, which is commanded by the dark *Jebel Ba'ba'*. We follow the Wâdi Ba'ba'

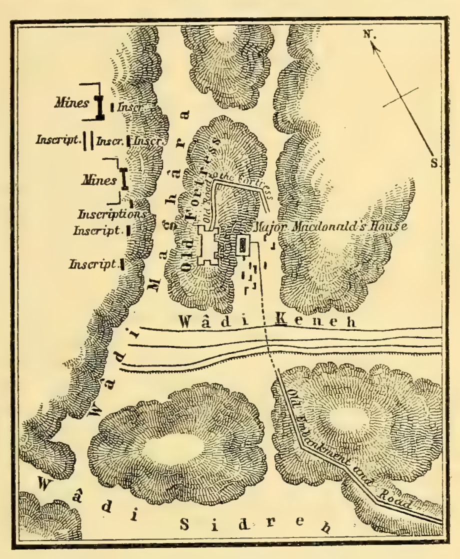
for 1 hr., then turn to the right (S.) into the picturesque *Wâdi Shellâl.* Traversing the latter for 1/2 hr., we next enter the *Wâdi Budra.* The route ascends gradually. We pass several mountain-slopes resembling huge walls of blocks of stone, artificially constructed. Farther on we observe grey and red granite rocks amidst other formations. In every direction lie long heaps of black volcanic slag. Beside them lie numerous fragments of brown, grey, and red stone, including felsite porphyry, which is remarkable for the bright, brick-red colour of the orthoclase felspar. After 1 1/4 hr. we come to a frowning barrier of rock. A steep bridle-path ascends to the pass of **Naḳb el-Budra** (1265 ft.), which was traversed in ancient times by the road from the mines in the Wâdi Maghâra to the sea (see below). The (1/4 hr.) summit of the pass commands a fine retrospective view of the wild Wâdi Budra, the Râs Abu Zenîmeh, the Jebel Ḥammâm Firʿaun, and the sea. Beyond the pass the valley is called the *Wâdi Naḳb el-Budra*, through which we descend in 1 1/4 hr. to the *Wâdi Sidr*, a winding valley enclosed by rocks of red granite. We soon reach the *Wâdi Umm Themân* on the left, where Messrs. Palmer and Wilson (in 1869) discovered some old copper-mines. The (3/4 hr.) *Wâdi Maghâra* has been identified by many authorities with the ancient *Dophkah* in the *Wilderness of Sin* (Num. xxxiii. 12). At the angle formed by the Wâdi Maghâra with the *Wâdi Jinneh* or *Ginne*, descending from the E., are situated the famous old —

Mines of Maghâra, which deserve a visit (2 hrs.).

According to the inscriptions, mostly found on the W. side of the Wâdi Maghâra, the Pharaoh *Semerkhet* of the 1st Dynasty (ca. 3200 B.C.), carried on mining here (comp. p. 188). Others mentioned are Snofru of the 4th Dynasty, several monarchs of the 5th and 6th Dynasties, and Amenemhēt III., of the 12th Dynasty. No monument, however, of any later king has been discovered. During an expedition to Maghâra, undertaken in 1904 for the Egypt Exploration Fund, Prof. Flinders Petrie found that many of the ancient inscriptions had been destroyed or injured by a modern mining company. Most of those which remained intact were removed to the Cairo museum. — The expeditions for the working of the mines were undertaken every three or four years. After the rainy season in January the Egyptian miners, accompanied by soldiers (Sinai had no standing garrisons), came by land to Râs Abu Zenîmeh (p. 191). The provisions and tools were brought by vessels, which carried away the ore on the return-trip. In April, or at the latest in May, the workers went home. In the inscriptions the leaders of the expeditions have perpetuated their own names and the name of the reigning Pharaoh, and have added remarks concerning the undertaking. Reliefs on the rocky walls show how the people were forced to work in the mines. A gigantic Pharaoh is shown grasping the necks of a number of the vanquished with one hand, while with the other he brandishes a weapon. Sacrifices, festivals, and a visit paid to the mines by inspectors are also represented. — The mineral obtained here is called *Mafkat* in the inscriptions; it was not, however, emerald but a kind of malachite (probably the 'false emerald' of Theophrastus) Pieces of green glass of the early Egyptian period are still preserved. The copper-green named 'chrysocolla' was probably another form of this mineral.

The brown and brick-red slopes of the Wâdi Maghâra rise precipitously to a considerable height. They belong partly to the sandstone, and partly to the granite formation. The mines are situated

in the former, on the slopes on the N.W. side, about 145 ft. above the bottom of the valley. The shaft, narrowing towards the end, penetrates the rock to a considerable depth. Numerous pillars have been left for the support of the roof; old chisel-marks are still observable. At many places the reddish stone contains small, very impure turquoises, which may easily be detached. These stones lose their colour entirely after a few years. The Beduins frequently offer



for sale large, but worthless, turquoises at exorbitant prices. Clambering up the rugged slope of the hill from the entrance to the mines, we reach a number of figures engraved on the rock, discovered by Prof. Palmer, and consisting of the falcon, the bird sacred to Horus, five human forms, and some illegible hieroglyphics. The hill opposite the entrance to the mines is crowned with the remains of the small mining settlement of the 4th Dynasty; the wall which ran W. from the N. side of the hill across the valley to the mines belongs to the same period. On the hill also are found various tools of flint, particularly arrow-heads and sharp instruments, which were perhaps used for engraving inscriptions. On the E. side of the hill is the ruined house of Major Macdonald, who made an unsuccessful search for turquoises in the old mines in 1863. There is a spring about 25 min. distant from the house.

A little beyond the mouth of the Wâdi Maghâra the *Wâdi Sidr* turns to the S., skirting the *Jebel Abu ʿAlâka* (2620 ft.), and after $1^1/_4$ hr. leads to a large tableland. To the E., opposite to us, is the mouth of the *Wâdi Nebaʿ*, and to the S. lies the *Wâdi Mokatteb*, *i.e.* 'Valley of Inscriptions', which we now follow. On the W. (r.) side of this broad valley rises the *Jebel Mokatteb* (2380 ft.), at the foot of which are strewn blocks of sandstone, several of them bearing the famous so-called 'Inscriptions of Sinai'.

Most of the *Sinaitic Inscriptions* are in the Nabatæan character, others in Greek, and a few in Coptic and Arabic. The small figures, which are entirely destitute of artistic value, represent armed and unarmed men, travellers and warriors, laden and unladen camels, horses with and without riders and attendants, mountain-goats, ships, crosses, and stars. A priest (with raised arms) and an equestrian performer are worthy of notice. The pilgrim Silvia (ca. A.D. 390) and Cosmas (Indicopleustes, or the 'Indian Traveller', A.D. 535), who visited the Peninsula of Sinai, saw these inscriptions, and believed them to have been executed by the Israelites during the Exodus. Later investigations, however, have ascertained that they date from the first four centuries of the Christian era; and that the authors of these inscriptions were simple travellers. The Nabatæan inscriptions are pagan, but the Greek inscriptions were added by Christian pilgrims. By the figure of a 'Diakonos Hiob' a soldier, who was hostile to the Nazarenes, has written: — 'a bad set of people these; I, the soldier, have written this with my own hand.'

After 2 hrs. (ca. 5 M.) we reach the S. end of the Wâdi Mokatteb, which is closed by a spur of the *Jebel Mokatteb*, which our route crosses. Beyond the pass (1520 ft.), whence we obtain an excellent survey to the E. of the peak of the *Jebel el-Bint* (4918 ft.; Mount of the Virgin), probably so called from a chapel to the Virgin which stood on its summit, and (farther to the S.) of the imposing mass of Mt. Serbâl, the route traverses heights and hollows strewn with small stones. The red rubble looks like fragments of bricks, and the slopes resemble dilapidated walls of loose stones.

After $^3/_4$ hr. we enter the **Wâdi Feirân**, which reaches the Gulf of Suez on the S.W., to the N. of the Desert of El-Ḳâʿa (p. 200), and is probably the most important in the peninsula; its upper course forms the Wâdi esh-Sheikh mentioned at p. 209. We ascend the Wâdi Feirân in a S.E. direction. The granite slopes, flanking the valley, are not far apart at places, while in other parts the valley expands to a considerable width. The grey primitive rock, veined with reddish-brown porphyry and black diorite, rises in picturesque forms; these veins run almost invariably from N. to S. The picturesqueness of the scene is greatly enhanced by the imposing summits of the barren mountains towering above the slopes of the valley to the south. At the entrance of the valley, where at the foot of the *Jebel Nesrîn* the small *Wâdi Nesrîn* opens on the left, are several ancient tombs. On our right next diverges ($^3/_4$ hr.) the *Wâdi Nedîyeh*, on the left the *Wâdi er-Rummâneh* and ($^1/_2$ hr.) the *Wâdi Bâshîḥ*. The main valley becomes narrower and wilder. On the left (N.) open the *Wâdi eṭ-Ṭarr*, the *Wâdi Mokheires*, and the *Wâdi Abu Kherjân*, the last two being commanded by peaks of the



Unexplored
Plain of Erwês el-Ebêrig
Wâdi el-Akhdar
W. Abu Kherjân
J. el-Benât (J. el-Bint)
W. Hamr
Palms
J. el-Jôzeh
W. Shadîg
Inscript.
3491
W. Umfûs
Inscriptions
Hesy el-Khattâtîn Rock
Inscriptions
2725
Wâdi
Valley El-Hesweh
Oasis of FÊRÂN
Ruins
Umm el-Bârid
4300
W. el-Jabârî
2568
Pass of El-Buwêb
2856
W. el-Abâr
J. Sulla
4252
3449
J. el-Munâja
W. Aleyât
Inscriptions
W. Ajeleh
2693
W. Shidig
J. Umm Lahm
4167
4846
W. er-Rimm
4091
2887
Palms
Unexpl
J. Seraibil es-Sugherêh
5481
3944
J. SERBÂL
6759
Palms
Inscriptions
Unexplored
W. Rimm
el-Mahâsineh
Nawâmîs (Stone Huts)
W. Abu Tâlib
W. Umm Tâkhad
Bêdhat Umm-Tâkha
6282
5075
Nawâmîs (Stone Huts)
Nakb Ajâweh
3289
J. Jebâa
W. Sigilliyeh
Ruins
3613
W. Jebâa
W. Raggeh
J. Watâyeh
J. Sigilliyeh
W. Hebrân
1028
Stone Circles
Unexplored
W. Ithmed
W. Gasûb
Tamarisks
J. Ramûz
J. Wirga
Palms
W. Ramûz
J. Hebrân
Inscriptions
Stone Circles
W. Wirga
W. Khurr
Wâdi Hebrân
Unexplor
Palms
J. Khurr
Inscriptions
28°30'
W. Wijrân
Desert of el-Kâ'a
Tûr
Routes described in Handbook.
Other practicable Routes.
Geograph. Instit. of Wagner & Debes, Leipzig.
Scale 1:250.000


ENVIRONS of Mt. SINAI & Mt. SERBÂL
according to Wilson & Palmer.
Unexplored
Elwi 'l Ajramîyeh (extensive open Plateau)
W. Naguat Amrîyeh
Burial Place
Tamarisk Bushes
El-Watîyeh Pass
Rock of Mak'ad en-Nebi
Tomb
Wadi Sheikh
El Akaba
Ekhshêshat Erweha
J. Jedîleh
J. Suwêrîyeh
Unexplored
Abu Suwêra Gardens, etc.
Ruins
Nebi Sâlih
J. Umm Lôz
J. Zibb Ribeh
J. Sirru
J. Hawêt
Jebâl
J. Umm Jelêkh
Frê'a
J. Khizamîyeh
Plain of Es-Sened
J. el-'Ojar
J. Sona
J. Ghabghab
J. Umm Maru
Samr et-Tinîyeh
Ruins
J. ed-Dêr
Monast. of St. Catharine
J. Umm 'Alawî
J. MÛSÂ
Jebel el-Munâja
J. el-Homr
El-Arba'în
J. Abu 'Aldt
J. Umm Desis
J. Hedêbeh
J. KATHERÎN
J. Zebîr
J. Hudarîyid
J. Abu Rumêl
Inscriptions
J. Ekmeh
J. Rutig
J. el-Ghufara
J. Nakhleh
J. Umm Iswud
J. Keshâyeh
J. Hadîd
Stone Circles
Engl. Miles

same names. The next valleys on the right are the *Wâdis ed-Deir*, *Nehbân*, and *Abu Gerrâyât*; and opposite the last opens the (3 hrs.) large *Wâdi Koseir*, at the mouth of which grow some seyâl-trees. Farther on, the *Wâdi el-Jabâri* opens on the right, then the *Wâdi Umfûs* on the left (N.). Passing Nabatæan inscriptions, on the right, we reach a rock called the *Hesi el-Khattâtîn*, which is entirely covered with small stones. According to the Beduins this rock is the one which yielded water when struck by Moses (*Massah* and *Meribah*, Ex. xvii. 5 et seq.; comp. p. 208). — After about 3/4 hr. the plants of the desert occur more frequently, and are of more vigorous growth; bushes of tamarisk, the nebk, the seyâl, and palm-trees, make their appearance. After 1/4 hr. more we enter the **Oasis of Feirân**, the 'Pearl of Sinai', and by far the most fertile tract in the whole peninsula. We first reach the dale of *El-Hesweh*, a few hundred paces only in length, watered by an inexhaustible brook which is here suddenly swallowed up by the earth. The gardens are watered by means of shâdûfs or buckets; the dates grown here are celebrated. On the roadside, and on the left slope of the valley, are Beduin huts, gardens, and the ruins of stone houses, dating from the time of the ancient Pharan (p. 196). In 1/4 hr. more we reach a second group of palms, and for a few minutes we obtain a view of the W. side of Mount Serbâl. Beyond (1/2 hr.) the *Wâdi 'Ajeileh*, on the right, the valley contracts; in 25 min. more the *Wâdi 'Aleyât* opens on the right; in a rainy winter both valleys are watered by streams from the mountains, which are sometimes capped with ice. The best camping-ground is a little to the E. of the entrance to the Wâdi 'Aleyât, and in such a position as to command a view of the pinnacled summit of Mt. Serbâl (p. 196).

At the point where the valley expands the rocky and isolated hill of **El-Meharret** (property of the Sinai convent; a monk lives in the garden near by) rises to a height of about 100 ft., bearing on its summit the traces of a monastery. Opposite the ruin of the monastery the traveller should notice a curious geological formation, consisting of a vein of green diorite in flesh-coloured porphyry, which is in its turn imbedded in grey-green mica-slate. The largest fragment of the ruins, called *Hererât el-Kebîr*, stands on the summit of the hill, which the Beduins regard as the spot where Moses prayed during the battle with the Amalekites (Exodus xvii. 10), and at its base the relics of a large church are still traceable. Fragments of columns and ornaments, which once belonged to it, are to be found built into the walls of the houses.

The Oasis of Feirân was originally a lake, as is proved by the deposits of earth, 60-100 ft. in height, in the angles of the valley. After the barrier at Hererât had been removed, the brook still remained as a relic of the ancient lake, and its sudden appearance and equally sudden disappearance in the rock at El-Hesweh, were a constant source of wonder to the inhabitants of the desert. — Eusebius identifies the oasis as the scene of the great battle between the Amalekites and the Israelites (*Rephidim*, Ex. xvii. 8 et seq.; comp. above). In the 2nd cent. A.D. Claudius Ptolemæus

speaks of the town of *Pharan*, which became an episcopal see and the central point of the monastic and anchorite fraternities of the peninsula. Remains of old monasteries and hermits' cells are nowhere more numerous than here and on the rocky slopes and plateaux of the Serbâl. The council of Chalcedon accorded to the oasis an archbishop of its own, who, however, was subordinate to the recently founded patriarchate of Jerusalem. The Romans were nominally masters of Pharan, but in reality it was subject to the sway of the Saracen princes; and one of these, named Abokharabos, presented it to Justinian, who, as a reward, appointed him phylarch of the Saracens of Palestine. Early in the 5th cent. the monks and anchorites of Pharan began to embrace heretical principles, and we frequently hear of admonitions and threats directed by the orthodox synods against them as Monothelites and Monophysites.

To the N., just short of the hill of El-Meḥarret, is the *Jebel eṭ-Ṭâḥûneh* (or Mill Mountain), rising above the bed of the valley to a height of 700 ft. On the steep path ascending to it are the remains of two chapels; and near it are many houses built of loose stones. These houses are notable for the fact that their windows are in the external walls, not (according to Oriental usage) in those turned towards the court. The summit of the hill, which is crowned with the ruins of a handsome church, affords a fine view. — At the base of both hills and on the sides of the valley are numerous tombs, where the bodies had been buried in a line from E. to W., in coarse shrouds and coffins, of which traces remained when rediscovered by Palmer.

Mount Serbâl (6759 ft.) rises to the S. of the Oasis of Feirân in the form of a broad, serrated pyramid. It was regarded by Eusebius and other authorities, ancient and modern, as the Sinai of Scripture (but comp. pp. 188, 206). The frame-work of the mountain consists of fine-grained grey gneiss and red granite intersected with veins of dark diorite. The ascent is difficult and fatiguing, and should not be attempted without a guide. The expedition takes a whole day (the ascent 5-6 hrs.). Strong boots are essential. The route leads first (for $1^1/_2$ hr.) through the *Wâdi 'Aleyât* (p. 195) on the N.W. side, traversing hollows and ravines and passing several cells of anchorites and traces of walls, then, for 3 hrs., ascending rapidly through the *Wâdi Abu Ḥamâd*. The highest of the five peaks which form the summit of Mt. Serbâl, and are separated by deep ravines and chasms, is called *El-Meḍauwa* (the 'beacon-house'). Its ascent ($^3/_4$ hr.) should not be attempted by persons inclined to giddiness. Free use should be made of the guide's assistance. The traveller should observe the caverns in the rock which were once occupied by hermits, the ruins of their huts, the Sinaitic inscriptions, and the traces of old paths and of a flight of steps, particularly near the summit. On the lower terrace of the peak is a stone circle.

The *View from the summit is very imposing; towards three points of the compass the prospect is unimpeded, but towards the S.E. it is concealed by the intervening pinnacles of the higher Mûsâ group. Towards the E. we survey the Bay of 'Akaba; towards the N. lies the interminable desert plateau of Et-Tîh, stretching to the distant heights of Petra; and towards the W. are the Gulf of Suez, and the hills between the Nile and the Red Sea. 'Every detail of these remarkable formations is distinctly visible hence. The wâdis, including the long, crescent-shaped Wâdi esh-Sheikh, are seen

turning and winding in every direction. The innumerable hills stand forth in prominent relief, with well defined colours; the dark granite, the brown sandstone, the yellow desert, the strips of vegetation flanking the Wâdi Feirân, and the solitary green spot occupied by the large groups of palms of Rephidim (assuming its identity to be established) are all surveyed at a glance'.

Leaving the hill of El-Meḥarret (p. 195), we proceed along the Wâdi Feirân under palm-trees. The ground is carpeted with turf, moss, and reeds and spangled with blue and red flowers. We pass rich fields of wheat, besides other industrial crops; the bushes are alive with birds. After 1 hr. the palm-trees cease, and are succeeded by a thicket of ṭarfa shrubs, which we traverse in 1/4 hr. Many of these shrubs assume the form of trees, 2 1/2-3 ft. in circumference. From the end of April to June the ṭarfa plants yield the so-called *Manna*. Minute holes are bored in the fine bark of the thin, brown twigs by an insect (Coccus manniparus), and from the almost invisible openings issues during the night a transparent drop of juice, which in the cool of the morning falls off and hardens. This sweet gum, resembling honey, is collected by the Beduins and sold by the monks of Sinai to the pilgrims.

Adjoining the rocky slopes on the left rise numerous tent-shaped mounds of earth, upwards of 100 ft. in height, which Fraas takes to be the remains of ancient moraines. After 1/2 hr. the *Wâdi el-Akhḍar* (p. 210) diverges to the left. Opposite to it opens the *Wâdi Rattameh*, to the right (W.) of which rises a hill, called the *Jebel el-Munâja*, *i.e.* 'Mountain of the Conversation' (between God and Moses). The Arabs still offer sacrifices here to Moses within a circle of stones on the summit of the hill, singing — 'O mountain of the conversation of Moses, we seek thy favour; preserve thy good people, and we will visit thee every year'. Farther to the E. we reach in 1/4 hr. the defile of *El-Buweib*, *i.e.* little gate, or *El-Bâb*, *i.e.* gate, where the valley contracts to a width of about 20 ft. The Wâdi Feirân terminates here (comp. p. 194).

Two routes lead from El-Buweib to the Sinai monastery. The easier, through the Wâdi esh-Sheikh (11 hrs. to the monastery), is more suitable for the return-journey (comp. pp. 209 et seq.); the other (10 1/2 hrs. to the monastery), rougher but more picturesque, leads across the Naḳb el-Hâwa. We select the second of these routes.

We quit the Wâdi esh-Sheikh at (1/4 hr.) the entrance to the monotonous **Wâdi Selâf**, through which our route runs for nearly 6 hrs. On the right (20 min.) opens the *Wâdi er-Rimm*, ascending to Mt. Serbâl, then the *Wâdi Umm Tâkha*, and very soon after the *Wâdi ʿEjâwi*, through which the road leads to Ṭûr (p. 199) to the S.W. On the slopes are several curious stone huts in the form of beehives, called 'nawâmîs', to which attaches the absurd tradition (arising from the similarity of the Arabic words for 'flies' and 'tombs') that the Israelites sought refuge in them from tormenting flies. Mt. Serbâl remains visibible behind us, in its full height and extent. We pass (1/2 hr.) the *Wâdi Abu Ṭâlib* to the left, at

the entrance of which the prophet Mohammed, on his way to Syria in the service of his uncle Abu Ṭâlib, is said to have rested. Several other small wâdis are passed on the right and left. At the upper end of the Wâdi Selâf (3 hrs.) there is a good camping-place, commanding a fine distant view of Mt. Serbâl.

At this point begins the fatiguing ascent of the *Naḳb el-Hâwa Defile* (4930 ft.), occupying 2½ hrs. The traveller will find it pleasanter to dismount from his camel and walk up the hill. The granite rocks on each side, weathered into singularly fantastic forms, are upwards of 800 ft. in height. The camel-path skirts the cliffs which bound the gorge, through which the winter-torrents often run so violently as to carry everything before them. The last part of the ascent is less precipitous, and we now observe a few traces of vegetation. The rocks here also bear some Sinaitic inscriptions (p. 194). At the upper end of the defile (2½ hrs.) the barren cliffs of the Sinai group (p. 206) become visible, the Râs eṣ-Ṣafṣâf (p. 207) being especially impressive. The path improves.

Our route now traverses the mountain-girt **Plain of Er-Râḥa** (5140 ft.; watershed), which many commentators regard as the camping-place of the Israelites while waiting for the promulgation of the law (comp. p. 209). A dark-green spot, in which antimony is to be found, is called *Koḥli* after that mineral. A block of rock (perhaps an old boundary stone), at the beginning of the plain, bearing peculiar marks, is the subject of an Arabian tradition, to the effect that the Gindî tribe struck their lances into this block in token of confirmation of the oath of their sheikh that the monks should never pass this stone. About 1½ hr. after leaving the summit of the Naḳb el-Ḥâwa we pass, on the left, the mouth of the Wâdi esh-Sheikh (p. 209), which is commanded by the Jebel ed-Deir (p. 209) on the E. The gorge, called the *Wâdi ed-Deir*, or the *Wâdi Shuʿaib* (valley of Jethro), ascending gradually, and closed by the hill of Munâja, opens before us. To the left of its entrance rises the *Jebel Hârûn*, on the summit of which Aaron (Hârûn) is said to have set up the golden calf. In the vicinity are the remains of stone huts. We enter the Wâdi Shuʿaib, flanked by towering cliffs of reddish-brown granite. In ½ hr. more we reach the terraces of the green garden of the *Monastery of St. Catharine* (p. 202), which lies to the right of the path.

2. From Suez by Sea to Ṭûr, and thence to Mt. Sinai.

Those who have not already made preparations for the journey in Cairo may purchase supplies in Suez. Camels also may be hired here through the representative of the convent on Mt. Sinai. These preliminaries occupy at the least one day. — The traveller is strongly advised against making the return-trip by way of Suez, as all steamers coming from Jedda are subjected to a two days' quarantine, even though there may be no contagious disease in Jedda.

First Day. Sea-voyage to *Ṭûr*, starting in the afternoon. — Second Day. Arrival at Ṭûr, in the morning; the traveller betakes himself at

once to the convent, where the camel-drivers are in waiting. He will hardly be able, however, to set out again on the day of his arrival in Ṭûr. — The Third, Fourth, and Fifth Days are occupied by the land-journey to Mt. Sinai. This may be made either viâ the *Wâdi es-Slei* (p. 200), or more conveniently viâ the *Wâdi Hebrân* (p. 201; 8 hrs.), and then viâ the *Wâdi Selâf* (p. 197; 10 hrs.) and the plain of *Er-Râḥa* (p. 198) to the *Sinai Monastery* (5½ hrs).

Sea Voyage to Ṭûr (15-30 hrs.). — *Suez*, see *Baedeker's Egypt.* On the right, after our departure, rises the Jebel ʿAtâḳa, with the promontory of the same name; to the left are the palms of ʿAyûn Mûsâ (p. 189), beyond which is the low chain of the Jebel et-Tîh (p. 187). Farther on we pass the lighthouse of *Râs Zaʿferâneh*, opposite to which, on the left, is the *Jebel Ḥammâm Firʿaun* (p. 191), abutting on the sea. The bay expands. To the right, in the foreground, rises the huge and picturesque *Jebel Ghârib* (5742 ft.), at the foot of which is a lighthouse. On the left are the conical peaks of the *Jebel el-ʿAraba*, the base of which we now skirt. Beyond the Jebel Ghârib, which becomes more and more prominent, rises the tableland of *Jebel ez-Zeit*, which yields petroleum. The chain of Jebel el-ʿAraba is prolonged by the sandy Jebel Nâḳûs (p. 200), and the Jebel Ḥammâm Sidnâ Mûsâ (see below). We at length come in sight of the palm-groves and buildings of Ṭûr, beyond which lies the sterile desert of El-Ḳâʿa (p. 200); above the latter tower the imposing mountains of *Serbâl* (p. 196) on the left, and of the *Jebel Umm Shômar* on the right, between which appear the mountains of Sinai.

Ṭûr. — Accommodation, consisting merely of rooms without beds, is to be found at the *Greek Convent.* — Post and Telegraph Office in the Quarantine Lazaretto (see below). — Agency of the *Khedivial Mail Steamship Company.*

Ṭûr or *Tor* affords the only good anchorage in this part of the Red Sea, besides Suez. The harbour is admirably protected by coral reefs, which, however, are dangerous to those unacquainted with their situation. The supply of drinking-water is adequate. Excellent fish, shells, and interesting marine animals abound here. Ṭûr is the chief quarantine station of the Mecca pilgrims. On the arrival of the pilgrims the desert to the S. of Ṭûr presents a scene of great animation. Long rows of tents and sheds afford accommodation for more than 15,000 persons; and ⅔ M. to the S. is a *State Lazaretto*, equipped with the most modern appliances for disinfection. The throng is swelled by traders from Suez and Cairo, who sell their inferior wares at the most exorbitant prices.

To the N. of the town the *Jebel Ḥammâm Sidnâ Mûsâ* ('Mountain of the Baths of our Lord Moses'; ca. 395 ft.), a spur of the low range of coast-hills, projects into the sea. At the foot of this hill lie sulphur-springs of the temperature of 81-83°, which are used by the natives chiefly as a cure for rheumatism. The *Ḳalʿat eṭ-Ṭûr*, a castle erected by Sultan Murâd, is in a dilapidated condition. Most of the palm-plantations belong to the monks of Mt. Sinai, and are

managed by their servants. The *Greek Convent* at Ṭûr, which is connected with the Sinai Monastery, is modern and without interest for travellers. The caravans between the sea and the monastery on Mt. Sinai are conducted by the Beduins of the convent.

About a mile to the N.W. of the town lies the palm-garden of *El-Wâdi.* In the limestone slopes of the Jebel Ḥammâm Sidnâ Mûsâ (p. 199) are numerous dilapidated hermitages, with Christian crosses, and several Greek and Armenian inscriptions, dating from A.D. 633. To the N. rises the *Jebel Mokatteb*, which boasts of several Sinaitic inscriptions (p. 194).

A visit should be paid to the **Jebel Nâḳûs**, or 'Bell Mountain', 4½ hrs. distant by camel from Ṭûr and about 1 M. from the shore of the Red Sea. On ascending, in dry weather, we hear a peculiar sound, resembling that of distant bells, which gradually increases until it culminates in a noise like a gong. This phenomenon is caused by the action of the wind on the loose grains of sand. The Arabs believe that the sounds proceed from a monastery buried under the sand.

From Ṭûr to Mt. Sinai through the Wâdi es-Slei. The start should be made at an early hour. The route leads to the E., gradually ascending through the barren desert of *El-Ḳâ'a;* our general direction is indicated by the huge *Jebel Umm Shômar* (p. 209). On reaching (6 hrs.) the base of the mountain, we descend very rapidly into a basin resembling the bed of a lake, which has been formed by the mountain-torrent issuing from the Wâdi es-Slei. At the bottom of this basin we enter the narrow, rocky defile of the **Wâdi es-Slei,** one of the most romantic ravines in the whole peninsula. The brook sometimes disappears altogether in the upper parts of the valley, but there is water enough everywhere to support the vegetation, which is very luxuriant at places. Palms and numerous tamarisks thrive in the valley. After ascending this gorge for half-an-hour we reach a charming resting-place where there is excellent water. The rider must dismount at the most difficult parts of the ravine as he proceeds. About 1½ hr. from the entrance of the valley the route divides, and we turn to the left. At the next bifurcation, 10 min. farther on, our route leads to the right. We enter a rocky gorge which alternately contracts and expands. We pass a few palm-trees, many tamarisks, Solaneæ, and thickets of reed. At the next bifurcation (1 hr.) we turn to the right. We pass (20 min.) the precipitous bed of a torrent on the right, and then a second descending from a curious-looking hill crowned with a huge mass of rock. The valley, which now takes the name of *Wâdi Ṭarfa*, becomes wilder and more barren. After 5-6 hrs. we enter the broad *Wâdi Raḥabeh*, and traverse an open and undulating basin for 6 hrs. more, first towards the N.E. and then towards the N.W., and at length reach the *Wâdi Sebâ'îyeh* (p. 209), at the S.E. base of the *Jebel Mûsâ.* [Towards the N. the Wâdi Sebâ'îyeh is connected with the Wâdi esh-Sheikh by the *Wâdi es-Sadad;* comp. p. 209.] A saddle of moderate height separates the Wâdi Sebâ'îyeh from the Wâdi ed-Deir (p. 198). To the left, on the Jebel Mûsâ, we perceive the zigzags of the road constructed by 'Abbâs I. Pasha (p. 205). We at length descend the narrow *Wâdi*

OF Mt SINAI AND OF THE JEBEL MÛSÂ.

ı0.000 0 500 1000 2000 3000 Paces

Jebel Dakhdejân
F R Ê 'A
W âdi esh-Shêkh
4700
J. Heddâneh
4784
W. es-Sadadeh
4790
J. ed-Dêr
J. 'Arrîbeh
6160
rûm
W. ed-Dêr
Ru. Fort
4971
6740
J. Merâja
MONASTERY OF ST. CATHARINE
5014
(W. Shu'aib)
6782
el of the Girdle
W. Sebâ'iyeh
5000
Chap. of S. John
6870
5680
J. el-Mimâja
5987
Chapel of Elijah
6880
5123
. 7519
JEBEL MÛSÂ
Tûr

erm.

Geograph. Instit. of Wagner & Debes, Leip

ed-Deir (*Shuʿaib*; p. 198), and reach the *Monastery of St. Catharine* (p. 202).

The Route viâ the Wâdi Ḥebrân leads to the N. from Ṭûr, ascending the gradual slope of the desert of El-Ḳâʿa (see last page) to (1 hr.) *Umm Saʿad*, where a spring of fresh water affords support to a few families. The water-casks should be filled here. We now follow the road of ʿAbbâs Pasha (comp. p. 205), which is often obliterated by drifting sand. For the first hour or two we pass a number of dûm-palms, but these also at length disappear. The hot desert, which is at first covered with fine sand, afterwards with rubble, and at length (in the vicinity of the precipitous mountains) with enormous blocks of stone, is broken only by a single seyâl-tree, standing about halfway. The **Wâdi Ḥebrân** is reached in 7 hrs. from Umm Saʿad. At the point where it issues from the mountains it. s a deep and narrow rocky ravine, through which water runs during most of the year. A rocky recess close to the entrance affords a camping-ground.

The route continues to follow the unfinished road, which winds upwards through the Wâdi Ḥebrân. The formation is granite, in which syenite predominates; it contains thick veins of hornblende, greenstone, and various kinds of basalt. A number of Sinaitic inscriptions (p. 194) are passed. The brook is bordered with fairly luxuriant vegetation. After $1^3/_4$ hr. the *Wâdi Khurr* opens on the right; the valley describes an arc round the *Jebel Ḥebrân* (left). After 40 min. it resumes a N. direction; various small valleys open to the left and right. In 2 hrs. more the large *Wâdi Ithmed* debouches on the right. Here the Wâdi Ḥebrân bends to the N.W., almost at a right angle, and ascends abruptly. In $2^1/_4$ hrs. we reach the pass of *Naḳb el-ʿEjâwi* (3288 ft.), at the head of which are some fine *Nawâmîs* (p. 197). — After a moderate descent of $1^1/_2$ hr. we reach the bed of the *Wâdi Selâf* and the route from Suez to Mt. Sinai (pp. 197, 198). Between this point and the *Monastery of St. Catharine* (p. 202) is a journey of one day.

3. Monastery of St. Catharine on Mt. Sinai and its Environs.

Accommodation. The traveller presents his letter of introduction (p.186) and is admitted by a side-door. The monastery contains visitors' rooms, beds, sofas, and a kitchen, but no service is supplied. The dragoman must make his own bargain with the monks, to whom the traveller may afterwards present a gift on his own account. Those who travel without a dragoman are generally charged at least 20 Egyptian piastres or 4 shillings a day each for lodging alone. It is more wholesome during the cold nights in these mountains in spring, as well as more interesting, to lodge in the monastery; although the traveller will be more independent and find it less expensive to camp in some suitable spot in the lower Wâdi Shuʿaib. — For the ascent of the *Jebel Mûsâ* (p. 206), the monastery details a monk and a Jebelîyeh (p. 202) as guides; for the ascent of the *Jebel Kâtherîn* (p. 2 8) the Deir el-ʿArbâʿîn supplies two attendants (fee for each man 40 Egyptian piastres). The Jebelîyeh are also excellent guides for the excursions described at pp. 205 et seq., and will accompany the traveller for a moderate fee, carrying the necessary provisions.

History of the Monastery. The Monastery of St. Catharine occupies the site of a fort, built by Justinian in 530 A.D., under the protection of which all the anchorites of Mt. Serbâl gradually congregated (comp. p. 196). The monks were greatly benefited by a gift from Justinian of a hundred Roman, and a hundred Egyptian slaves, with their wives and children. From these retainers are descended the *Jebelîyeh*, who still render service to the monks, but are despised by the Beduins and stigmatized as 'Nazarenes' and 'fellâḥîn', in spite of the fact that they have all embraced Islam. The shrewd monks contrived to ward off their Mohammedan persecutors, partly by displaying an alleged letter of protection from Mohammed, to whom they had accorded a hospitable reception on one of his journeys, partly by their hospitality to pilgrims, and partly also by their care of spots held sacred by the Moslems. The safety of the monks, who belong to the Greek Orthodox church, is now assured, owing to the protection of Russia. Formerly the monastery is said to have contained 3-400 inmates, but the number is now reduced to 20-30 only, who are chiefly natives of Crete and Cyprus. There are offshoots of the monastery scattered all over the East. — The *Monastic Rule* is very strict. The monks are prohibited from partaking of meat or wine; but they are permitted to drink a liqueur which they prepare from dates (ʿAraki). The monastery is presided over by an archbishop, who when absent is represented by a prior or wekîl, but the affairs of the monastery are actually managed by an intendant ('oikonomos').

The **Monastery of St. Catharine,** lying 5014 ft. above the sea-level, on the N.E. granite slopes of the *Jebel Mûsâ* (p. 206), in the *Wâdi Shuʿaib* (p. 198), retains to the present day its original fortress-like character. It consists of a very irregular and heterogeneous pile of buildings, enclosed by a high wall. Most of these structures abut on the protecting wall, but the church, mosque, library, and residence of the prior stand in the middle of the enclosure. The apartments occupied by the monks, pilgrims, and travellers are situated on the first floor of the houses, which are only one room in depth, their doors being connected by a long wooden gallery. The whitewashed walls bear numerous Greek inscriptions, some of which were written by the former librarian of the convent, named Cyril. The different buildings are separated by small courts. The low buildings are commanded by a lofty cypress. From the embrasures in the walls and ramparts a few small cannon still frown on the now peaceful 'Saracens'. The whole is dominated by the lofty tower of the church, over-topping the ruinous minaret of the mosque. The wells yield excellent water, particularly one in a shed at the back of the church, which the monks point out as that at which Moses watered the flocks of Jethro's daughters.

The Church of the Transfiguration is an early-Christian basilica. The exterior is uninteresting. The church is entered by a porch (renovated) and a flight of steps descending beyond it. In the middle of each of the topmost steps is a letter of the name of St. James (I-A-K-Ω-B-O-Σ). — We first enter a *Vestibule* (narthex) with a Byzantine window, containing a large modern basin for holy water, with bronze doves plated in silver. The door leading into the nave is richly decorated and the panels are embellished with old pictures in enamel, of small size.

The interior of the basilica is not devoid of effect. Each of the lofty walls bearing the entablature of the nave rests on six thick columns of granite, covered with stucco and painted green, the capitals of which are adorned with boldly executed foliage. The ceiling has been repainted, and contains indifferent medallion-figures of John the Baptist, the Virgin and Child, and the Saviour. The aisles are lighted by five Byzantine windows on each side, and are covered by a sloping roof. The pavement is of coloured marble. On the left side of the nave is a marble *Pulpit* adorned with miniatures, which was presented to the church in 1787. On the right is the *Episcopal Throne*, dating from the 18th century and interesting on account of a representation of the monastery at that period, painted by an Armenian artist. The inscription repeats the erroneous monkish tradition that the monastery was founded by Justinian (in 527; comp. pp. 205, 202). Between each pair of columns are rudely carved choir-stalls. From the ceiling are suspended three candelabra, which are lit at the evening service and made to swing from side to side, besides more than a hundred lamps of every shape and size, some of which are made of ostriches' eggs.

The raised *Tribuna* projects into the nave far beyond the choir. A wooden screen ('septum'), coloured blue, yellow, and red, and overladen with carving, with a broad gate flanked with gilded columns and rich ornamentation, separates the choir from the nave and aisles. The painted crucifix reaches to the ceiling. The candelabra, placed in front of the screen and covered with red velvet, stand on very ancient bronze lions of curious workmanship, perhaps executed before the Christian era. — The beautiful rounded *Apse* is adorned with well-preserved **Mosaics*, executed by European artists in the 6-8th centuries. The most important of these is the *Transfiguration of Christ*, in memory of which the church was originally consecrated. In the centre of the mosaic the figure of the Saviour soars towards heaven. Each figure is accompanied by the name of the person it represents. A kind of frame is formed to this picture by a series of busts of prophets, apostles, and saints in mosaic, admirably executed. Above the apse, on the left, Moses kneels before the burning bush; on the right he stands before Mt. Sinai, with the tables of the law in his hand. Between these scenes and the arch of the apse hover two angels adjoining two medallion-figures (perhaps Moses and St. Catharine), which the monks point out as portraits of Justinian and Theodora, although they do not in the least resemble other portraits of the emperor and his wife.

Among the sacred utensils in the choir are a finely executed ciborium, or stand for the communion chalice, and a short marble sarcophagus said to contain the head and one hand of *St. Catharine of Alexandria*, who is specially revered by the Orthodox Greeks. Here, too, is shown the reliquary of St. Catharine (p. 208), in precious metals

and enamel-work. Another similar reliquary, bearing a figure of the saint in silver-gilt, was given by the Empress Catharine.

The *Chapel of the Burning Bush*, at the back of the apse, marking the spot where God is said to have appeared to Moses, is probably the oldest part of the structure. Visitors must remove their shoes before entering. The walls are covered with tiles of porcelain. The spot where the bush is said to have stood is indicated by a plate of embossed silver; over it is placed a kind of altar, within which are suspended three burning lamps. At the back of this sanctuary is a small niche adorned with figures, in a line with the apse, the semicircular wall of which encloses the whole E. end of the building. A ray of the sun is said to enter this sanctuary once a year only, gaining admission through a cleft of the rock on the E. side of the valley. From a cross erected there the hill has been named the *Jebel eṣ-Ṣalîb* ('hill of the cross').

The *Chapels* surrounding the nave are dedicated to SS. Anna, the holy martyrs of Sinai, James, Constantia and Helena, Demetrius and Sergius. Adjoining the right aisle of the basilica are the chapels of SS. Simeon Stylites and Cosmas and Damianus; adjoining the left aisle are those of SS. Anna, Marina, and Antipas. — The chapel for the Latins, near the visitors' rooms, is now disused, as the Roman Catholics no longer make pilgrimages to this monastery.

Close by the church stands the sadly-dilapidated Mosque, which was erected in the 14th cent. to conciliate the Moslems. An evidence of this propitiatory spirit appears in the friendly union of the Cross and the Crescent on the outer wall facing the mountain. — The stone wall of an out-building near the mosque and an arch between the mosque and the church still bear several coats-of-arms in the early mediæval style, perhaps those of Crusaders.

Opposite is the Chapel of the Panagia, which contains several portraits of bishops and archbishops of Sinai and a large model of a projected reconstruction of the monastery, which has never been carried out, since the property of the convent in Russia and Walachia has been secularized.

A few years ago the famous Library of the monastery was, for the first time, catalogued and arranged in suitable rooms.

The main floor of the library contains the Greek and Arabic MSS., besides others in Syrian, Persian, Ethiopian, Georgian, Glagolitic (*i.e.* in the liturgical alphabet of the W. Slavs, who acknowledged the Roman obedience), and Russian. A catalogue of the Greek MSS. by Prof. Gardthausen of Leipzig was published at Oxford in 1886, and one of the Arabic MSS., by Mrs. Gibson, at London in 1894. The chief treasure of the library was formerly the famous *Codex Sinaiticus*, discovered by Prof. Tischendorf, a Greek MS. of the Bible, dating from about 400 A.D. and surpassed by the Codex Vaticanus alone in age and authority. Several leaves of the precious MS. are preserved at the Leipzig University Library, under the name of the 'Codex Friderico-Augustanus', but the greater part of it is at St. Petersburg, having been purchased from the monastery by Alexander II. for 8000 fr. in 1869. Some loose pages of a Greek Bible which the monks show do not belong, as they assert, to the Codex Sinaiticus. — The most valuable of the MSS. still remaining in the monastery

is the so-called *Codex Syrsin*, the oldest known Syrian translation of the Bible. It is unfortunately very incomplete, and is probably taken from a Greek text of the 2nd century. It was found and published in 1893 by Mrs. Lewis and Mrs. Gibson. — The so-called *Evangelium Theodosianum*, a collection of passages from the New Testament, is described without any ground whatever as a gift of the Emp. Theodosius (766 A.D.), and in all likelihood does not date farther back than 1000 A.D. It is written on white parchment, both sides of each sheet having two columns in golden characters. A kind of frontispiece is formed by a series of elaborate miniatures of Jesus, Mary, the Evangelists, and St. Peter. The *Psalterianum Cassianum*, containing the whole of the Psalms written in microscopical characters on six leaves, was not executed by a nun of the 9th cent., named Cassia, but is a piece of laborious trifling dating from the period of the Renaissance.

On the N. side of the monastery is the Burial Place, consisting of a strongly vaulted crypt, approached through several dark passages. The remains of the bishops are preserved in boxes, and those of the priests in a separate part of the vault, while the bones and skulls of the monks are merely piled up together. The skeletons of several highly revered hermits are suspended from the wall. At the gate of the priests' vault crouches the skeleton of St. Stephanos (d. 580), wearing a cap of violet velvet. Near this vault is a well, and beyond it is the burial-ground for pilgrims who have died here.

A flight of steps descends from this court to the *Garden, the trees of which blossom most luxuriantly in March and April, presenting a grateful sight in the midst of this rocky wilderness. It is laid out in the form of terraces, and contains peach-trees, orange-trees, vines, etc., overshadowed by some lofty cypresses. Into the wall of the monastery facing the garden are built two fragments of marble bearing inscriptions, one in Greek, and one in Arabic, both referring the foundation of the monastery to Justinian (p. 202). These, however, date from the 12th or 13th century.

Excursions from the Sinai Monastery.

The Ascent of the Jebel Mûsâ occupies 4 hrs. The start should be made early; on the ʿAbbâs road we may proceed two-thirds of the way (*i.e.* as far as the Chapel of Elijah, p. 206) by camel. — There are two main routes to the top. One of these is an unfinished road, which ascends the *Wâdi Shuʿaib*, and was begun by ʿAbbâs I. Pasha, who had planned the erection of a summer-palace at the top of the mountain (comp. p. 201). The other ascends the interesting but fatiguing pilgrimage-steps, said to have been constructed by the Empress Helena, but more probably of the 6th or 7th century.

The Pilgrimage Steps (which according to Pococke are 3000 in number) begin at a side-portal in the W. wall of the convent, and mount the bare granite on the W. side of the Wâdi Shuʿaib. In 20 min. we reach a small spring where, according to the Arabs, Moses once tended the sheep of Jethro, whom they call Shuʿaib. The monks, on the other hand, declare that it issued from the rock

in consequence of the prayers of the holy abbot Sangarius. In 12 min. more we come to the *Chapel of Mary*, said to have been erected by the monks in gratitude for their deliverance by the Virgin from a plague of vermin. Farther up the route crosses a small ravine, and then passes through two rude gates. After a few minutes more we reach a pleasant green plain, called the '*Plain of the Cypress*', after a gigantic cypress which rises in the middle of it. A large stone slab near the centre of the plain marks, according to tradition, the revelation on Sinai to Moses and the seventy of the elders of Israel (Ex. xxiv. 9). The plain is enclosed by bold and barren masses of rock, and reddish-brown and grey pinnacles of hard granite. To the N. rises the peak of Râs eṣ-Ṣafṣâf (p. 207), to the S. is the Jebel Mûsâ (see below), farther distant the lofty Jebel Kâtherîn (p. 208). We turn to the S. of the cypress, and mount a small height (6880 ft.) on which stands the *Chapel of Elijah*, a plain white stone building, containing two chapels dedicated to the prophets Elijah and Elisha. The rudely-whitewashed interior contains a hollow which the monks point out as the cavern in which Elijah concealed himself (1 Kings xix. 9 et seq.). Here probably stood the Church of the Virgin which Justinian built at the same time as the fort (p. 202). The road of ʿAbbâs ends close by.

Beyond the Chapel of Elijah the pilgrimage-steps become steeper. They offer no danger by daylight, but should not be attempted after dark. There are still about 1000 steps from this point to the summit. The granite is at first speckled red, afterwards grey, green, and yellow. After an ascent of 40 min. more a natural hollow in the granite is pointed out by the Arabs (left) as a foot-print of the camel which the prophet rode on his visit to Sinai, before his call. In 3/4 hr. more we reach the summit of the **Jebel Mûsâ** (7519 ft.), which rises 2505 ft. above the monastery. On the plateau at the top lie a small chapel and a small mosque, which is highly revered by the Arabs. On the door of the mosque, during their festivals (p. 187), the Beduins smear the blood of the sacrifice. Under the mosque is a grotto, and adjoining the chapel the apse of an old church is distinguishable, which extended as far as the mosque. This is supposed to be the church mentioned by the pilgrim Silvia in the 4th cent., while the grotto is believed to be the hollow where Moses stood when the glory of the Lord passed by (Ex. xxxiii. 22). According to the Moslem tradition, Moses remained here fasting for forty days while writing the ten commandments. The Greeks claim that the exact spot is a small rocky recess near their chapel. Perhaps, however, the whole tradition identifying the Jebel Mûsâ with the Mountain of the Law was transferred to this point in the 6th cent. from Serbâl (p. 196), when the monks of the latter migrated to Justinian's Castle and the synods condemned the monks of Pharan as heretics (p. 196). In any case the Jebel Mûsâ has generally been held as the true Mt. Sinai from that time on (but comp. p. 188).

The *View is wild and imposing. Towards the S.W. rise the sombre and majestic Jebel Zebîr and Jebel Kâtherîn, the twin peaks of one mountain, and the highest summits in the peninsula. To the S.E. we survey the Wâdi Sebâʿîyeh (p. 209). Above it rises a multitude of mountain-chains and peaks, picturesquely interspersed with deep valleys. Towards the E. the Jebel el-Meʿallawi is particularly conspicuous. In clear weather the Red Sea, and even the greater part of the Bay of ʿAḳaba, are visible. The island of Tîran to the S.E. of the peninsula is also sometimes descried. Towards the N.W. is the Râs eṣ-Ṣafṣâf, while below us lie the valleys of the two monasteries. Beyond these, on the right, framing the picture, rise the Jebel ʿArrîbeh, El-Ferîʿ, and Eṣ-Ṣannâʿ; on the left, the Jebel er-Rabba and Eẓ-Ẓafarîyeh, with the château of ʿAbbâs Pasha. Towards the N., beyond the Râs eṣ-Ṣafṣâf, we obtain a glimpse through the defile of the Naḳb el-Hâwa of the less mountainous region of the peninsula in that direction.

Those who remain long enough on the Jebel Mûsâ to enjoy the magnificent spectacle of a sunset must start immediately after the disappearance of the sun and walk rapidly, so as to have time and light enough to descend by the Pilgrimage Steps to the Chapel of Elijah (comp. p. 206), whence, with the aid of a guide, they may reach the monastery in an hour by following the road of ʿAbbâs Pasha.

Travellers usually combine the return-route from the Jebel Mûsâ with a visit to the Râs eṣ-Ṣafṣâf, which also claims to be the Mount of the Law. We descend in 20 min. to the cypress plain, whence we proceed in 3/4 hr. through two fertile hollows by a slightly descending path to a third valley, commanded by rocks. Here are the remains of a cistern and a chapel dedicated to John the Baptist. From the valley in which this path terminates it is usual to make the ascent of the **Râs eṣ-Ṣafṣâf** ('mountain of the willow'; 6540 ft.). We may here enjoy a cool draught from a spring near a dilapidated chapel dedicated to the 'Sacred Girdle of the Virgin Mary', and look at the venerable willow which gives its name to the mountain, and from which Moses is said to have cut his miraculous rod. The ascent of the Ṣafṣâf is at first facilitated by steps. Farther up the path becomes steeper, and the extreme summit can be attained only by persons with steady heads by dint of scrambling. Those who are not disposed for this undertaking should take their stand by the opening of a chasm which descends precipitously into the Wâdi er-Râḥa, situated about 50 paces below the summit of the mountain. To the N. rise the red porphyry masses of the Jebel el-Ferîʿ (p. 210), to the E. is the Jebel ed-Deir (p. 209), to the W. the Ughret el-Mehd.

Those who wish to return hence to the monastery may descend by the ravine called the *Sikket Shuʿaib*. The route is difficult.

To the Monastery of Deir el-Arbaʿîn (4 hrs.' riding; guide not indispensable). The route descends the *Wâdi ed-Deir* to the *Jebel Hârûn*, at the beginning of the plain of *Er-Râḥa* (p. 198),

and there turns to the left (first to the W., then to the S.), into the *Wâdi el-Lejâh.* Before we enter the valley the place is shown, in a gorge of the Râs eṣ-Ṣafṣâf, where the earth is supposed to have swallowed up the company of Korah (Numb. xvi); a hole in the rock is also pointed out as the mould of the golden calf.

The **Wâdi el-Lejâh,** which flanks the W. side of the Jebel Mûsâ, owes its name to a Moslem tradition that Leja was a daughter of Jethro, and a sister of Zipporah (Arabic Zafûrîya). At the entrance we first observe, on the right, the dilapidated hermitages dedicated to SS. Cosmas and Damianus, and a disused chapel of the Twelve Apostles. On the left is the ruinous monastery of *Deir el-Bustân*, with a few plantations; farther on we come to a rock, called by the Arabs *Ḥajar Mûsâ*, or 'Stone of Moses', and said to be the *Rock of Horeb*, from which the spring issued when struck by Moses (Numb. xx. 8 et seq.; comp. p. 195). It is probably in accordance with an ancient Jewish tradition, with which both St. Paul (1 Cor. x. 4), and the expounders of the Koran seem to have been familiar, that the monks assure us that this rock accompanied the Jews throughout their wanderings in the desert, and then returned to its old place. It is of reddish-brown granite and about 12 ft. in height. The S. side is bisected somewhat obliquely by a band of porphyry about 16 in. wide, from holes in which jets of water for each of the 12 tribes are said to have flowed. Two of the holes, however, seem to have disappeared. — Several Sinaitic inscriptions (p. 194) are to be seen here.

About 20 min. to the S. of this point is the **Deir el-Arbaʿîn** (5605 ft.) or *Monastery of the Forty* (*i.e.* Christian martyrs slain by the Saracens), with an extensive garden. In the upper part of the garden rises a spring with a grotto near it, which is said once to have been occupied by St. Onofrius. The monastery was abandoned by the middle of the 17th century. Two or three monks reside here occasionally to look after the garden.

The Ascent of the Jebel Kâtherîn (comp. the Map, p. 194) takes a full day and is hardly suitable for ladies. The start should be made very early, or the previous night should be spent at the *Deir el-Arbaʿîn* (see above). The mountain takes its name from St. Catharine, a patrician maiden of Alexandria who, during the persecutions of Maximus II., had sought refuge on Mt. Sinai, but was brought back to Alexandria and there suffered martyrdom. Her body was borne hither by angels. From the Deir el-Arbaʿîn we first follow a gorge to the S.W., which soon contracts considerably (Sinaitic inscriptions, p. 194). — After $1^1/_2$ hr. we reach the *Bîr esh-Shunnâr*, or 'partridges' well', which God is said to have called forth for behoof of the partridges which followed the corpse of St. Catharine when brought hither by angels. The route now inclines more to the W., and is very steep and fatiguing until ($1^1/_4$ hr.) we reach the ridge of rocks leading to the top. The pilgrims have indicated the direction of the path by heaping up small pyramids of stones on larger masses of rock. After another hour of laborious climbing we reach the summit. The **Jebel Kâtherîn** has three peaks, the *Jebel Kâtherîn*, the *Jebel Zebîr*, and the *Jebel Abu Rumeil*, the first of which (8551 ft.) is the highest mountain in the peninsula. The air is often bitterly cold here, and snow lies in the rocky clefts till summer. Half of the narrow plateau on the summit is occupied

by a small and rudely constructed chapel. The unevenness of the floor is declared by the monks to be due to a miraculous impression of the body of St. Catharine, which was found here 300, or according to others, 500 years after her execution, and to which attention was attracted by the rays of light emanating from it. The view is magnificent in fine weather, but towards the S.W. it is intercepted by the Jebel Umm Shômar (see below). Towards the S.E. lies the broad Wâdi Naṣb. Part of the Gulf of ʿAkaba, the Arabian mountains, and even sometimes the Râs Moḥammed (to the extreme S. of the Sinai Peninsula) are visible. The Gulf of Suez is surveyed as far as the African coast, on which rises the conspicuous Jebel Ghârib (p. 199). On the W. coast of the peninsula lies the sterile plain of El-Kâʿa (p. 200). To the N. tower Mt. Serbâl and the Jebel el-Bint (p. 194), and farther distant lie the light-coloured sandy plain of Er-Ramleh and the long range of the Jebel et-Tîh.

The Wâdi Sebâʿîyeh (afternoon excursion of ca. 3 hrs.) is interesting from its being regarded by several authorities as the camping-place of the Jews (p. 198). We ascend the *Wâdi Shuʿaib* (p. 198), cross the moderate height of the *Jebel el-Munâja*, and enter the rocky *Wâdi Sebâʿîyeh*, which is filled with heaps of rocks and small stones. We may now return by a longer and easier route through the Wâdi es-Sadad and the Wâdi esh-Sheikh (see Map, p. 194). In the Wâdi esh-Sheikh we keep to the left, until the entrance of the Shuʿaib valley and the monastery come in sight.

To reach the **Jebel Umm Shômar** (8450 ft.) we quit Mt. Sinai by the Wâdi Sebâʿîyeh, enter the broad Wâdi Raḥabeh, and pass the night at the Wâdi Zeitûn. Next morning we first ascend the *Jebel Abu Shejer*, rising 1180 ft. above the valley. The *Wâdi Zeraḳîyeh*, on the right, contains the scanty ruins of the old monastery of *Mâr Antus*. The majestic granite masses of the Jebel Umm Shômar, with its huge pinnacles, somewhat resemble Mt. Serbâl.

4. Return Route from the Monastery of Sinai to Suez viâ the Wâdi esh-Sheikh.

5-7 Days. — 1st Day. From the Monastery of Sinai to the *Wâdi et-Tarr* (p. 210), through the Wâdi esh-Sheikh, 7½ hrs. — 2nd Day. From Wâdi eṭ-Ṭarr, viâ Wâdi Soleif, Wâdi Beraḥ, and Wâdi Lebweh, to the lower end of the *Wâdi Baraḳ* (p. 211), 8¾ hrs. — 3rd Day. From the lower end of the Wâdi Barak to the head of the *Wâdi el-Ḥomr* (p. 212), 9¼ hrs. — 4th Day. Through the Wâdi el-Ḥomr to the *Wâdi Gharandel* (p. 190), 9¼ hrs. — 5th Day. From the Wâdi Gharandel to the *Wâdi Werdân* (p. 190), 7¾ hrs. — 6th Day. From the Wâdi Werdân to *ʿAyûn Mûsâ* (p. 189), 9 hrs. — 7th Day. From ʿAyûn Mûsâ to *Suez* (p. 189), 2½ hrs.

Those who desire to visit the monuments of *Sarbûṭ el-Khâdem* (p. 211) should go on the 3rd day as far as the *Wâdi Merattameh* and then proceed on the 4th day as far as the *Wâdi Shebeikeh*, which is 5½ hrs. from the Wâdi Werdân.

On starting from the monastery, we descend the *Wâdi ed-Deir* (p. 198), leave the plain of Er-Râḥa (p. 198) to the left, and turn to the N.E. into the **Wâdi esh-Sheikh**, which is joined by the Wâdi es-Sadad (p. 200) on the S., 1 hr. farther on. On the right rises the *Jebel ed-Deir* (6739 ft.), or 'Mountain of the Monastery', and on the left the *Jebel Sona*, both of which are precipitous. On the left, farther on, is the *Jebel Khizamîyeh*. The broad Wâdi esh-Sheikh, which is inhabited at places, extends in a large semicircle of about 15 hours' journey from the Jebel Mûsâ towards the N.W. down to the Wâdi Feirân (p. 194), presenting on the whole but little attraction.

After 1 hr. more we observe the *Tomb of the Sheikh Ṣâliḥ (Nebi Ṣâliḥ)*, from which the valley derives its name. The exterior is hung with votive offerings, such as tassels, shawls, ostriches' eggs, camels' halters, and bridles. The Ṭowâra Beduins (p. 187) regard Sheikh Ṣalîḥ as their ancestor. Every May a great festival takes place here, accompanied with sacrifices, feasting, and games, at which women also are present, and a smaller festival takes place after the date-harvest. At the close of the proceedings sacrifices are offered on the Jebel Mûsâ (p. 206).

To the W. of the tomb a hill, bearing ruins, rises from the valley. We next pass (10 min.) the entrance to the *Wâdi Ṣuweirîyeh* on the right, which is traversed by the route to ʿAḳaba (p. 213). Opposite us, to the left, are several small towers, above which rises the pointed *Jebel el-Ferîʿ* (Jebel Freiʿa; 6890 ft.), a mountain of porphyry. After 1/2 hr. the valley expands into a wide basin, bounded by precipitous rocky slopes. Beyond this basin (40 min.), and beyond the mouth of the *Wâdi Shiʿb*, on the left, the route traverses (10 min.) the *El-Waṭîyeh Pass* (4022 ft.), enclosed by imposing masses of granite. Immediately beyond it rises a stone, resembling an altar, with a white summit, which the Beduins point out as the scene of Abraham's sacrifice. A rock near it, in the form of a chair, is called the *Maḳʿad Nebi Mûsâ*, or seat of Moses, which he is said to have occupied while tending the sheep of his father-in-law Jethro (comp. p. 202).

At this point the Wâdi esh-Sheikh bends to the W. The character of the region becomes less mountainous, and the route enters an undulating district. In less than an hour we reach a luxuriant growth of ṭarfa shrubs (comp. p. 197). Beyond these shrubs, on the left, opens the *Wâdi Ḳaṣab*, which leads to the Naḳb el-Ḥâwa (p. 198). The (1 1/4 hr.) *Wâdi Magheirât*, to the right, lies 3565 ft. above the sea-level. The imposing mass of Mt. Serbâl now becomes visible. Near the (1 hr.) **Wâdi eṭ-Ṭarr** (right) are a few inscriptions (p. 194). Here the first night is spent. The next valley on the right is the (35 min.) *Wâdi Ṣoleif;* and 35 min. farther on is another valley of the same name, opposite which opens the broad *Wâdi Sahab*, through which the Naḳb el-Hâwa (p. 198) may be reached in 5 hrs. At this point (2855 ft. above the sea) our route quits the Wâdi esh-Sheikh, which leads to the (2 3/4 hrs.) defile of El-Buweib (p. 197), farther to the S.W. We ascend rapidly to the N.W. in the W. part of the *Wâdi Ṣoleif*, which soon contracts to a gorge. Several valleys are now crossed, particularly the *Wâdi el-Akhḍar* and the *Wâdi el-ʿIshsh*, as well as the low ranges of hills which separate them; and in 1 3/4 hr. we reach the long *Wâdi Berâḥ*, lying at the base of the *Jebel Berâḥ* (from this point on, comp. the Map at p. 186). We now ascend this valley, obtaining at first a fine retrospect of the Sinai group, and reach (1 3/4 hr.) the top of the pass, at the base of the pyramidal hill of *Zibb el-Baḥeir*

Abu Bahartyeh (3895 ft.). We next enter the broad *Wâdi Lebweh*, through which the route descends in 2 hrs. to the foot of the *Nakb Wâdi Barak*. The Wâdi Lebweh, which makes a bend here to the S.W. and descends to the Wâdi Feirân, now takes the name of *Wâdi el-ʿAkir*. Our route ascends in 1/2 hr. over loose shingle to the top of the Nakb Wâdi Barak Pass, beyond which begins the **Wâdi Barak**, a wild, stone-besprinkled valley, sometimes contracting to a gorge, and overgrown with remarkably fine old seyâl-trees. Near the head of the valley are several 'Nawâmîs' (see p. 197), Sinaitic inscriptions (p. 194), and fragments of a rude granite wall.

On the right opens the *Wâdi Mesakkar*, and on the left, lower down, the *Wâdi et-Taiyibeh*, at the base of the lofty *Dabbûs ʿIlâk*. In 2 1/4 hrs. more we reach the *Wâdi Sîk*, which (1/4 hr.) turns sharply to the left, leading to the Wâdi Sidr (p. 192), while the *Wâdi el-Meraiyih* (r.) leads to the *Debbet er-Ramleh*. Our route ascends in a N.W. direction and in 1/2 hr. reaches a narrow sandy plain called the *Debeibet Sheikh Ahmed*, from the tomb of a Beduin chief to the right of the path. We then descend into the *Wâdi Khamîleh*, in which we again ascend to (2 hrs.) the *Râs Sûwik* (2475 ft.). On the left is the *Jebel Gharâbi*, a curiously eroded mass of sandstone, with some inscriptions. An extensive view is obtained over the Jebel et-Tîh and the plain of Ramleh. — We descend from the pass by a steep zigzag path into the *Wâdi Sûwik*, in which after 1 1/2 hr. we reach the mouth of the small *Wâdi Merattameh*.

From this point the **Sarbût el-Khâdem** ('hill of the castle'; from *Khadem*. the ancient Egyptian word for a fort or castle) may be visited in about 1/2 day. The actual ascent is fatiguing and requires a steady head. On the level plateau on the top (820 ft. above the valley) are the ruins of an ancient Egyptian temple. Even before the arrival of the Egyptians there existed here a Semitic sanctuary of Astarte, as the Goddess of the Turquoise, to whom burnt-offerings were made. Under the Egyptians the goddess was worshipped as Hathor of the Mfkat (*i.e.*, of the Turquoises, p. 193). Mentuhotep of the 11th Dynasty and Sesostris I. (Senwosret I) of the 12th Dynasty (ca. 2000 B.C.) placed their stone columns here. Under the 12th Dynasty the temple was built; the sanctuary and a pronaos of this edifice were hewn in the rocks in the reign of Amenemhēt III. (12th Dyn.). and painted with inscriptions which, however, are nearly obliterated. In the reign of Thutmosis III. (18th Dyn.) the temple was extended towards the W. by the erection of a pylon and anterior court, and several rooms on the W. side were afterwards added by other kings. In the neighbourhood copper and mafkat were formerly worked; the plateau was occupied by with smelting furnaces and by a temple where the miners and the overseers assembled to celebrate their festivals. The dwellings of the workmen and the magazines lay nearer the mines, some of which, in the Wâdi Nasb (see below), are even yet unexhausted. Most of the monuments on the plateau were erected by the superior mining officials, who wished to hand down their names and merits to posterity, mentioning the mineral they worked, the zeal with which they performed their duties, the accidents which befell them, and so on. Victories over the native mountain-tribes are sometimes also mentioned.

From Sarbût el-Khâdem we may, by taking an extra day and sending the camels round to meet us, visit the *Wâdi Nasb*, a side-valley of the *Wâdi Baʿbaʿ*, and regain the Suez route farther on (p. 212). The old

Egyptian mines in the Wâdi Naṣb were worked from the days of Snofru until the 20th Dynasty (comp. p. 192). At the entrance to the valley are a spring, shaded by palms, some ruins, the traces of old gardens, and a quantity of slag brought from the mines, which are situated $1^1/_2$ hr. to the N.W. On the hill above the mines stands an ancient Egyptian obelisk with half-obliterated hieroglyphics. Descending the Wâdi Naṣb towards the N., we arrive at the mouth of the Wâdi Ḥobûz (see below), where we rejoin the camels.

Beyond the Wâdi Merattameh the route continues to follow the *Wâdi Sûwik*, to the N.W. After 1 hr. the valley takes the name of *Wâdi Ḥobûz*, and in 1 hr. more it unites with the *Wâdi Naṣb* (p. 211). We now turn to the right, and cross the sandy tableland of *Debbet el-Ḳerai*, where a fine view is obtained of the *Ṣarbûṭ el-Jemel* (2175 ft.), dominating the valley to the N. To the left, in the distance, are picturesquely shaped mountains with flat tops; to the right is the Jebel et-Tîh; and behind us are the Ṣarbûṭ el-Khâdem, the Jebel Gharâbi, and Mt. Serbâl. [From the Ṣarbûṭ el-Jemel a bridle-path leads to the Wâdi et-Tâl (p. 191).] In 3 hrs. from the Wâdi Naṣb we enter the **Wâdi el-Ḥomr,** which we descend. On the right rises the long *Jebel Beidaʿ*. We observe here a number of curious geological formations, consisting of slabs and fragments of sandstone encrusted with nodules of iron ore, with a large admixture of silica, grouped like bunches of grapes. From the Ṣarbuṭ el-Jemel on the Wâdi el-Ḥomr takes the name of *Wâdi Ṭaiyibeh*, uniting farther down with the *Wâdi Shebeikeh*. Thence back to *Suez*, see pp. 191-189.

5. From Mt. Sinai to ʿAḳaba and El-Maʿân (Petra, Jerusalem).

9-12 Days. This expedition will be undertaken by scientific travellers only, especially since Petra is more easily reached from Jerusalem. The traveller is conducted by the Sinai Beduins (comp. p. 187) as far as ʿAḳaba only. At ʿAḳaba he must hire camels and guides from the Sheikh of the *ʿAlâwîn* tribe. An introduction to the Ḳâimmaḳâm of ʿAḳaba is almost indispensable. This should be obtained at Cairo. — Comp. the Map, p. 186.

The 1st Day from the monastery of St. Catharine is generally short on account of the late start. — As far as the *Wâdi Ṣuweirîyeh* (2 hrs. 10 min.), see pp. 209, 210. We ascend this valley to ($^1/_4$ hr.) the *ʿAin Ṣuweirîyeh*, with a well of good water and gardens. In 50 min we reach the pass *Naḳb Abu Delleh*, the watershed between the Gulf of Suez and that of ʿAḳaba, and in $1^1/_4$ hr. more enter the *Wâdi Saʿl*, at the mouth of which is a good camping-place. — 2nd Day. We descend the Wâdi Saʿl, passing the ($1^1/_2$ hr.; l.) *Wâdi er-Riyân*, (1 hr.; r.) *Wâdi el-Gharbîyeh*, (50 min.; l.) *Wâdi el-Mirâd*, ($^1/_4$ hr.; r.) *Wâdi el-Hemâra*, ($^1/_4$ hr.; l.) *Wâdi Umm Rîḥ*, ($^1/_2$ hr.; r.) *Wâdi Maʿajeh*, and ($^1/_2$ hr.; l.) *Wâdi el-Ḥalif* After 25 min. more we reach the *Wâdi Kubeibeh*, which we ascend to (20 min.) the hill of the same name, whence we obtain a retrospect of the Sinai Mts. About $1^3/_4$ hr. farther on we reach some Sinaitic inscriptions (p. 194); 1 hr. the *Wâdi el-Hejeibeh*, with some 'Nawâmîs' (p. 197); 1 hr. a small plain, in the middle of which rises an isolated block of stone with sgraffiti; 1 hr. (r.) the spring *ʿAin el-Khadra* (perhaps the *Hazeroth* of Numb. xi. 35, etc.). — 3rd Day. Proceeding through the *Wâdi el-Ghazâleh* to the N.N.E., we approach the *Jebel et-Tîh* (p. 187), and after $2^3/_4$ hrs. reach the junction of the valley with the large *Wâdi el-ʿAin*, which opens on the W. Following

this valley to the S.S.E., we reach (2 hrs. 40 min.) the *Jebel Ṣamghi*. After 2 hrs. we thread the defile of *El-Buweib* ('Little Gate'). The path then approaches the Gulf of ʿAḳaba *(Bahr ʿAḳaba)*. After skirting the sea-shore for 1 hr. 50 min. we reach the good spring of *ʿAin en-Nuṿeibeh* and the *Nawibi Fort*. — 4th Day. The route skirts the shell-strewn shore to (2 hrs.) the *Wâdi Ṣuweira*; 2½ hrs. *Râs el-Burḳa*; 1¼ hr. Spring of *Bîr Abu Ṣuweira*, with dûm-p lms; 3½ hrs. *Wâdi el-Muhâs*. The hills on the E. coast are low. From our quarters for the night the Arabian village of *Ḥaḳl* is visible across the bay. — 5th Day. The route leads across promontories stretching far out into the sea, particularly near the (2¾ hrs.) *Wâdi Merâkh*. The territory of the Huweiṭât Beduins begins here. After 1 hr., opposite the mouth of the *Wâdi Kureiyeh*, we observe the small island of *Kureiyeh* or *Jezîret Firʿaun (Pharaoh's Island)*, called by the Crusaders *Graye*, on which is a ruined castle of the period of the Crusades. In about 1 hr. 10 min. we reach the *Wâdi Mezârik*; ¼ hr. the *Wâdi Ṭâbaʿ*, with a bitter spring and dûm-palms. Close by is a cistern of red stone. Just beyond is the Egyptian-Turkish frontier, with a Turkish military post. The *Râs el-Maṣri*, a promontory of dark stone, is rounded (1 hr.); the mountains recede; and we soon reach the broad pilgrim-route *(Derb el-Ḥajj)*, in the N.W. corner of the bay. We now cross the marshy end of the *Wâdi el-ʿAraba* (p. 176), leave a ruined town on the left and the palm-grove of *Ed-Deir* on the right, proceed to the S., and at last enter (1 hr. 25 min.) the fortress, on the E. bank of the bay.

ʿAḳaba (*Kalʿat el-ʿAḳaba*; Turkish Post & Telegraph Office) is the seat of a Ḳâimmaḳâm and contains a small Turkish garrison. The district of ʿAḳaba forms part of the Vilâyet of Sûrîya (p. lvii). — In this neighbourhood lay the *Eloth* or *Elath* of Scripture (1 Kings ix. 26), which was garrisoned during the Roman period by the tenth legion. It was afterwards called *Aila*, and was still inhabited by Jews at the time of the Crusades. In order to protect themselves against the attacks of the Saracens, both Jews and Christians pretended to possess a letter of protection from Mohammed. During the Byzantine period it paid tribute to the emperors, but was afterwards under the protection of the Mohammedan princes of Egypt, and was especially patronized by Aḥmed Ibn Ṭulûn. During the Crusades it was taken by the Franks, but in A.D. 1170 Saladin recaptured it. Down to the 15th cent. the town is spoken of as a large and prosperous place; but it afterwards fell into decay, though situated on the great pilgrimage-route to Mecca. The Turkish fortress of ʿAḳaba is rectangular in form, each angle of its massive walls being defended by a tower. The entrance-gate (bearing an old Arabic inscription) is also protected by towers.

From ʿAḳaba to El-Maʿân, 3 days (escort of 2 Khaiyâls necessary). — 1st Day. From Aḳaba we cross the plain to the N. After 1 hr. 35 min. we begin to ascend the *Wâdi Yetem*. After ¾ hr. we come to an embankment *(El-Masadd)*, built of rough-hewn stone blocks. It is 8 ft. thick, 245 ft. long, and still 6½ ft. high, and stretches right across the valley. After passing several lateral valleys, we reach the (1 hr. 20 min.) *Wâdi Ruweiha*. on the right. About 10 min. farther on the Wâdi Yetem makes a bend to the N. After 3½ hrs. we reach (l.) the small plain of *El-Mezraʿa*; after ½ hr. more we arrive at the remains of a Roman road, which led from Aila to Petra and Ger sa (built by Trajan in 105 A.D.). Hence to the (1¼ hr.) *Wâdi el Medîfein*, where camp is pitched for the night. — 2nd Day. The Roman road, traversing the Wâdi el-Medîfein in a N.N.E. direction, leads past the *Jebel Mahruk* to (1¾ hr.) the plain of *Hismeh*; past 20 min. *ʿAin Kuheitreh*, with the remains of a Roman fort (2500 ft) commanding the plain of El-Hismeh; and past the hills of (1 hr. 20 min.) *Meḥaimeh* and (1 hr. 10 min.) *Meshâreḳ* to the *Wâdi Eshtâr*. After 2¼ hrs. begins the ascent of *Naḳb Eshtâr*, leading to the high plateau of the Syro-Arabian desert. In 1 hr. we reach the highest point (4625 ft.), whence a fine view is obtained of the mountains of ʿAḳaba, the ʿAraba (p. 176), and the plateau of Et-Tîh (p. 187). ¼ hr. *Khirbet Eshtâr*, the ruin of a fort; 10 min. *ʿAin Fuʿeileh*, with the ruins of a khân; ¾ hr. *ʿAin Abu'l Lisân* (nightquarters). —

3RD DAY. We ride to the N.E. for 2 hrs. to the ruins of *Khirbet Weideh*, and 1 hr. later reach the *Wâdi Mekaffâ;* the country is monotonous and uncultivated. 3 hrs. *Wâdi es-Semneh* (p. 175), whence we reach *El-Maʿân* (p. 150) in 1 hr.

From El-Maʿân to *Petra*, see pp. 175, 176.

From El-Maʿân to *Damascus* by the Ḥejâz Railway, see pp. 150-143.

From El-Maʿân to *Jerusalem.* We take the Ḥejâz Railway as far as ʿAmmân (see pp. 150-145). Thence to Jerusalem (on horseback), viâ Es-Salṭ (or ʿArâḳ el-Emîr) and Jericho, see pp. 147-149, 137, 127-125.

III. SAMARIA, GALILEE, PHŒNICIA.

23. From Jerusalem to Nâbulus (Shechem).

Comp. Maps, pp. 93, 11.

Road. Carriage in 7 hrs. (not including halts); there and back in 2 days 60 fr., in 3 days 90 fr.; Horse in 11-11½ hrs. A halt may be made at noon at the *Khân el-Lubban* (p. 218; provisions must be brought). — A railway is projected viâ Nâbulus and Jenîn (p. 227) to *El-Fûleh* (p. 240), a station on the line from Ḥaifâ to Damascus.

Beyond the upper Kidron valley the Nâbulus road diverges (20 min. from the Damascus Gate) from that to the Mt. of Olives (p. 76) and traverses the lofty plain in a due northerly direction. After 20 min. we see to the left *Shaʿfât* (perhaps the *Nob* of 1 Sam. xxi. 1), with fragments of a church and a small reservoir hewn in

the rock. To the right, after 10 min., rises the hill of *Tell el-Fûl* (2754 ft.), probably the same as the *Gibeah of Benjamin* (Judges xix. 12 et seq.) and perhaps also to be identified with 'Gibeah of Saul' (1 Sam. xv. 34) and 'Gibeah of God' (1 Sam. x. 5; comp. p. 98). There are the ruins of a large building, perhaps a fort erected by the Crusaders, and some smaller remains; the view is extensive. To the W. (left) are seen the villages of En-Nebi Samwîl (p. 96), Beit Iksâ (p. 18), Beit Ḥanînâ (p. 96), and Bîr Nebâlâ (p. 97). Farther on ($1/2$ hr.) a road diverges on the left, leading to El-Jîb (p. 97).

After 25 min. (about $1^3/_4$ hr. from the Damascus Gate) we reach (left) the dilapidated *Khân el-Kharâib*. To the right rises a hill (2600 ft.), on which lies the small village of *Er-Râm*, the ancient *Ramah of Benjamin* (1 Kings xv. 17).

Ramah of Benjamin formed a kind of frontier castle between the N. and S. kingdoms. After the captivity it was repeopled. — To the W. of the village lies the *Makâm Sheikh Ḥusein*, containing the ruins of a small basilica. The view from it is very extensive. From Er-Râm the traveller may follow the crest of the hill towards the E., and in 35 min. reach the village of *Jebaʿ* (p. 98).

Continuing our journey, we perceive to the left (W.) *Ḳalandîyeh*, and then (40 min.) *Khirbet el-ʿAṭâra*, a ruined village on a hill, with two old ponds and tombs (*Ataroth-Addar*, Joshua xvi. 5).

We now cross the watershed between the Mediterranean and the Jordan valley, skirt the *Wâdi es-Suweinîṭ* (p. 98), which descends to the latter, and in $1/2$ hr. ($9^1/_2$ M. from Jerusalem) reach —

El-Bîreh (2930 ft.), a village of 1000 inhab., situated in a poor district. It owes its name ('cistern') to its abundant supply of water, and is perhaps the ancient *Beeroth*, which has the same meaning. This was a town of Benjamin (Joshua ix. 17; 2 Sam. iv. 2, 3). Near the principal spring, which rises close to the road, at the S.E. foot of the hill, are the remains of two ancient reservoirs. On the highest ground in the village lie the ruins of a Christian *Church*, beside which is a Mohammedan *Weli*. The church was erected by the Templars in 1146, and closely resembles the church of St. Anne at Jerusalem (p. 49); the three apses and the N. wall only are now standing. The tradition that this was the spot where Mary and Joseph first discovered the absence of the child Jesus from their company is mentioned for the first time in the records of pilgrimages in the 14th cent. (Luke ii. 43 et seq.). The tower to the N. of the village is in part constructed of ancient materials.

About $3/4$ M. to the W. of El-Bîreh (road) lies **Râmallâh** *(Hôtel Bellevue)*, a large Christian village of 5000 inhab. (chiefly of the Greek Orthodox Church), with English and Quaker mission-stations and schools, an English physician, and churches, convents, and schools of the Greek and Latin patriarchates.

From El-Bîreh the road leads past (20 min.) the small pond of *El-Bâlûʿa*, which is generally dry in summer. After 35 min. we see in front of us the *Wâdi Jifnâ*.

Here, in a pleasant oasis, lies the village of *Jifnâ*, inhabited by 600 Christians. This is the ancient *Gophnah*, which was a place of considerable

importance. It was captured by Vespasian in 69 A.D. and became the capital of one of the ten toparchies into which Judæa was divided by the Romans. On the slope of the hill are the Latin monastery and church, to the E. of which the ruins of an old church are visible. Built into the ruins to the S. of the village is a Greek church, containing some antiquities found in the neighbourhood, including a sarcophagus built into the wall. On the hill to the S. are the ruins of an old castle. — On a hill to the N.W. of Jifnâ is seen *Bîr ez-Zeit*, the *Berzetho* of Josephus; farther off lies *Tibneh*, perhaps the ancient *Timnath Serah*, where Joshua's grave has been shown since the 5th cent. among other rock-graves (Josh. xix. 50; xxiv. 30). Josephus calls it the capital of a toparchy (Bell. Jud. iii. 3, 5).

The road descends in long windings along the E. slope of the valley to (35 min.) *'Ain Sînyâ*, a village 13½ M. from Jerusalem and probably the *Jeshanah* of 2 Chron. xiii. 19. We then follow the valley to the N., with *Yebrûd* and the ruin of *Kaṣr Berdawîl* (Castle of Baldwin) lying above us to the right, while to the left is *'Aṭâra*. At (40 min.) the last-mentioned point the road bends sharply to the S.E. and descends into a side-valley of the *Wâdi el-Bakara*, resuming its N. direction on reaching the main valley. In ¾ hr. (19 M. from Jerusalem) we reach the spring of —

'Ain el-Ḥarâmîyeh. The water trickles down from the base of a cliff. Adjacent are rock-tombs, caverns, and the ruins of a khân.

The shorter but very rough Bridle Path from El-Bîreh to 'Ain el-Ḥarâmîyeh viâ Beitîn (3 hrs.) diverges to the right (N.E.) from the road, about 5 min. to the N. of El-Bîreh. After 20 min. we pass a spring and two caverns (ancient reservoirs, called *'Ayûn el-Ḥarâmîyeh* in the middle ages) on our left. The ceiling of one of these is supported by two columns. Soon afterwards we pass another spring, and in 10 min. more the spring *'Ain el-Akabeh* on our right. In 10 min. we reach the miserable hovels of —

Beitîn (400 inhab.), which stands on a hill (2890 ft.) and is identical with *Bethel.* The view, especially from the roof of the sheikh's house, is extensive. To the N.W., on the highest point in the village, lie the ruins of a tower, on old foundations; a little lower are the remains of a Crusaders' church, where a mosque now stands; in the valley to the W. is a fine reservoir (105 yds. long and 72 yds. wide), in the centre of which the spring is enclosed in a circular basin. A little to the N. of the village is a remarkable rock-formation, or possibly an ancient stone circle (comp. p. xcv).

Beth-el signifies 'house of God' (Gen. xxviii. 19); according to Judges i. 23, 26 the place was originally called *Luz.* The town was captured and occupied by the tribe of Ephraim (Judges i. 22 et seq.); in the list in Joshua xviii. 13, 22 it is allotted to the tribe of Benjamin as their frontier-town towards Ephraim. Under Jeroboam it became the centre of the worship of Jehovah in the northern kingdom (as Jerusalem was for the southern kingdom); comp. Amos iv. 4, vii. 13; 1 Kings xii. 32; the 'golden calves', *i.e.* images of bulls, mentioned in the latter are the symbols of this god. After the captivity Bethel was again occupied by Benjamites, and in the time of the Maccabees it was fortified by the Syrian Bacchides. It was afterwards taken by Vespasian.

From Beitîn the road traverses the crest of the hills towards the N.; on a hill in front of us lies the Christian village of *Eṭ-Ṭaiyibeh.* In 40 min. we see *Bîr ez-Zeit* on a hill in the distance to the left, with *Jifnâ* (p. 216) below it and *'Ain Yebrûd* on the top of a hill near us. Vines, figs, and olives remind us that we are now in the favoured territory of Ephraim. Farther on we perceive 'Ain Sînyâ (see above) and 'Aṭâra (see above; on the hill), and (after 35 min.) Yebrûd (see above), all on the left The road down the valley through the rock-gardens is very bad. Passing a height crowned with a ruin called Ḳaṣr Berdawîl (see above), the road

leads to a cross-valley in 32 min., where we choose the road to the N., leading past extensive ruins with magnificent olive-trees into the *Wâdi Baḳara* and to (1/4 hr.) *ʿAin el-Ḥarâmîyeh* (p. 217).

From ʿAin el-Ḥarâmîyeh we ascend the valley to the N. To the left, after 1/4 hr., appears the ruin of *Et-Tell*. On the right, after 1/2 hr., opens a broad, well-cultivated plain with the village of *Turmus ʿAiyâ* (the *Thormasia* of the Talmud).

Here the road to Seilûn diverges to the right. It crosses the plain towards the N.E., and after 1/4 hr. leaves Turmus ʿAiyâ to the right. From this point we follow a more northerly direction and ascend through a small valley to (1/2 hr.) the ruins of —

Seilûn, on the site of the *Shiloh* of Scripture. It was here that the Temple of Jehovah stood (Jer. vii. 12) with the Ark of the Covenant; and in honour of the Lord a festival was annually celebrated, on which occasion dances were performed by the daughters of Shiloh (Judges xxi. 19, 21). This was the residence of Eli and of the youthful Samuel (1 Sam. ii, iii). At what time the catastrophe mentioned by the prophet (Jerem. vii. 12, 14; xxvi. 6) overtook the town, is unknown. In the time of St. Jerome the place was in ruins (comp. also p. 96). The first ruin, which lies on our right a little distance from the road, is the so-called *Jâmiʿ es-Sittîn*. The lintel of the portal (N.) is formed of a monolith with beautiful antique sculptures. The main building was about 33 ft. in length and breadth and the roof was supported by four columns with Corinthian capitals. During a restoration vaults were built and the side-walls buttressed. On the E. side a small mosque has been added. To the left of the road is a pond partly hewn in the rock. The more modern ruins of the village on the hill show traces of ancient building materials. In the hillside are rock-tombs. To the S. of the hill is the mosque *Jâmiʿ el-Yeteim*, built of ancient materials, close to which is a large terebinth. The interior of the mosque is vaulted and supported by two columns. Behind the village, on the N. side of the hill, is a remarkably large terrace; the supposition that the Tabernacle stood here is most unlikely.

From Seilûn we descend into the *Wâdi Seilûn* in a N.W. direction, and descend its course to the W. After 50 min. the *Khân el-Lubban* (see below) comes in sight to the left. In 5 min. we turn to the N., and join the direct road from Beitîn.

On the carriage-road farther on, at the 35th kilomètre-stone, we see, on the hill to the left, the village of *Sinjil*, called *Casale Saint Giles* by the Crusaders, from Count Raymond of Saint Giles. We reach the top of the pass in 35 min., where we obtain a glimpse of Mount Hermon and the green basin of *El-Lubban* before us. Our road now descends in long windings in 20 min. to the *Khân el-Lubban*, with a good spring.

About 5 min. farther on we see to the left the village of *El-Lubban*, the ancient *Lebonah* (Judges xxi. 19). In the N.E. corner of the plain, which we traverse lengthwise, we turn to the right into a broad level valley which ascends gradually and terminates in a barren ridge. In 25 min. we leave *Es-Sâwiyeh* to the left, and in 20 min. more reach the dilapidated *Khân es-Sâwiyeh*. Hence the road descends to the N.W. (l.) into the *Wâdi Yetma* (1/4 hr.), and on the N. side of the valley it again ascends. At the top of the hill (1/2 hr.) we obtain a view of the large plain of *ʿAskar* (or, as it is sometimes called, plain of *El-Makhna*), framed by the mountains of Samaria. Before us rise Ebal and Gerizim, and far to the N. the

Great Hermon (p. 293). We descend to (20 min.) the S. extremity of the plain of ʿAskar. To the left is the village of *Ḳûza*, to the right *Beita*. Skirting the W. margin of the plain, we pass (20 min.) the large village of *Ḥuwâra* on the left, situated at the foot of Mt. Gerizim (p. 223). The village of *ʿAudallâh* next lies on the hill to the right. This is the broadest part of the plain. On the right, after 1/4 hr., lies *ʿAwerta*, where the tombs of Eleazar and Phinehas (Joshua xxiv. 33) are shown. On Mt. Gerizim stands the *Weli Abu Ismaʿîn* (Ishmael). After 1/4 hr. the village of *Kafr Ḳallîn* lies to the left, and that of *Rûjib* to the right beyond the plain. Above us, on the summit of Mt. Gerizim, is a Moslem weli.

The road skirts the N.E. corner of Mt. Gerizim. In front of us we see the village of ʿAskar (p. 224). After 35 min., somewhat to the right of the road, is situated **Jacob's Well**, which belongs to the Greeks. According to an ancient tradition this is the well where Jesus met the Woman of Samaria, who came from Sychar.

The cistern is situated on the highroad from Jerusalem to Galilee. thus according with the narrative of St. John (iv. 5-30; comp. p. 224). The opening of the cistern now lies in the crypt of a Crusaders' chapel, which was erected on the ruins of a church of the 4th century. The Greeks have built a new church on the ruins of the chapel. The cistern, which is lined with masonry, is 7½ ft. in diameter, and it is still 75 ft. deep in spite of the rubbish thrown into it. It is dry in summer.

About 1/2 M. to the N. of Jacob's Well is shown *Joseph's Tomb* (comp. the Plan at p. 221). This monument was restored in 1868, and has the usual form of a Moslem weli.

Jews, Christians, and Moslems agree that here lay the 'parcel of ground' (Josh. xxiv. 32) purchased by Jacob, where the Israelites afterwards buried *Joseph*. This tradition dates from the 4th century. The Jews burn small votive offerings in the hollows of the two little columns of the tomb.

From Jacob's Well we turn to the W. into the fertile and well-cultivated valley of Nâbulus, which is flanked by *Mt. Gerizim* (p. 223) on the S. and *Mt. Ebal* (p. 224) on the N. On the right, after 7 min., is the village of *Balâṭa*. Here, according to early Christian tradition and the Samaritan chronicle, stood the oak *(ballûṭ)* of Shechem (Joshua xxiv. 26; Judges ix. 6). About 5 min. farther on rock-tombs are visible on Mt. Ebal. We now reach (10 min.) the spring *ʿAin Defneh*, near which Turkish barracks with an arsenal and hospital have been erected. Farther on, to the left, lies the chapel of the *Rijâl el-ʿAmûd* (men of the columns), where forty Jewish prophets are said to be buried and the pillar of Abimelech (Judges ix. 6) perhaps stood. In 10 min. more we reach the gate of Nâbulus.

Nâbulus (Shechem).

Hotels. *Hôtel Nablus* of the *Hamburg-American Line*, on the road to Jaffa, on the W. side of the town, pens. 15 fr.; *Hôtel Samaria*, adjoining, pens. 10 fr. Accommodation also in the *Latin Mission House*, on the E. side of the town (letter of introduction from Jerusalem advisable; pens. 8-10 fr.). — The Camping Ground is also on the W. side of the town. It is reached by riding round the N. side of the latter. The commandant

should be requested to furnish one or two soldiers as a guard for the tents (about 1/2 mej. per man), as the inhabitants are fanatical and quarrelsome.

The English *Church Missionary Society* (p. 22) has a station here (church and hospital with English physician).

Post and Telegraph Office (Turkish).

History. The name **Sichem** or *Shechem* means 'neck' or 'ridge' (as the top of a pass). The town is mentioned as far back as the days of the patriarchs; and Abraham, Jacob, and his sons all encamped temporarily in the plain near Shechem (Gen. xii. 6; xxxiii. 18; xxxv. 4). Joshua also held here his last assembly of the people (Josh. xxiv. 1,25). At a later date the town belonged to the tribe of Ephraim. Abimelech, who was the son of Gideon and a woman of Shechem, ruled it for three years (Judges ix). Under Rehoboam, the national assembly was held here (B.C. 933), which resulted in the final separation of the Northern tribes from the Kingdom of David (1 Kings xii). Jeroboam chose Shechem for his residence. About 50 years later, Omri transferred the royal residence to the newly-founded *Samaria* (p. 225), the name of which gradually came into use for the whole country. After a part of the population had been carried off by the Assyrians (B.C. 722), their place was taken by pagan colonists (2 Kings xvii. 24); and from their union with those of the Israelites who had been left behind sprang the mixed people of the *Samaritans*, toward whom the Jews after their return from exile behaved with the most jealous reserve, excluding them from all share in the religious rites of Jerusalem. The Samaritans, therefore, under the leadership of Sanballat (Nehem. ii. 10, 19), founded a temple of their own on Mt. Gerizim, in consequence of which the town of Shechem again rose in importance, while Samaria declined. This temple was destroyed in B.C. 129 by John Hyrcanus, the Asmonean (p. lxxx), but its site continued to be held sacred by the Samaritans. The enmity between the Jews and the Samaritans is also sharply emphasized in the New Testament. The Jews regarded the name of Samaritan as a term of reproach (John viii. 48). The apostles did not at first go to Samaria to preach the gospel (Matt. x. 5), though in the Book of the Acts, viii. 5-25, we read of preaching and baptism taking place there. In 67 A.D. Vespasian conquered the country, slaying 11,000 of the inhabitants. Shechem was rebuilt after the war, and received the name of *Flavia Neapolis*, in honour of the emperor. During the Christian period Neapolis became the seat of a bishop, but collisions between the Samaritans and the Christians were frequent. The last serious revolt was put down by the troops of Justinian in 529 A.D. The synagogues were closed. Many of the Samaritans took refuge in Persia, some accepted Christianity, but others remained true to their hereditary faith. In the 12th cent. Benjamin of Tudela still found about 1000 adherents of the sect of the Samaritans in Palestine, of whom 100 were at Nâbulus, 300 at Ascalon, 200 at Cæsarea, and 400 at Damascus. The Crusaders under Tancred captured the town, and Baldwin II. held a great Diet here. — The name of **Nâbulus**, a corruption of *Neapolis*, offers one of the rare instances in which a place has changed its ancient Semitic name for a later one of Roman origin (p. lvii). For a time the town was also known as *Mabortha*, which signifies pass or 'place of passage'.

The sect of the Samaritans is still represented by about 170 people at Nâbulus (comp. p. 222). The prayers are repeated in the Samaritan dialect, although Arabic is now the colloquial language of the people. The men wear white surplices and red turbans, and have preserved a venerable type of Jewish physiognomy. The Samaritans are strict monotheists, and abhor all images and all expressions whereby human attributes are ascribed to God. They believe in good and evil spirits, in the resurrection and last judgment. They expect the Messiah to appear 6000 years after the creation of the world, but they do not consider that he will be greater than Moses. Of the Old Testament they possess the Pentateuch only, in a version differing somewhat from ours. Their literature chiefly consists of prayers and hymns. Their oldest chronicles date from the 12th century. Three times a year, *viz.* at the festival of unleavened bread, the feast of weeks, and the feast of tabernacles, they make a pilgrimage to

the sacred Mt. Gerizim. They celebrate all the Mosaic festivals. At the Passover, to which strangers will find great difficulty in obtaining admittance, seven white lambs are sacrificed in strict accordance with the Old Testament ritual. The office of high-priest is hereditary in the family of the tribe of Levi; the present occupant of the post is called *Ya'kûb*. He is the president of the community and at the same time one of the district authorities. His stipend consists of tithes paid him by the flock. Bigamy is permitted if the first wife be childless, and when a married man



dies, his nearest relative other than his brother is bound to marry the widow. — Comp. *James Alan Montgomery*, 'The Samaritans: Their History, Theology, and Literature' (Philadelphia; 1907).

Nâbulus (1870 ft. above the sea-level), the capital of one of the five liwas of the Beirût Vilâyet (p. lvii), contains 27,000 inhab. and is garrisoned by a regiment of infantry. There are 8 large

mosques, and 2 Moslem schools (a girls' school and a college), in addition to the Koran schools. The Christian inhabitants (ca. 700) are mostly Orthodox (with a bishop and church) or United Greeks (with a church). The few Latins have a church and mission-house of the Patriarchate and also a school for girls (Sœurs de Rosaire). There are also about 150 Protestants, with a church (St. Philip's), school, and hospital of the Church Missionary Society (p. 220), and 170 Samaritans. — Nâbulus carries on a considerable trade with the country to the E. of Jordan, particularly in wool and cotton. It contains about 15 manufactories of soap, which is made chiefly from olive-oil. Excellent wheat is grown in the environs.

The present town, which lies in a long line on the floor of the valley, between Mt. Gerizim and Mt. Ebal (pp. 223, 224), anciently extended farther to the E., perhaps to the spring of 'Ain Defneh (p. 219). Its interior resembles that of Jerusalem, but is much better provided with water. Of the 22 springs, most of which rise on Mt. Gerizim, only about half are dry in summer. Water is heard rushing under every street. The town contains few attractions beyond the animated though shabby bazaar and the mosques.

The 'great mosque' or *Jâmi' el-Kebîr* (Pl. 1), in the E. part of the town, was originally a basilica built by Justinian, and rebuilt by the canons of the Holy Sepulchre in 1167. The E. portal, which is well preserved, and resembles that of the Church of the Sepulchre, consists of five recessed arches, borne by small columns. The outermost arch is adorned with sculptures in the Romanesque style. The court contains a basin surrounded by antique columns. Admission to the interior is not easily obtained. — The *Jâmi' en-Naṣr*, or 'mosque of victory' (Pl. 4), is probably a Crusaders' church too, as certainly is the *Jâmi' el-Khaḍrâ* (Pl. 2), the 'mosque of Heaven(?)'. The latter is said to stand on the spot where Joseph's coat was brought by his brethren to Jacob. By the church rises a kind of clock-tower resembling that of Er-Ramleh (p. 13), a slab in the wall of which bears a Samaritan inscription. — Immediately to the W. rises a large mound of ashes, which commands a good view of the town. — In the N.E. corner of the town is the *Jâmi' el-Mesâkîn*, the 'mosque of the lepers' (who live there). It was probably erected by the Crusaders, perhaps as a hospital for the Templars. — A little farther to the N. is shown what Moslem tradition declares to be the *Tomb of Jacob's Sons*, beside a lately erected mosque.

The quarter of the Samaritans is in the S.W. part of the town. Their *Synagogue (Kenîset es-Sâmireh)* is a small, whitewashed chamber. The Samaritan codex of the Pentateuch shown here is old, but that it was written by a grandson or great-grandson of Aaron is a myth, as it is certainly not older than the Christian era. An inferior codex is generally palmed off on travellers; the genuine codex is kept in a costly case, with a cover of green Venetian fabric. The fee to the kôhen for a single person is 2 fr., for a party 1 fr. each.

The slopes of Mt. Gerizim afford the best view of Nâbulus. By the highest row of gardens we turn to the left (E.), and follow a terrace skirting the rocky slope. The large caverns here (comp. the Plan at p. 221) were probably once quarries. From the terrace we at length reach a platform. This spot accords better than any other with the narrative of Judges ix. 7-21, while the passage Joshua viii. 30-35 (comp. Deut. xxvii. 12) applies best to the amphitheatrical bays of Ebal and Gerizim to the E. of Nâbulus.

The usual route to the top of *Mt. Gerizim* (1¼ hr.) leads from the S.W. corner of the town and through the valley ascending thence towards the S., in which (¼ hr.) rises the spring *Râs el-ʿAin*. A climb of ¾ hr. brings us to a lofty plain, where the Samaritans pitch their tents for seven days at the feast of the Passover (p. 221). Thence to the summit takes 10 min. more. The mountain is composed almost entirely of nummulite limestone (tertiary formation).

The summit of **Mt. Gerizim** (2848 ft.), Arab. *Jebel eṭ-Ṭôr* or *el-Ḳibli* (the S. mountain), consists of a large plateau, at the N. end of which are the ruins of a castle, probably erected in Justinian's time (533), although the walls, 5-10 ft. thick, consisting of drafted blocks, may possibly belong to a still older structure. The castle forms a large square and is flanked with towers. Adjoining, to the N.E., rises the weli of *Sheikh Ghânim* (magnificent view from the window, see below), and on the N. side of the castle is a large reservoir. Of the *Church* which once stood in the middle of the courtyard the lowest foundations only are extant. It was an octagonal building with an apse towards the E., having its main entrance on the N. and chapels on five sides. It is said to have been erected in 474 (?533). To the S. of the castle are walls and cisterns, and there is a paved way running from N. to S. Some massive substructions a little below the castle, to the S., are shown as the twelve stones of the altar which Joshua is said to have erected here (viii. 30-32). In the centre of the plateau the Samaritans point out a projecting rock as having once been the site of the altar of their temple. The whole surface of the plateau seems to have once been covered with houses, as is evidenced by the numerous cisterns and other remains. Towards the E. are several paved terraces. At the S.E. corner the spot where Abraham was about to offer up Isaac is pointed out. — The summit commands a noble *PROSPECT: to the E. lies the plain of ʿAskar, bounded by gentle hills, with the village of ʿAskar (p. 224) lying on the N. side, and that of Kafr Ḳallîn on the S.; farther to the E. are, in the direction from N. to S., ʿAẓmûṭ, Sâlim (with Beit Dejan behind), Rûjib, and ʿAwerta. The valley to the S. is the Wâdi ʿAwerta. To the E., in the distance, rise the mountains of Gilead, among which Ôshaʿ (p. 138) towers conspicuously. Towards the N. the Great Hermon is visible, but the greater part of the view in this direction is shut out by Mt. Ebal. Towards the N.W. Carmel is visible in clear weather. Towards the W. the

valleys and hills slope away to the blue band of the distant Mediterranean; Cæsarea may sometimes be recognized (S.W.).

The ascent of **Mount Ebal** (3077 ft.) takes 1 hr. The path winds up over terraces hedged with cactus. Near the top on the W. side stands a Moslem weli which attracts pilgrims and is said to contain the skull of John the Baptist. On the summit are the ruins of *El-Kal'a* ('the fortress'), the walls of which are very thick; a little farther to the E. are other ruins called *Khirbet Kuneiseh* ('little church'). The *View is more open than that from Mt. Gerizim and extends over the mountain-chain of Galilee, from Carmel across the plain of Jezreel to Gilboa; Mt. Tabor, Safed in the extreme distance near Hermon, the coast-plain to the W., and the distant mountains of the Haurân to the E. are all visible. — On a hill a little to the N. of Mt. Ebal is *Tallûza*, identified on rather insufficient grounds with *Tirzah*, which for a time was the capital of the northern kingdom (1 Kings xvi. 8, etc.).

From Nâbulus to Beisân and Tiberias. The route follows the great Damascus caravan-road; to Beisân 10 hrs., thence to Tiberias 7 hrs. — We ride round the E. side of Mt. Ebal to (25 min.) *'Askar* (the *Sychar* of John iv. 5; comp. p. 219). There are rock-tombs and a spring here. After 25 min. we pass opposite the villages of *'Azmût*, *Deir el-Hatab*, and *Sâlim*, and traverse the gorge of the *Wâdi Bidân* to (2 hrs.) *Burj el-Fâr'a*, whence the large *Wâdi el-Fâr'a* descends towards the S.E. to the Jordan. We cross a hill to (1 hr. 10 min.) the village of *Tûbâs* (*Thebez*, Judges ix. 50; 2 Sam. xi. 21). On the right (1¼ hr.) lies a small building of ancient construction, probably a tomb, with a sculptured marble portal. From the village of (5 min.) *Tayâsîr* the *Wâdi el-Mâlih* descends to the Jordan. Descending the *Wâdi Khazneh* towards the N.E., our road leads to (2 hrs. 50 min.) the ruin of *Ka'ûn* in the wide Jordan valley. From Ka'ûn we ride to the N. in 1 hr. to *Tell Ma'jera*, and thence in 1 hr. more to *Beisân* (p. 210). The formation of the hills is volcanic, the rock basalt.

From Beisân we at first descend through underwood to the N.N.E. We cross (25 min.) a copious brook, with a stony bed, and a conduit. In 40 min. more the large *Wâdi 'Esheh* descends from the W. After 1 hr. we see the village of *Kôkab el-Hawa* on the hill to the left. This point answers to the castle of *Belvoir*, which was erected by King Fulke at the same time as Safed (about 1140) and taken by Saladin in 1182 (beautiful view from the top, where there are extensive ruins). In 20 min. we reach the *Wâdi Bîreh*, and in ½ hr. we descend to the bridge of *Jisr el-Mujâmi'*, spanning the Jordan. In 2 hrs. more we come to the *Mouth of the Jordan*. Hence to (2 hrs.) *Tiberias*, see p. 160.

24. From Nâbulus to Jenîn and Haifâ.

Comp. also Map, p. 11.

Carriage-road in course of construction. From Nâbulus to *Sebastieh* a ride of 2 hrs.; thence to *Jenîn*, where the night is passed, 4½ hrs. The pack-animals are sent in advance to Jenîn by the direct route viâ *Beit Imrin* and *Jeba'* (p. 227). — It takes 7 hrs. to drive from Jenîn to *Haifâ* (carriage ordered from Haifâ, see p. 230), while riding takes 3-4 hrs. more. — The water in most of the springs *en route* is unwholesome.

From Nâbulus to Jenîn viâ Sebastieh. The route ascends the valley, following the Jaffa road. After 23 min. we see *Râfidîyeh* lying ¼ hr. to the left, and soon afterwards *Zawâta* on the hill to


NORTHERN PALESTINE
Scale 1: 700.000
Kilomètres
Engl. Miles
Heights and Depths in Feet
SEA
Sidon Saida
Nahr Sânik
El-Ghazîyeh
N. ez-Zaherâny
Khân & Tell el-Burâk
Râs Surafend
Surafend
Sarepta
Zarpat
El-Ansarîyeh
Adlûn
Ornithopolis
N. Abu-l-Aswad
Kefr Dibbeh
Nahr el-Kâsmîyeh
Tyre Es-Sûr
Burj esh-Shemâli
Spring of Tyre
Râs el-Ain
Deir Kânûn
Promontorium album
Scala Tyriorum
Râs el-Abjad
Alexandroschene
Scandalium
En-Nâkûrah
Râs en-Nâkûrah
Jebel el-Mushakkah
El-Basseh
Achsib Ez-Zîb
Ecdippa
Kabartha
Nahr Mefshukh
El-Kabry
Montfort
Abdon
Libaya
Rumaneh
Jeba'a
Makhtara
Tômât
Nîha
Kefr Hûneh
Zeita
Kal'at Serbeh
Er-Rîhân
Jerjû'a
Jebel Lebnan
Babliyeh
Zifteh
Sidarah
Khuzanîyeh
Sairîyeh
Kefr Rumân
Nebatîyeh
Kharlûm
Zeraîyeh
Breika
Hathshîth
Arzîyeh
El-Kuseibeh
Arnûn
Belfort
Bidias
Hallûsîyeh
Shuhûr
Ma'rakah
Burj Alawei
El-Kuseir
Achsaf
Et-Taiyibeh
Abel Beth Maecha
Merkebeh
Jebel Hûnîn
El-Hôla
Meis
Tibnîn
Kana
Tabnith
Shakrâ
Bera'shît
Hâris
Ya'ter
Jathir
Ainîtha
Dibl
Bint Umm Jubeil
Aiterûn
Kedes
Rumeish
Jereon
Delshûn
Merj Hadîreh
Kefr Birim
Giscala
El-Jish
Sa'sa
J. Jermûk
Jebel Safed
Jebel Adâther
Merj 'Ajûn
Jedeideh
El-Khiâm
Deir Mimâs
Ed-Dâmûr
Hâsbeiya
Jebel et-Telj
Jebel esh-Sheikh
Hermon
Kefr Duwâr
Rasheyut el-Fukhâr
Kal'at Busra
El-Hadr
Mejdel esh-Shems
Bâniâs
Paneas
Caesarea Philippi
Birket Râm
Phiala L.
Lais Dan
Tell el-Kâdy
Lower Wâdy et-Teim
Upp. Wâdy et-Teim
Tell el-Ahmar
Es-Sâlihîyeh
Nahr el-Hûleh
Jordan
Bahret el Hûleh
Semachonitis
Tell Abul-Khanzir
Dabûra
Tell Abu Yûsef
El-Kuneitra
Khân Bandok
Seleucia
Elmûn
Ed-Dura


Haifa
Sycaminum
Hepha, Schikmona
Haifa el-Atîkah
Râs el-Kerûm
German Colony
Monastery
Jebel Kurmul
Shefa'Amr
Sefuriyeh
Seffûrieh
Sepphoris
Dio Caesarea
En Nâsirah
Nazareth
Japhia
Jebel et Tôr
Thabor
Endor
Nain
Nein
Tell el-Ajjûl
Neby Dûhy
Little Hermon
Sôlam
Sunem
Jezreel Esdrelon
Zerîn
Megiddo, Legio
Tell Abu Kudeis
Kedes
Rummâneh
Rimmon
Ta'annuk
Thaenach
Jenîn
En Gannim
Jelbôn
Gilboa
Beisân
Beth Sean Skythopolis
Bahr Tûbarîya
Sea of Galilee
Tûbarîya
Tiberias
El-Mejdel
Magdala
Hattîn
Kh. Irbid
Arbela
Hippus
Susitha
Hamath
Semakh
El-Hammi
Mukeis
Gadara
Es-Samra
Kaukab el-Hawa
Belvoir
Taiyibeh
Jabbul
Pella
Kh. Fahil
Tibneh
Beit Idis
Mâr Elyâs
Thisbe
'Ajlûn
'Ain Jenneh
Kefr Abil
Kefr Kenna
El-Meshhed
Gath Hepher
Kabul
Cabul
'Arrâbet
Araba
Râs Krûmân
Sahel el-Buttauf
Asochis Plain
Abellîn
El-Kaisârieh
Caesarea palaestina
Tower of Straton
Crocodile River
Nahr ez-Zerka
Nahr el-Mefjir
Nahr Iskanderûneh
'Athlît
Castellum peregrinorum
Tantûrah
Dor, Dora
Zimmârîn
(Jewish Colony)
Umm el-Fahm
Sanûr
Tûlkerm
Kubâtieh
Tell Dothân
Dothan
Ya'bid
'Arrabeh
Râs Ibzik
Bezek
Tûbâs
Thebez
Râs Jâdir
Mukhâlid
Kâkûn
M E D I T
S A M A R I A
G A L I L E E
J O R D A N
Geog! Estab! Wagner & Debes, Leipzig
Dr H. Fischer del.

the right. The villages of (20 min.) *Beit Uzin* and *Beit Iba* (10 min.) also lie to the left. When we come in sight of a water-conduit crossing the valley to a mill we ascend out of the valley to the right (N.W.). As the road ascends it affords (25 min.) a view of the village of *Deir Sheraf* in the valley below; on the height opposite us is *Keisîn*, and to the W. of it *Beit Lîd*; by the roadside is a spring with good water. The view becomes more extensive when we reach the top (1/4 hr.), embracing the country as far as the Dead Sea. We then descend into the valley, with the village of *En-Nâkûra* above us to the right. We take the road to the left. The road passes under (10 min.) a conduit. On the hill to the right is a weli. A final ascent of 17 min. at length brings us to Sebastieh.

The village of **Sebastieh,** the ancient *Samaria*, which in the days of the Maccabees gave name to the whole of Central Palestine, stands on an isolated terraced hill, rising 330 ft. above the valley.

The foundation of *Shomron* (prob. 'watch-hill'; Aramaic *Shâmerâyin*, Greek *Samáreia*) was due to Omri, King of Israel (p. lxxxviii; 1 Kings xvi. 24). The town continued to be the capital of the northern kingdom until it was taken by Sargon in B.C. 722, after a siege of three years. In the time of the Maccabees it was again an important and fortified place, but it was once more destroyed by Hyrcanus (p. 220) about 107 A.D. Pompey included Samaria in the province of Syria, and it was rebuilt by the general Gabinius. Augustus presented the town to Herod the Great, who caused it to be handsomely restored and fortified, and gave it the name of *Sebaste* (Greek for Augusta). A large colony of soldiers and peasants was then established in the place. Sebaste, however, was gradually surpassed in prosperity by Neapolis (Sichem, p. 220). St. Philip preached the Gospel in Samaria (Acts viii. 5), and the place afterwards became an episcopal see, which was revived by the Crusaders.

Below the village lies the *Church of St. John*, a Crusaders' work of the second half of the 12th century. St. Jerome is the first author (5th cent.) who mentions the tradition that John the Baptist was buried at Samaria. The statement that he was beheaded here is of much later origin (comp. p. 153). In the 7th cent. a basilica stood here. The church, including the porch, was 165 ft. long and 75 ft. wide. The nave was separated from the aisles by square piers with columns, on which the pointed vaulting rested. The rounded windows are in the Romanesque style. Both nave and aisles ended on the E. in apses, which were replaced by a straight wall when the choir was transformed into a mosque. The vaulting of the church has entirely disappeared, and only a few columns are still extant in the open court. In the left (N.) aisle is a small Moslem school. Beside the building in the middle of the court is the descent to the crypt. Here we look through holes into three (empty) tomb-chambers, one of which is said to be the tomb of the Baptist *(Nebi Yahyâ)*, the others those of the prophets Obadiah (probably from a confusion with the official mentioned in 1 Kings xviii. 3) and Elisha. — To the N. of the church are the ruins of a large building, at the corners of which were square towers. This was either the residence of the bishop or of the knights of St. John.

In and among the houses of the modern village are scattered many fragments of ancient buildings. The natives, who are very fanatical, offer coins and other relics for sale. — Above the village, to the W., is a large artificially levelled terrace, now used as a threshing-floor. In the W. part of it the American excavations, which are still in progress, have laid bare the foundation-walls of a basilica, or colonnaded hall. The building, with its huge monolithic columns, adjoined the forum of the Herodian town. On the top of the hill (1455 ft. above the sea), which is likened by Isaiah (xxviii. 1) to a crown, stood the ancient castle. Excavations here have resulted in the discovery of a large flight of steps of the Roman period, about 80 ft. broad, a well-preserved Roman altar, a colossal statue of Augustus, and the foundation-walls of the large temple which Herod the Great is said to have erected in honour of Augustus 'on a large open space in the middle of the city'. Under these Roman remains were discovered relics of ancient Hebrew buildings of three different periods. Pottery with ancient inscriptions (resembling that on the stele of King Mesha, p. lxxviii) found here leads us to infer that those walls were built by Omri, Ahab, and perhaps Jehu. On the W. side of the hill a Roman gate, flanked by two round towers, was discovered. This seems to have been erected on the foundations of square towers of the Greek period, which in their turn occupied the site of older Hebrew towers. The platform affords an extensive view. On the S.W., a little below the crest of the hill, stand the thick foundation-walls of a rather large building, possibly a tower. In the interior are four columns. A few sarcophagi lie upon the hillside. — Around this hill are terraces at several places. On a terrace to the S., at about the same level as the village, ran the *Street of Columns* which led from the W. to the E. gate. The columns, all of which have lost their capitals, are 16 ft. high and some of them are monoliths. The colonnade was about 20 yds. wide and fully 1 M. in length. — To the N.E., where the hill forms a bay, are, further, numerous fragments of columns, probably the ruins of a stadium (153 yds. by 137 yds.).

Starting from the church of St. John, we proceed to the N. past the stadium (see above) and descend into the *Wâdi Beit Imrin* (10 min.); the village of *Beit Imrin* is on the mountain on our right. Beyond the valley we are careful to take the road on the left and begin to ascend; after 20 min. *Burḳâ* becomes visible on the right. The road, still ascending and crossing two other roads, soon reaches (25 min.) the top of the hill, which commands a fine retrospect of the hill of Samaria. Immediately afterwards an extensive view opens to the N.: to the left, on the W. margin of the beautiful little plain, we descry *'Aṭâra;* before us rises *Sîlet eḍ-Ḍahr;* beyond the plain (from W. to E.) lie *Kafr Râ'a, Er-Râmeh* (*Remeth*, Joshua xix. 21), *'Ajjeh*, and *'Anza.* On the right (E.), on the hill, stands the weli of *Kheimet eḍ-Ḍehûr.* The road now begins to descend to the E.N.E.,

and passes ($^3/_4$ hr.) *El-Fendakûmîyeh* (an ancient *Pentacomias*). At (25 min.) *Jeba'* we reach the direct road from Nâbulus to Jenîn (comp. p. 224). We follow the valley, which narrows towards its head, and then emerge on a plain. In 35 min. we reach the foot of the hill on which lies the former fortress of *Sânûr*, destroyed by Ibrâhîm Pasha in 1839 (p. lxxxvi). To the E. lies the fertile plain of *Merj Sânûr*, *Merj Meithalûn*, or *Merj el-Gharak* ('the meadow of sinking in'; upwards of 3 M. in length), which in winter forms a swamp. The road skirts its W. side. On the right, at the end of the plain (35 min.), lies *Zebâbda* (aside from the road), to the N. of which is *Misilieh* (perhaps the *Bethuliah* of the Book of Judith). Opposite the latter, to the left, is *Jerbâ*.

The traveller who wishes to visit the ruins of **Dôtân** diverges here to the left, so as to leave the village of Jerbâ on the right. Ascending at first towards the N.W., then descending to the W., we traverse a narrow ravine, reaching after 22 min., in the plain, a footpath on the right which leads to ($^1/_4$ hr.) the mill at the foot of the **Tell Dôtân.** A few ruins only lie on the hill near some terebinths. At the S. foot of the hill is the spring *El-Hafîreh.* This is doubtless the site of the ancient *Dothan* (Gen. xxxvii. 17), for which reason it is still called *Jubb Yûsuf* ('Joseph's Pit'; comp. p. 258). In the time of Elisha a village seems to have stood here (2 Kings vi. 13). From Dôtân the ordinary route leads to the E. in 40 min. to *Kubâtieh* (see below); or Jenîn may be reached by a direct road, passing a few hundred paces to the W. of Dôtân.

At the end of the plain we enter a small valley and, riding to the N., cross (25 min.) a small elevation with a fine view. The steep descent leads through *Kubâtieh* and in $^1/_2$ hr. reaches the floor of the valley. We then follow the telegraph-wires and after crossing two other small valleys reach the (35 min.) *Wâdi Bel'ameh*, in which Jenîn lies. The brook is named after the ruin of *Khirbet Bel'ameh* (*Ibleam*, Joshua xvii. 11; 2 Kings ix. 27), at the foot of which it rises. Following its course, we come in $^1/_2$ hr. to Jenîn. Tents may be pitched either to the N. or S. of the village. A guard is necessary.

Jenîn (*Hôtel Jenîn* of the Hamburg-American Line; Turkish telegraph), a village of some importance, enclosed by fertile gardens, with about 2000 inhab., is situated between the mountains of Samaria and the plain of Jezreel. It is the seat of a Kâimmakâm (p. lvii), and possesses a bazaar, two Moslem schools, and two mosques, one of which may formerly have been a church. It is supposed to be the *Ginea* of Josephus, which again seems to answer to *'Engannîm*, or garden-spring (Josh. xix. 21; xxi. 29), within the territory of Issachar, and may also be the *Beth Haggan* or 'garden house' of 2 Kings ix. 27. The fine spring, which rises to the E. of Jenîn, is conducted through the middle of the village.

The **Plain of Jezreel** or **Esdraelon** (260 ft. above the sea), now *Merj ibn 'Âmir* (meadow of the son of 'Âmir), is properly only the low ground by the village of Jezreel (p. 244) and descending thence eastwards towards Beisân (p. 240). In a later and wider sense the name embraces also the plain to the W. of the Gilboa mountains, which is called the 'great plain', or plain of *Megiddo*, in the Old Testament. This plain is triangular in form, the base running from Jenîn towards the N.W. for a distance of 24 M., while the shortest side is the eastern, extending from

Jenîn northwards to *Iksâl*. It also forms bays running up into the mountains at several points. The plain, though marshy at places, is on the whole remarkable for its fertility. The blackish soil consists chiefly of decomposed volcanic rock. In spring, when seen from the mountains, the plain resembles a vast green lake. Cranes and storks abound here, and gazelles are sometimes seen. The plain is drained by the *Nahr el-Mukaṭṭaʿ*, the brook *Kishon* of the Bible (1 Kings xviii. 40, etc.), which, however, is very intermittent except in its lower course from the *Tell el-Kassîs* (p. 229) onwards, where it is fed by the springs of *Saʿdîyeh*.

From Jenîn to Ḥaifâ. The carriage-road (p. 224) skirts the foot of the hills towards the N.W., passing *El-Yâmôn* (1 hr.), *Sîlî* (25 min.; left), and (35 min.) *Taʿannak*. The last-named village is the ancient *Taanach*, a Canaanitish town allotted to Manasseh, and mentioned in the song of Deborah (Judges v. 19).

The high antiquity of the town is confirmed by recent excavations in the hill adjoining the track, which brought to light the ancient sanctuary. In the interior were found, as in Gezer (comp. p. 14), clay-vessels containing the bodies of children used in sacrifices, numerous objects in clay dating from the earliest times, and several tablets with cuneiform inscriptions, similar to those of Tell el-ʿAmarna (p. lxxvi). One of these, a letter from the Prince of Megiddo (see below), proves how predominant the influence of Babylonian culture was here in ancient times.

About 25 min. farther on we cross some low hilly ridges; to the right lies the village of *Zebûba*. 20 min. Spring used by the village of *Salîm*, which lies on the hill to the left; 1/4 hr. *Selefeh*, above us to the left; 25 min. mill and garden belonging to the village of *Khirbet el-Lejjûn*, which lies about 3/4 M. up the valley. In 5 min. more we reach the hill of *Tell el-Mutesellim*.

El-Lejjûn corresponds to the *Legio* of Eusebius, and also to the ancient *Megiddo*, which is often mentioned in connection with the neighbouring Taanach. The place lay on the military road leading from the East to Egypt, and, owing to its commanding situation, was strongly fortified by Egyptians, Canaanites, and Israelites (1 Kings iv. 12; ix. 15). The surrounding plain was often named after it, while the Kishon (see above) was known as the 'waters of Megiddo' (Judges v. 19). It was near Megiddo that Barak and Deborah signally defeated the Canaanites (Judges v), and it was here also that Josiah attacked the Egyptian army (2 Kings xxiii. 29). The excavations on the *Tell el-Mutesellim* also show that the place was fortified in the most ancient times. The old castle or palace, dating from before the 20th cent. B.C., and the ancient brick enclosing-wall, 28 ft. thick, prove the importance of the place, while the influence of Babylon is evidenced by a number of gems and cylindrical seals found here. These include the oldest known Hebrew seal, which belonged to a high officer of King Jeroboam II. (p. lxxviii).

Our route skirts the hill and crosses (1/2 hr.) a valley opening to the W.; to the right is a spring. To the S. we see the volcanic hill of *Sheikh Iskander* (1700 ft.); in front of us the white chapel of the Muḥraḳa (p. 232) is visible high up on Mt. Carmel, while in our rear we observe the round summit of Mt. Tabor (p. 250) and the mountains to the E. of the Jordan. In 1/2 hr. more we cross the *Wâdi Abu Shûsheh*, beyond which lies the *Tell Abu Shûsheh*, with the village of that name above us to the left. In 20 min. we see a small brook to the left, flanked by oleanders. 1/4 hr. Spring and brook of *ʿAin es-Sureiḳ*; 20 min. bed of another small brook; 10 min. spring to the right of the road; 5 min., to the left, Beduin burial-


HAIFÂ
1 : 18.300
0 200 400 600 800
Yards
A B C D
1 2
MEDITERRANEAN SEA
N
S
Jaffa
Acre
Monastery of Elijah
Der'ât Nazareth
Baths
Soap Factory
Greek Cath. Cemeteries
Latin Cemet.
Garden of German Cath. Hospice
Dames de Nazareth
Mosque
Old Town
Serâi Customs & Lighthouse
Pier
Baths
Khân
Railway Sta.
Palm Gardens
Slaughter-House (El-Maslakh)
German Colony
Maronite Ch.
United Greek Ch.
Franciscan Convent
Hâret esh-Sharkîyeh
Square of the Persians
Brewery
Sâdek Pasha
Protestant Ch. & School
Villa of Selim Effendi Khûri
Tower of Burj es-Slâm
New Jewish Colony
Vineyards
Mount Carmel
Olive Grove
Carmelheim
1 Austrian Lloyd & Post Office C1
2 Carmelite Church & Convent B1
3 English Church & Hospital A2
4 School of the Frères des Ecoles Chrétiennes B1
5 German School A1
6 {Messageries Maritimes / Turkish Post & Telegraph Office B1
7 Orthodox Greek Church & Convent B1
8 Templars' School & Meeting-House A1
9 United Greek Convent B1
Consulates:
10 Austria-Hungary A1
11 France B1
12 Germany A1
13 Great Britain B1
14 Italy & Spain B1
15 Russia D1
16 United States A1

place at the foot of the *Tell Kaimûn*, which probably corresponds to the ancient *Jokneam* (Josh. xii. 22, etc.). To the left opens the *Wâdi el-Milh* (p. 231; 'valley of salt'). About 25 min. farther on, directly below the Muhraka chapel, to the right, on the right bank of the Kishon, rises the *Tell el-Kassîs*, a barren hill bounding the plain towards the W. The road leads through (1/4 hr.) the Kishon (p. 228), and then follows the Haifâ-Der'a Railway (p. 240), reaching the Nazareth road below *El-Hârithîyeh* (p. 242). The bridle-path, which is somewhat shorter, keeps to the left bank, and reaches the Nazareth road at (40 min.) the bridge over the Kishon. — From this point to (8 M.) *Haifâ*, see p. 242.

25. Haifâ and its Environs (Mt. Carmel and Acre).

Arrival by Sea. Egyptian, Austrian, and Russian steamers touch at Haifâ once a week, French steamers every fortnight, in each direction; also Italian steamer to Jaffa (comp. pp. 2, 3). — The harbour of Haifâ is fairly good, but steamers have to cast anchor at a considerable distance from shore. Passengers are landed by rowing-boats (2-3 fr. each person); those belonging to the Hamburg-American Line or Thos. Cook & Son are recommended (5 fr., incl. drive to hotel). A larger harbour is in contemplation. — The **Railway Station** (Pl. C, 1; 10 ft. above the sea) lies in the S.E. part of the town, near the sea. Carriage to or from the Hôtel Carmel (see below), 2 fr. — *Custom House* (Pl. C, 1), by the pier.

Hotels. Hôtel Carmel (Pl. a, A 1; proprietors, *Messrs. Krafft*), pens. 12 1/2 fr. per day, wine extra; German Catholic Hospice (Pl. b; A, 1), pens. (incl. wine) 6-8 fr. Accommodation on Mt. Carmel, see p. 231. — Wine and Beer Rooms. *Pross* (Pl. c; A, 1), *Wagner's Brewery* (Pl. A, 2), both in the German colony; *Schmelzle*, in the town.

Post Offices. *Austrian* (Pl. 1; C, 1), in *Lloyd's Office; French*, at the agency of the *Messageries Maritimes* (Pl. 6; B, 1); in the same building are the *Turkish Post & Telegraph Office* and the *International Telegraph Office.*

Vice-Consulates. British (Pl. 13; B, 1), *P. Abela;* United States (Pl. 16; A, 1), *Theodore J. Struve;* Austro-Hungarian (Pl. 10; A, 1), *A. Dück;* German (Pl. 12; A, 1), *Dr. Loytved-Hardegg;* France and the Netherlands (Pl. 11; B, 1), *Guy;* Russian (Pl. 15; D, 1), *Sekretarev;* Belgian, *Th. Lange.*

English Church (Pl. 3, A 2; p. 230), service every Sunday at 10 a.m.

Physicians. *Dr. Coles*, physician of the English Hospital (p. 230); *Dr. Peters*, *Dr. Auerbach*, in the German colony; *Dr. Josephine Fallscheer.* Sisters of the order of St. Charles Borromæus at the German Catholic Hospice (see above). — **Chemist:** *H. Bulach*, near the Latin Church.

Tourist Agencies. *Hamburg-American Line* (representative, Fr. Unger), *Dr. J. Benzinger* (representative, Fr. Unger), in the town; *Thomas Cook & Son*, at the Carmel Hotel (see above).

Bankers. *German Bank of Palestine; Anglo-Palestine Company; Crédit Lyonnais* (A. Dück & Co.'s Successors); *Imperial Ottoman Bank.* — *Rate of Exchange:* 1 mejîdi = 23 pi. 10 pa.; 1 beshlik = 3 pi. 5 pa.; English sovereign = 137 pi.; 20-franc piece = 109 pi.; Turkish pound = 124 pi. 30 pa.; 1 franc = 5 pi.; 1 shilling = 6 pi. 20 pa.; comp. the table facing the title-page. Russian and German silver money is not accepted.

European Shops for travellers' requisites. *A. Dück & Co.'s Successors*, *Struve & Beck*, *O. Fischer*, *Schmidt & Co.*, all four in the town; *O. Fischer Sr.*, *J. Bitzer*, both in the German colony. — **Saddlers.** *Kraiss*, *G. Beck*, both in the German colony. — **Soap.** At the factory of *Struve & Co.*, in the German colony. — **Provisions.** *H. Beilharz*, *Joh. Ruff* (meat, etc.); *K. Minzenmay*, *J. Stoll* (bread, etc.); *Vincenti & Co.*, *Germain* (preserves).

Carriages and Horses should be obtained through the hotel. *Unger & Hermann* and *G. Sus* are trustworthy carriage-hirers and coachmen, acquainted with the roads in the vicinity. — Charges for carriages: to Mt. Carmel 7 fr.; to Acre and back 10-15 fr.; to Nazareth and back 30-40 fr.; to Safed and back 90-100 fr.; to Jenîn (p. 227) 30, there and back 40 fr.; to Tiberias and back 90-100 fr.; to Jaffa (R. 26; 1½-2 days) 100-140 fr. (according to the weather); to Zammârîn (p. 236) and back (1½ day) 30-40 fr.

Haifâ or *Caiffa*, a flourishing seaport with about 20,000 inhab., is the seat of a Kâimmakâm (p. lvii), and is finely situated to the S. of the Bay of Acre, at the foot of Mt. Carmel. It corresponds to the *Sycaminum* of Greek and Roman writers. During the Crusades the town was captured by Tancred, but it reverted to Saladin (p. lxxxiv) in 1187. After its destruction by Zâhir el-ʿOmar (p. 234) in 1761, it was rebuilt to the E. of its old site. Under the stimulation of the colony of German Templars established here in 1868 and through the construction of the Hejâz Railway, Haifâ has of late made very rapid advances and has absorbed most of the trade of Acre. Wheat, maize, sesame, and oil are its staples. In 1911 the value of its exports amounted to ca. 200,000*l.*, its imports to ca. 600,000*l.* In 1910 its harbour was entered and cleared by 555 steamers and 734 sailing-vessels of 786,307 tons' burden. — More than half the natives are Moslems, about 600 Latins, 1500 Orthodox Greeks, 5000 Jews, the remainder Maronites and United Greeks. Over 650 of the 700 Europeans are Germans. There are two mosques, several Christian churches (comp. Pl. 2, 3, 7 and A 2, B, C 1), an institution of the Dames de Nazareth (Pl. B, 1), a German Catholic Hospice and Sisters' Home (Congregation of St. Charles Borromæus; p. 229), a convent of the Sœurs de Charité, a school of the Frères des Ecoles Chrétiennes (Pl. 4; B, 1), a Franciscan convent (Pl. C, 1), a convent of the Sœurs Carmélites, to the N.W. of the Templar colony (comp. Map), and an English church and hospital (Pl. 3; see p. 229), and schools. A Jewish technical school is being erected on an eminence to the S.W. of the castle.

The old town contains a frequented Bazaar, and is adjoined on the E. by the newer quarters of the *Hâret esh-Sharkîyeh* (Pl. D, 2) and *Hâret Wâd es-Salîh*. Farther out is a Jewish colony. — On the slope of Mt. Carmel, to the S., are some old rock-tombs; above these is the castle of *Burj es-Slâm* (Pl. C, 2).

The *German Colony* (Pl. A, 1, 2) to the N.W. of the town, built in the European style, presents a pleasing contrast to the dirty houses of the Orientals. The Templars (p. 10; ca. 460) possess a meeting-house and a school; the Protestant Germans (170) in the colony also have a church and a school (Pl. 5; A, 1). Vineyards have been planted by the colonists on Mt. Carmel; the wine is excellent. The German cemetery contains the grave of Mrs. Laurence Oliphant (p. 233; d. 1886). Near it are more old rock-tombs. New colonies, see pp. 235, 242.

Mount Carmel *(Jebel Mâr Elyâs)*, the beauty of which has been extolled in the Bible (Isaiah xxxv. 2 and Song of Solomon





Northern Part of
MOUNT CARMEL
1:150.000
Engl. Miles
Abbreviations:
Kh.=Khirbet, R.=Ruins, Shej.=Shejarât, W.=Wâdi
3 Depth-line of 3 Fathoms
Heights in Feet
Bay of Acre
MEDITERRANEAN SEA
Râs el-Krûm
SYCAMINUM
Windmill
Ez-Zawwara
(Carmelite Sisters)
Haifâ el-Atika
El-Khadr
Monast. of Elijah
Lighthouse
Tell es-Semek
German Colony
HAIFÂ
Pier
Sta.
Ford
Sand Dunes
Sand with Rushes
Orange & Palm Plantations
Kaiser's Gdns.
Tower
Nuns of St. Carlo Borromeo
Carmelheim
'Ain es-Siyah
Ed-Deir
'Ain Umm el-Faraj
Tell Abu Hawâm
El-Fawwâr
Tell en-
Nahr el-Mukatta'
Kh. Rushmiya
Tell Abu Mudawwar
Walls
Abu Suweid
Râs el-Madabis
W. Hawasa
Kefr es-Sâmir
Neuhardthof
Ger. Templar Colony
JEBEL MÂR ELYÂS
Wâdi 'Amr
'Arâk ez-Zighân
Beled esh-Sheikh
Kh. el-'Amaya
Railway
'Arâk el-Masalima
W. Abdallah
W. el-Kassab
Râs Abu'n-Nida
W. et-Tabil
El-Yâjûr
Bîr el-Keniseh
Khân el-Keniseh
Khallet 'Ali Zâlân
El-Tireh
Caves
Kh. el-Khreibi
Kh. Akkâra
'Ayûn Werd
(Springs)
W. Rîhân
Shej. el-Arba'în
W. el-Musrâra
Wâdi el-'Ain
Sheikh Shimân
1719
El-Juneidiyeh
Esh-Shomar
Râs Mithilya
Khân Mithilya
MOUNT CARMEL
El-Mellâha
Caves & Tombs
Kh. Lubieh
El-Khazirka
Duwwimîn
1811
Râs el-Akra
Tell el-Batta
Bir Fadil
Tomb
Ed-Dabbat
Kambû'at ed-Durziyeh
Kh. Shellâleh
el-Bâk
W. Shellâleh
Bîr el Bedawîyeh
Khân Shîha
Khân Yûnus
Caves
En-Nâtaf
Wâdi Fellâh
El-Miftela
1562
Râs Sekâb
Kh. Ruktiyu
Khân Ruktiyeh
Caves
Cistern & Tomb
El-Hamâneh
Springs
Khân
1608
Kh. Sekab
Râs Umm esh-Shukf
Athlît
R.
Dustrei
El-Muntara Fort
'Ain Hod
W. Meshwârîe
Tombs
Bîr el-Yezek
W. Hajali
Bistân
Umm esh-Shukf
Dâliyet el-Karmel
Anc. Walls
Khirbet el-Khanelzîreh
Aqued.
Kh. Bellâh
Khallet ez-Zeitûneh
El-Mezâr
El-Hajali
Dûbil
1532
Cisterns & Caves
W. en-Neba
Râs el-Muhellel
W. Nâhel
Drawn, engraved, & printed by
Wagner & Debes, Le

vii. 5), stretches from Haifâ towards the S.E. for about 12 M. and reaches its highest point (1810 ft.) to the S. of Esfîya (p. 232). On the S. it is separated by the *Wâdi el-Milh* (p. 229) from the mountains of Samaria. The mountain consists of limestone with an admixture of hornblende, or, near El-Muhraka (p. 232), of basalt. Its rich vegetation includes oaks, wild almond and pear trees, and pines. Thanks to the heavy dew, Mt. Carmel remains green throughout the year, a very unusual phenomenon in Palestine. Its fauna includes gazelles, partridges, a few roe-deer, and an occasional wild-cat (nimr). Carmel has been regarded as the 'mount of God' from the earliest period, and the miracle of Elijah (1 Kings xviii) has invested it with special sanctity for both Jews and Christians.

According to the Bible story, King Ahab of Israel had, under the influence of his wife Jezebel (p. lxxxviii), introduced the cult of Baal, and had in consequence been punished by Jehovah by three years of famine. The prophet Elijah then appeared before him and invited the priests of Baal to a test on Mt. Carmel. While these priests invoked their gods in vain, the burnt-offering of Elijah was licked up by fire descending from heaven. The people thereupon recognized the might of Jehovah, and at the command of Elijah slew the priests of Baal. Tacitus mentions an altar to the 'God of Carmel' which stood here without temple or image, and Vespasian caused the oracle of this god to be consulted. At an early period, many Christian hermits occupied the natural caverns which abound on the mountain, especially on its W. side; some of these still contain Greek inscriptions. About 1156 arose the order of the Carmelites, which was confirmed by Pope Honorius III. in 1224 and spread to Europe after 1238. In 1252 the monastery was visited by St. Louis. In 1635 the church was converted into a mosque. Afterwards, however, the monks regained their footing on the mountain. In 1775 the church and monastery were plundered. When Napoleon besieged Acre in 1799 (p. 234) the monastery was used by the French as a hospital, but on their retreat the inmates were murdered by the Turks. The monastery was destroyed by 'Abdallâh Pasha, of Acre, but was rebuilt in 1828.

Most travellers content themselves with a visit to the N.W. summit of the ridge, which is surrounded on three sides by the sea. The magnificent *View includes the sea, the encircling mountains, and the coast, extending on the N. to the lighthouse of Tyre (p. 272) and on the S. to Cæsarea (p. 237). Acre is visible on the N. side of the bay. The mountains, the most prominent of which is Mt. Hermon (p. 293), extend on the E. to Mt. Lebanon; in the extreme E. are the heights to the E. of the Jordan; in the foreground is Haifâ.

A road ascends the mountain from the German colony (p. 230; comp. Plan A, 2). On the ridge ($^1/_2$ hr.) the road divides. The branch to the left leads to (20 min.) the large German concession, on which stand the *Elias-Ruhe*, belonging to the German Catholic Hospice (p. 229; pens. incl. wine 6-8 fr.), the *Carmelheim Sanatorium* (pens. 10 fr., wine extra; both open in summer only), a *Mission Hospice* (pens. 8 fr. without wine), with a fine view of the bay of Haifâ, a *Boarding House* (Frau Aimann; pens. 5 fr. without wine), and a few houses. The right branch leads to the monastery ($^3/_4$ hr. from Haifâ), which may also be reached by a somewhat shorter bridle-path. — A second but much longer road leads round the promontory (p. 235).

The *Monastery of Elijah* (558 ft. above the sea) is a large and airy building, occupied by 18 to 20 monks and containing numerous rooms for the accommodation of pilgrims. It is shown to visitors by a servant (fee 6 pi.). The church, with its conspicuous dome, is built in the Italian style. The wall at the back is covered with fine slabs of porcelain. On a side-altar is an old wood-carving, representing Elijah. Below the high-altar is a grotto in which Elijah is said to have dwelt. The spot is revered by the Moslems also. The terrace of the monastery commands a delightful view. To the N. of the monastery stands the monument to the French soldiers (see p. 231), and close by is a building used for native pilgrims; higher up is a lighthouse, which is visible at a great distance. — An aromatic *Carmelite Spirit* (Eau de Mélisse) and a good liqueur are distilled by the monks and offered for sale.

Leaving the monastery-court, we turn to the left and skirt the wall round the monastery. The footpath on the right descends in 5 min. to a chapel in memory of St. Simon Stock, an Englishman, who in the 13th cent. became general of the Carmelite order. Descending hence, and keeping to the right, we reach a Moslem cemetery. Passing through the house, which is usually open, we come to the door of the so-called *School of the Prophets*, a large cavern, partly artificial. The Holy Family is said to have reposed here in returning from Egypt. Fee to the Moslem keeper, 2 pi., parties more.

Numerous petrifactions and melon-shaped clusters of crystals are found on Mt. Carmel near *ʿAin Sîyâḥ*, about 1½ M. to the S. of the monastery.

The fatiguing but interesting excursion to the top of Mt. Carmel takes one day (guide necessary). The good road leads from the sanatorium (p. 231) along the ridge of Mt. Carmel to the S.E. We pass the ruins of *Rushmiya* (l.) and in 1 hr. reach a beautiful group of trees (*Shajarât el-Arbaʿîn*, 'the trees of the Forty', *i.e.* martyrs), long a sacred grove, beside the ruins of *Khirbet el-Khreibi.* After 35 min. the road divides: the branch to the right leads to Dâliyeh (p. 233). We take the road to the left and reach (¾ hr.) the Druse village of *Esfîya* (see p. 231). Proceeding to the S.E., we reach (2 hrs.) **El-Muḥraḳa,** 'the place of burning', the S.E. point of Mt. Carmel (1687 ft.). On the summit is a chapel, with rooms where the night may be spent (previous application to the prior of the Carmel monastery necessary; bedding must be brought; pens. incl. wine 8-10 fr.). A small monastery near the chapel is inhabited by a few monks with their pupils. A little lower, towards the E., hidden in the wood, are ruins, possibly the remains of an old castle. This spot is said to have been the scene of the slaughter of the priests of Baal (p. 231). The *View from the platform of the chapel is very fine, especially to the E. and N. We look over the plain of Jezreel with the brook Kishon; just below us is the *Tell el-Ḳassîs* (p. 229; steep descent, 1 hr.), behind it the mountains of Nazareth, Tabor, Little and Great Hermon, the region E. of Jordan,

and the chalk cliffs of *Râs en-Nâkûra* (p. 270) rising from the sea; to the S.W. we see *Ikzim*, *Zammârîn* (p. 237), and the sea near Cæsarea.

The return-route may be chosen viâ the Druse village of *Dâliyet el-Karmal* (1 hr. W.N.W.). In the prettily situated village is a villa which belonged to Laurence Oliphant (d. 1888). There is a pretty view of the sea to the W. and of the ruins of ʿAthlît (p. 236). Hence to Haifâ in 4-4½ hrs., along the ridge of Mt. Carmel, or viâ *El-Jôz.*

Another route is to ride from *Dâliyeh* to (4-4½ hrs.) the Jewish colony of *Zammârîn* (p. 237), spend the night there, and return the next day by *Mâmâs* (50 min.; p. 237), *Tantûra* (2½ hrs.; p. 236), and *ʿAthlît* (¾ hr.; p. 236) to *Haifâ* (3 hrs.).

Excursion to Acre (*ʿAkkâ*).

By Water across the bay, 1-1½ hr., according to the wind. By Land, 2½ hrs. to ride, or 1½ hr. to drive. Railway in course of construction.



The road (good views) runs along the sea-coast (comp. Pl. D, 1), crosses (½ hr.) a bridge at the mouth of the *Kishon* (p. 228), which is here about 100 ft. wide, and traverses the great plain of Acre.

The beach is strewn with beautiful shells, and among them are still found the *murex brandaris* and *murex trunculus*, the spiny shells of the fish from which the Phœnicians in ancient times obtained the far-famed Tyrian purple. The place where these fish most abounded was the river *Belus*, now *Nahr Naʿmeîn*, which we reach in 2 hrs. more. Pliny informs us that glass was made from the fine sand of this river. According to Josephus, a large monument of Memnon stood here. Beyond the river, on the right, rises the *Tell el-Fukhâr*, on which Napoleon planted his batteries in 1799. On the harbour are the ruins of a tower of the Crusaders. In 1/4 hr. we reach the public garden and in 5 min. more the gate of Acre. The railway station is situated just outside the gate.

Acre (*ʿAkkâ*). — The Franciscan Monastery (*Deir Lâṭîn;* 4 on Map, p. 233) affords unpretending accommodation; introduction from Ḥaifâ desirable. The terrace commands a fine view. — Cafés. In the *Public Garden*, a popular resort on the road to Ḥaifâ (see above), and at the harbour. — Turkish Post Office. — International Telegraph Office. — Physician. *Dr. Katibeh* (Arab.). — Hospital of the *English Mission*.

History. *Accho* (Judges i. 31) was not a town of the Israelites, although a Jewish colony was afterwards established in it. Accho was considered by the Greeks to belong to Phœnicia. It was afterwards called *Ptolemais* by one of the Ptolemies, perhaps Ptolemy Soter. By Roman authors, and on coins, the place is represented as a colony of the Emperor Claudius. It was of importance as a seaport. St. Paul once spent a day at Ptolemais (Acts xxi. 7), and during its later Christian period the place became an episcopal see, the names of several of the bishops being handed down to us. In 638 the town was captured by the Arabs, after which its Greek name was again lost. It was taken by Baldwin I. in 1104 with the aid of a Genoese fleet. Acre then became very important as the chief landing-place of the Crusaders, and also as a commercial place; the fleets of the Genoese, Venetians, and Pisans frequented the harbour, and the fortifications were strengthened. At length, in 1187, after the battle of Ḥaṭṭîn (p. 251), Acre was reduced by Saladin. In 1189 King Guy of Lusignan encamped before Acre, while a Pisan fleet besieged it by sea. On June 5th, 1191, Richard Cœur-de-Lion landed here, and with his aid the town, which Saladin had done his utmost to save, was taken on July 12th (comp. p. lxxxiv). As the sum which Saladin was to pay for the ransom of the prisoners was not forthcoming, Richard caused 2500 of them to be massacred in a meadow near Acre. Henceforward ʿAkkâ was the chief Christian stronghold in the Holy Land. The headquarters of the orders of knights were transferred thither, and the Knights of St. John named the town *St. Jean d'Acre*. In 1291 Sultan Melik el-Ashraf took the place, and thus put an end to the Frankish domination, though ʿAkkâ still remained the usual landing-place for pilgrims from the West. In the middle of the 18th cent. the Sheikh Ẓâhir el-ʿOmar made himself master of Central Palestine and chose Acre as his residence. The town now began rapidly to prosper. His successor was the infamous and cruel Jezzâr Pasha, who established for himself an independent sovereignty, extending to the N. as far as the Dog River and Baʿalbek, and to the S. as far as Cæsarea. He was chiefly known for his buildings, for which he caused ancient materials to be brought from Ascalon (p. 123), Cæsarea (p. 237), and other districts. In 1799 Acre was successfully defended against Napoleon by the garrison, aided by some British sailors under Sir Sidney Smith. Jezzâr Pasha died in 1804, and the country was now more peacefully governed by his son Solimân. In 1832 Ibrâhîm Pasha destroyed the town, but soon, as on former occasions, it sprang up anew. In 1840 Acre was bombarded by vessels of the united fleets of England and Austria (p. lxxxvi). The town having thus so often been destroyed, it has almost no antiquities.

Acre, a seaport with 12,000 inhab. (over 3000 Christians and Jews) and the seat of a Mutesarrif (p. lvii), is situated on a small promontory, at the S.E. end of which remains of a mole are still seen under water. The only gate is on the E. side. The ramparts date in part from the times of the Crusaders. The bazaar-market still presents a lively scene, but most of the wholesale trade has migrated to Haifâ. The harbour is now much choked with sand. The English Church Missionary Society has a station here. The town also contains numerous higher and elementary Moslem schools, and elementary schools of the Latins, the United and the Orthodox Greeks, and the Jews. — The spacious *Mosque*, in the N. part of the town, was built by Jezzâr Pasha (p. 234) with ancient materials; the columns are from Cæsarea. The interior decoration is tasteless, but the fine court, in which Jezzâr himself is buried, is worth a visit. By the N. entrance is an elegant fountain. — The old Dominican monastery has an interesting arcaded court. — The present military hospital is said once to have been the residence of the Knights of St. John. — Opposite the lighthouse are several interesting old vaults with apsidal recesses. The church of the United Greeks retains traces of an ancient apse. — On the N.E. side of the town is a fine aqueduct (p. 270) constructed by Jezzrâ Pasha.

Acre is the chief seat of the *Babis* or *Bahais*, a sect of Persian origin, founded in 1844 by Mirza ʿAli Mohammed. Its present leader, *Sheikh ʿAbbâs*, who is known under the name of *Abdu'l Baha*, is an exile from Persia and lived in Acre under the supervision of the Turkish police until released by the granting of the Constitution (1908). The doctrines of the sect form a combination of the practical humanitarianism of the West with a devotional mysticism of a very high order.

From Acre to Safed, two days. The road, which is practicable for carriages (fares, p. 230) in summer, leads viâ *El-Berweh*, *Mejd el-Kerûm*, *Er-Râmeh*, and *Meirôn*. Comp. the Map, p. 224.

From Acre to *Nazareth*, see p. 243.

26. From Haifâ to Jaffa viâ ʿAthlît and Cæsarea.

Comp. Maps, pp. 224, 11.

This is a fatiguing trip, taking 1½-2 days (ca. 20 hrs.) by carriage and 2-3 days on horseback. The times here given refer to riders.

ʿAthlît, 3 hrs.; *Tantûra*, 1¾ hr.; *Zammârîn*, 1¾ hr.; *Caesarea*, 2¼ hrs.; *El-Khudeira*, 1 hr.; *Jaffa*, 9 hrs. Accommodation for the night may be found at *Zammârîn* (p. 237) and (at need) in *Kalansâweh* (p. 237). It is advisable for riders to take a khaiyâl as escort.

Starting from the German colony (p. 230), the road leads to the W. through the fields. To the right are the convent of the Sœurs Carmélites, churchyards, and the German windmill. After ½ hr. we skirt the base of Mt. Carmel. After ¼ hr. we reach *Tell es-Semek* (a hill with ruins); on our left is the road to the convent and a few minutes farther on a footpath to the 'Spring of Elijah'. 20 min. German Templar Colony of *Neuhardthof*, founded in 1898-99, and the ruins of *Kafr es-Sâmir*, at the foot of Mt. Carmel, both to the

left. 40 min. *Et-Tîreh*, a large village on our left (1¼ M. distant), and on our right *Bîr el-Kenîseh*, a kind of khân, so named from the ruins close by. 35 min. *Bîr el-Bedâwîyeh*, on the right. After 25 min. we reach the ruins of *Dustrei* ('détroit'), a mediæval fort, belonging to the outer wall of ʿAthlît. The fort commands the pass (Petra Incisa? 'the hewn-out rock') which leads through the rocks here. Traversing this pass, we reach (¼ hr.) ʿAthlît.

ʿAthlît, celebrated in the period of the Crusaders under the name of *Castellum Peregrinorum (Château Pèlerin)*, or *Castle of the Pilgrims*, and also known as *Petra Incisa* (see above) at the beginning of the 13th cent., was strongly fortified by the Templars in 1218 and made chief seat of the order. In 1291 it was destroyed by Sultan Melik el-Ashraf (p. 234). It is now a Jewish colony, founded in 1897 and belonging to Baron E. Rothschild, of Paris (500 inhab.). ʿAthlît occupied a very strong position on a rocky mountain-spur between two bays. The outer wall had two towers and three gates to the E., and one gate to the S.; the moat could be filled from the sea. The inner wall had only one gate (on the E.), which was protected by bastions. In front of the gate was a moat, and then a wall with an outer moat. The principal ruins are on the N.E., where the remains of the tower *El-Karnifeh*, built of beautiful drafted blocks, and also large vaults are to be seen. Many of the stones used for the buildings, especially those of the Crusaders' decagonal church, have been transported to Acre.

Proceeding along the road from ʿAthlît and passing by the ruins of the S. tower of the outer wall, we reach (25 min.) the village of *Jebaʿ* (left); after ½ hr. we pass *Sarafand* on our left; after 12 min. we see *Kafr Lâm* on our left, with the ruins of a Crusaders' fort, and farther up, on the hill, *ʿAin Ghazâl;* we then pass the ruins of *Haidara* and reach (40 min.) —

Tanṭûra, the ancient *Dor* (Josh. xvii. 11; Judges i. 27) and the seat of one of Solomon's officers, now a village of 200 inhabitants.

Classical authors mention *Dora* as a Phœnician colony. Here, on the rocky coast, the murex, or purple shell-fish, was captured, and was apparently the source of the prosperity of the place. In the inscription of Eshmunazar (p. 278) the epithet 'mighty' is applied to the town. During the wars of the Diadochi Dor was destroyed. The Roman general, Gabinius, restored the town and harbour. In the time of St. Jerome the ruins of this once 'very great city' were still an object of admiration.

Opposite the little town are several small islands, and between it and the hills to the E. lies a swamp. To the N. rises a rocky eminence bearing the ruins of a high tower, *El-Burj* or *Khirbet Tanṭûra;* it formed part of a fort built by the Crusaders. On the S. side of the rock are several caverns. To the N. of the tower is the port of the ancient town; remains of the harbour buildings (a large structure with columns) are still visible on the shore below. Old tombs are also to be found. A road led from the ruins to *El-Ḥannâneh* (ancient cistern), where a few ancient columns are still standing.

The road now bends towards the mountains. Passing *Fureidîs*, we reach (1¾ hr.) *Zammârîn* (Hôtel Graff; Grand-Hôtel).

Zammârîn (Jewish *Sikhron Ya'akôb*, 'Memorial of Jacob') has 760 inhab. and is one of the most prosperous Jewish colonies in Palestine. It was founded in 1882 by Baron E. Rothschild. The colonists, most of whom have emigrated from Roumania, are engaged in agriculture and wine-growing and possess large wine-cellars. The greater part of them speak German.

We descend hence to the S.E., passing numerous remains of columns, to (50 min.) *Mâmâs (Miyamâs)*, the *Crocodilopolis* of Strabo (a crocodile was killed here as late as 1902). On the right is a khân, which was once a fort and adjoins a Roman theatre. Remains of the aqueduct are also visible; it ran along here from the springs of *Sindiâneh* (E.) to Cæsarea. — Farther on we cross the *Nahr ez-Zerkâ* ('the blue river'), the *Crocodile River* of Pliny. The climate of this marshy region resembles that of the Delta of the Nile.

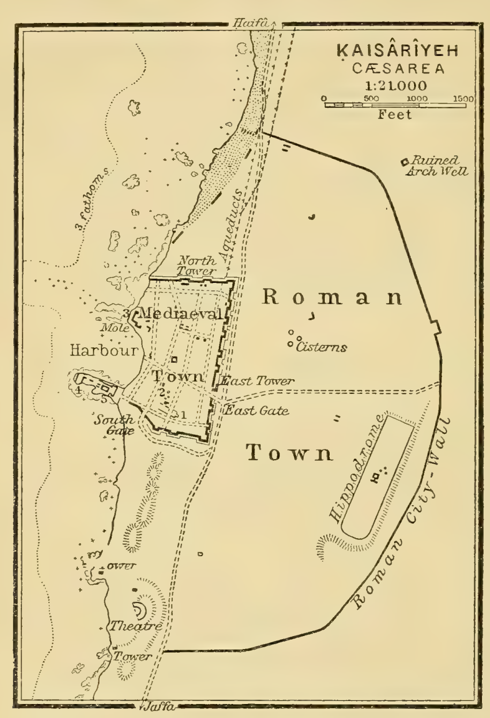
After crossing the bridge the road divides: the branch to the right leads to Cæsarea (see below); the other leads to the S., viâ (11 M.) *Kâkûn*, (16 M.) *Kalansâweh* (nightquarters in the khân), with two Crusaders' castles, (20½ M.) *Et-Tîreh*, (24 M.) *Kafr Sâba*, and (26¼ M.) *Bîr 'Adas*, to the (30 M.) *New Bridge* over the *Nahr el-'Aujâ*, ¼ hr. below *Râs el-'Ain* (p. 10). This point is 9½ M. from *Jaffa.*

The Digression to Cæsarea can be made by carriage only in dry weather. From the bridge over the Nahr ez-Zerkâ (see above), we reach the ruins in 1½ hr. Bosnians have been settled here since 1884 and can supply rough nightquarters in case of need.

Ruins of Cæsarea *(Kaisârîyeh)*. — The history of the town begins with Herod the Great, who erected a magnificent seaport on the site of 'Strato's Tower', and named it *Caesarea*, in honour of Augustus (B.C. 13; Joseph. Bell. Jud. i. 21, 5-8; etc.). Cæsarea soon became the most important city in Palestine, and was appointed the residence of the Roman procurators. Vespasian and Titus bestowed upon it the privileges of a Roman colony. SS. Paul, Philip, and Peter visited the place, and St. Paul was a prisoner here for two years. About A.D. 200 Cæsarea became the residence of a bishop, who down to 451 was the metropolitan of all the bishops of Palæstina Prima, including even the bishop of Jerusalem. As early as the 3rd cent. the city possessed a learned school at which Origen once taught, and where Eusebius (d. 340), afterwards bishop of Cæsarea, was educated. At a later period the town is said to have been besieged by the Moslems for seven years, and to have capitulated at last. In 1101, when it was besieged and taken by Baldwin I., it yielded a rich booty. Among other prizes was found a hexagonal vase of green crystal, supposed to have been used at the Last Supper. This vase plays an important part in mediæval poetry as the 'holy grail'. The town was twice rebuilt by the Crusaders, but it was destroyed by Beybars in 1265. A great part of the ruins was carried away in the time of Jezzâr Pasha (comp. p. 234), and the work of destruction is still going on.

The *Mediaeval Town*, which occupied a part only of the area of the Roman town, was built in the form of a rectangle, measuring 600 yds. from N. to S. and 250 yds. from E. to W. The walls, which are scarped, are 8½ ft. thick and are enclosed by a moat, lined with masonry, about 40 ft. wide. Bastions, 33-53 ft. wide and

projecting 23-30 ft., occurred at intervals of 16 to 29 yds. along the wall; nine of them may still be counted along the E. side. The E. and N. walls had each a strong tower in the middle, and the E. and S. walls had each an entrance-gate; that in the S. wall is still in existence. The ruins, except the fragments of granite columns, are all of sandstone. — Within the wall on the S. side of the town



are the remains of a large church of the Crusaders' period (Pl. 1), the three apses of which are still recognizable. A little to the N. of the church are the ruins of what has been supposed to be the temple (Pl. 2) erected by Herod in honour of Cæsar. Not far from the mole, which is almost entirely built of columns and encircles the harbour on the N., are the ruins of a smaller church (Pl. 3). — On the S.W. side a ridge of rock, bounding the harbour, runs out into the sea. This natural pier was enlarged by Herod, and on it

stood his so-called Tower of Drusus. Blocks of granite are still seen under water. The foundations only of the Temple of Cæsar are now extant, and their white stones confirm the statement of Josephus that the materials for it were brought from a great distance. The extremity of the reef was probably the site of the 'Tower of Strato' (Pl. 4). Adjacent are the remains of a mediæval castle (Pl. 5), within which a government building has been erected.

The *Roman Town* covered an area of some 370 acres. To the S. of the town, 5 min. beyond the S. gate of the mediæval wall, is traceable a semicircular building, probably a theatre, which could be filled with sea-water by means of canals and turned into a naumachia. — In the S.E. corner of the town (a little to the N.E. of the theatre) are the remains of the vast amphitheatre of Herod (hippodrome), with an obelisk and three 'metæ' of rose granite. It was formed of earth and accommodated 20,000 spectators. — The town was supplied with water by two aqueducts. One of these comes from the Nahr ez-Zerḳâ (p. 237) on the N., and a wall was built for the purpose of directing the waters of the marshy land into this channel. The other aqueduct comes from Mâmâs (see p. 237).

Drivers must return from Cæsarea to the carriage-road (p. 237). Riders may proceed directly (to Jaffa 10 hrs.) by the road to the S. to (3/4 hr.) the *Nahr el-Mefjîr* (or *Wâdi el-Khuḍeira*); 10 min. *El-Khuḍeira* (night-quarters), the largest in area (about 11 sq. M.) of the Jewish colonies in Samaria (165 inhab.), founded in 1891; 1 1/4 hr. *Nahr Iskanderûneh (Abu Zabûra)*. After 10 min. the road bends inland, to the left; in 1 1/4 hr. we come to *Mukhâlid*, and in 1 1/2 hr. more to *Nahr el-Fâlik* (with ruins of the same name), in the spring a swamp with papyrus-plants. In 1 1/2 hr. we reach the ruins of **Arsûf**. Arsûf is the *Apollonia* of the ancient geographers; the modern name seems to be connected with the god Reṣeph, who was identified with Apollo. In the middle ages this place was believed to be the ancient *Antipatris*. The ruins date from the period of the Crusaders and are gradually disappearing. In the plain of Arsûf a great battle was fought on Sept. 7th, 1191, between the Crusaders (Richard Cœur-de-Lion) and the Saracens (Saladin). In 13 min. we reach the *Ḥaram ʿAli ibn ʿAleim (Sidnâ ʿAli)*, a Moslem pilgrim-resort with ruins and the remains of a harbour. Hence along the sea-coast to (1 hr. 20 min.) the ford of the *Nahr el-ʿAujâ* (p. 10) and to (2 hrs.) *Jaffa*. In spring, however, when the river is not fordable, it is better to ride into the country to *El-Jelîl* (1/2 hr.) and thence in 1 1/4 hr., passing the Sheikh Muʿannis, to the *Old Bridge* (comp. p. 237). From the bridge to *Jaffa* (p. 6) in 2 hrs.

27. From Haifâ to Damascus by Railway.

Comp. Maps, pp. 224, 155.

176 1/2 M. The branch-line from *Haifâ* to *Derʿa* (100 M.) was constructed by the Turkish government to connect the Ḥejâz Railway (p. 143) with the coast, and was opened on Oct. 15th, 1905. — Trains run daily in both directions, leaving the termini at twelve o'clock in the morning according to Turkish time (6 a.m. by Central European time). From *Haifa* to *Samakh* in 3 hrs. (fares 43 pi. 20 pa., 22 pi.); to *Damascus* in 10 hrs. (142 pi. 20 or 65 pi. 20 pa.). It is desirable to travel first-class, particularly for ladies. — Railway Rate of Exchange. Napoleon = 86 pi. 20 pa., 1 pound sterling = 109 pi. 10 pa., 1 Turkish pound = 96 pi.; 1 mejîdi = 19 pi. — Dinner is served at *Derʿa* (buffet; stop of 1/2 hr.).

Haifâ, see p. 229. — The railway skirts the N. edge of Mount Carmel and runs to the S.E., parallel with the carriage-road, through the plain of the *Kishon*. On the right are *Beled esh-Sheikh*, *El-Yâjûr* (p. 242), and *El-Jelemeh*. The line to Acre diverges near Beled esh-Sheikh, 3 M. from Haifâ. — After 8 M. we cross the Kishon (p. 228). The line follows the N. bank of the stream, and to the N. of the *Tell el-Kassîs* (p. 229) enters the Plain of Jezreel (p. 227), which it crosses in an almost straight S.E. direction. After passing the station of (13½ M.) *Tell esh-Shammân*, it reaches the W. foot of the *Nebi Dahî* (p. 245) at (22½ M.) *El-Fûleh*, where the projected line from Jerusalem (see p. 215) will join ours. It then descends the Nahr Jâlûd (see below), passing (31½ M.) *Shattâ*.

36½ M. **Beisân**. The railway station lies 1½ M. to the N.W. of the town, near the Khân of El-Ahmar (p. 241). — Beisân (430 ft. below the level of the Mediterranean) is the capital of a Mûdîrîyeh (p. lvii), contains 3000 inhab., and lies in an expansion of the valley of the *Nahr Jâlûd*, which slopes down hence to the depression of the Ghôr (p. 131), ca. 300 ft. below. The district belongs to the imperial domain (Jiftlik).

History. The Old Testament *Beth-Shean* or *Beth-Shan* was much more extensive than the present village. During the reign of Saul it still belonged to the Canaanites (Judges i. 27 et seq.; 1 Sam. xxxi. 10), though it lay in the territory of Manasseh (Josh. xvii. 11). One of Solomon's Officers resided at Beth-shean, but it never became a Jewish town (2 Macc. xii. 30). In the Greek period the town was called *Scythopolis*, and belonged to the Decapolis (p. lxxx). In the time of the Crusades it was known by both its names. Numerous palms are said to have once flourished in the environs, but in the 13th cent. the Arab geographer Yâkût saw two only.

The most important ruins are the following: In the garden of the Serâi the remains of a *Church*, including numerous Corinthian capitals (now in the Serâi), have been found. — To the N.E. the foundation-walls of the mosque *Jâmiʿ el-Arbaʿîn Ghazâwi*, finished in 1403-4. It was formerly a church; the apse is still distinctly traceable at the E. end. — To the W. of the village is a dilapidated *Hippodrome*, 300 ft. long and 174 ft. wide. — About 325 yds. to the N. of this, in the valley, lies the great *Amphitheatre (El-ʿAkûd)*, 180 ft. in diameter. The passages and outlets of the interior are still preserved; the tiers of seats have disappeared. The remarkable recesses probably served to improve the acoustics. The theatre was also equipped for naumachiæ, the water coming from the spring *ʿAin el-Melâb*, a little to the E. — A *Colonnade* once led along the brook in a N.E. direction to an ancient bridge, *Jisr el-Maktûʿ*, a little below the point where the brook flows into the Nahr Jâlûd. — On the other side (N.) of the bridge are remains of an old street; to the left is *Tell el-Mastaba*, with the ruins of a fort; to the right, near some columns, is the reservoir *El-Hammâm;* close by are numerous rock-tombs and still farther to the S. a large rock-tomb called *Mughâret Abu Yâghi*. — On the hill *Tell el-Husn*, to the N. of the theatre, lay the *Castle;* traces of the thick wall

which once enclosed the summit, and a partly preserved portal may still be observed. The fine view extends to the W. up to Zerʿîn (p. 244). To the E. and S. we look down on the Jordan valley. — At the N.W. extremity of the territory of Beisân is the upper bridge *Jisr el-Khân*. From the bridge we obtain a fine view of the valley, with its numerous columns and other ruins. If we follow the old road from the bridge northwards, we reach (1/4 hr.) the large *Khân el-Aḥmar*, the greater part of which is built of ancient materials.

From Beisân to *Nâbulus* and to *Tiberias*, see p. 224.

Leaving Beisân, the train first ascends the W. (r.) side of the valley of the Jordan, and then crosses the river just to the S. of the old bridge *Jisr el-Mujâmiʿ* (48 M.; p. 224). The railway-bridge, 65 yds. in length, marks the lowest point of the line (815 ft. below the level of the sea). After crossing the (49 M.) Yarmûḳ (see below), by a viaduct 164 ft. long, close to its junction with the Jordan, we continue to the N. along the left side of the valley, and reach the S. end of the Lake of Tiberias at the unimportant village of —

54 M. *Samakh* (610 ft. below the level of the sea; buffet). Carriage-road to Tiberias; motor-launch thither, see p. 252.

The line now enters the mountains of the country E. of the Jordan, and begins to ascend the valley of the *Yarmûḳ* (p. xlix). This tributary of the Jordan, which derives its Arab name, *Sherîʿat el-Menâḍireh*, from the Beduin tribe *ʿArab el-Menâḍireh*, was known to the Greeks as *Hieromyces*, a corruption of Yarmûḳ, the name given to it in the Talmud. It descends from the Ḥaurân and Jôlân, separating the latter from the Jebel ʿAjlûn to the S. Its volume is nearly as great as that of the Jordan. Its deep valley penetrates rocks of limestone; but, after the channel had been hollowed out, the valley must have been covered with a stream of volcanic rock, through which the river had to force a new passage, to the S.

After twice crossing the river by viaducts, each 360 ft. in length, the line reaches (59 M.) *El-Ḥammi* ('The Baths'), on the N. bank, with the famous hot springs of *Gadara* or *Amatha*. The sanatory properties of these springs are extolled by Eusebius and other ancient writers, and they are to this day freely visited in the season (April). The chief springs lie on the right bank of the river. Around the large basin, which is partly artificial, are traces of vaulted bath-houses. The water smells and tastes of sulphur, and though clear in appearance, deposits on the stones a sediment which is used medicinally. The Beduins regard the bathing-place as neutral ground. The ancient *Gadara*, now named *Mukeis* (see p. 161), lies on the height to the S. of the river, 1 hr. distant from the springs.

The line continues to follow the Yarmûḳ valley, recrossing to its S. side. The passage of the narrow gorges, with their steep rocky sides and (in the rainy season) rushing torrents, presents a series of picturesque views. A number of similar deep wâdis debouch from both sides into the Yarmûḳ valley. Just before reaching the mouth

of the *Wâdi ʿAin Ghazâl* (S.), the line crosses again to the N. side of the valley. It then threads a tunnel and recrosses to the S. side.

66½ M. Station of the *Wâdi Ḳleit*, which here opens on the S. The Yarmûḳ is now joined on the left (N.) side by the *Nahr er-Ruḳḳâd*, the chief river of the Jôlân, which rises on the S. slopes of Mount Hermon. At the confluence of the two rivers we are still 157 ft. below the sea, the level of which the railway first attains at kilomètre-stone 115 (71½ M. from Ḥaifâ).

74 M. *Esh-Shajara* (90 ft.). — 77 M. *Maḳârim* (235 ft.) lies at the junction of three important streams: the *Wâdi esh-Shellâleh* (p. 161), coming from the S.E.; the *Wâdi ez-Zeidî* (p. 145), from the E.; and the main source of the Yarmûḳ, from the N.E. The upper part of the last is known as the *Wâdi el-Eḥreir*. — The line now leaves the Yarmûḳ valley and ascends (several tunnels) in wide and steep curves to —

84 M. *Zeizûn* (820 ft.), on the N. side of the *Wâdi ez-Zeidî*, here named *Môyet Zeizûn*. Beyond the station there is a pretty waterfall on the left. — 92½ M. *El-Muzeirîb*, also a station (2 M. distant) of the French Ḥaurân Railway (p. 158).

100 M. *Derʿa* (buffet); station of the Ḥejâz Railway, see p. 145. From Derʿa to (76½ M.) *Damascus* or to (208½ M.) *El-Maʿân*, see R. 17.

28. From Ḥaifâ to Nazareth.

Comp. Map, p. 224.

24 M. Carriage-road; carriage (p. 230) in 5 hrs. — Bridle-path from Acre to Nazareth, see p. 243.

The road leads through the E. suburb and traverses the plain of the Kishon, running parallel with the railway (p. 240) and passing the brackish springs of (1¼ M.) *ʿAyûn es-Saʿdi*. Beyond (3 M.) the village of *Beled esh-Sheikh* we pass through a beautiful olive-grove with the *Bîr Maryam*, a spring of good water. 5 M. the poor village of *El-Yâjûr*, with extensive mulberry-plantations; 7 M. *Wâdi esh-Shômarîyeh*, a station at the mouth of the valley descending from Esfîya (p. 232); 8 M. *Tell ʿOmar* (on the hill to the right is *El-Jelemeh*). The road then crosses the Kishon (a road diverges here to the right to *Jenîn*, see p. 229), and ascends past the village of *El-Ḥârithîyeh*, which is probably the ancient *Harosheth* (Judges iv. 2). At this point we have a pretty retrospect. The road then ascends through a pleasant valley, with groves of oaks, to the crest of the hill (about 575 feet) and descends into the marshy *Wâdi Jeida* (unwholesome water). Somewhat farther on to the left are the German colonies of *Umm el-ʿAmed* or *Waldheim* (Protestants) and *Bethlehem* (Templars), founded in 1906-7. 12¾ M. the village of *Jeida*. — 15 M. *Semûniyeh*, to the left on the hill, the first settlement in Palestine of the German Templars (1868), is now deserted. Not far from the road is an unwholesome spring. Farther on, on

an isolated hill in the plain, is *Jebâta* (an ancient *Gabatha*). We skirt the foot of the hills till we have above us the village of *Maʿlûl*. The road next ascends to (18 M.) the large village of *El-Mujeidil*, which possesses a Greek chapel, a school of the Russian Palestine Society, a Franciscan school, and a community with a little Protestant church and a school. The road then strikes across the threshing-floor and leads up to the ridge of the mountains. From the point where the road bends to the E. we enjoy the finest view on the Nazareth road. We survey the plain of Jezreel as far the mountains on its S. margin, Jenîn (p. 227) in the S.E. angle, the mouth of the Jâlûd valley towards the E., the Little Hermon, and so on; below us lies the village of *Jinjâr*. Soon after we have a view of Mt. Tabor and, somewhat nearer, of the 'Mount of the Precipitation' at Nazareth (p. 245). — We next reach (22 M.) the pretty village of *Yâfâ*, the *Japhia* of Joshua xix. 12. A tradition arose in the middle ages that the home of Zebedee and his sons James and John was situated here. Josephus fortified the place. Yâfâ has a girls' day-school of the Church Missionary Society, two Latin churches, and a Greek church and school. After a short ascent, through the verdant *Wâdi el-Emîr*, Nazareth suddenly comes into view. To the left, on the top of the hill, is Belloni's School (p. 247); to the right, on the edge of a precipice, is a Greek chapel in the form of a tower; in front, among cypresses, is the Latin chapel of *Maria del Tremore*, so named from a legend of the 12th cent., according to which the Virgin was standing here when the Jews of Nazareth wanted to cast Jesus down headlong from the brow of the hill (Luke iv. 28, 29). — *Nazareth*, see p. 246.

From Acre to Nazareth.

The bridle-path (6½ hrs.) follows first the Ḥaifâ road, passing after a few minutes a Moslem cemetery and wending to the left (E.) through the gardens. In 50 min. it crosses the *Wâdi el Hazûn;* 25 min. *Khirbet Daûḳ;* 1¼ hr. we cross the *Wâdi el-ʿAdasîyeh*.

1 hr. **Shefâ ʿAmr**, a village with 2700 inhab. of all confessions, a convent of the Dames de Nazareth, and a station of the Church Missionary Society, possessing a chapel, a girls' and a boys' day-school, and a dispensary. According to the Arabian geographer Yâkût, Saladin's camp was situated here whilst he harassed the Franks who were besieging Acre. The most interesting building is the ancient *Castle*, once a spacious stronghold with thick walls, said to have been built by a certain ʿAmr (or by Ẓâhir el-ʿOmar, p. 234). The ancient entrance was on the E. side, the present entrance is on the S. side; the N. front is the best preserved part. About ¼ hr. to the S. of the village, on a hill the slopes of which contain many cisterns and caverns, is situated *El-Burj*, another mediæval castle (fine view). To the S. of Shefâ ʿAmr are beautiful rock-tombs with ornaments, garlands, and figures of lions in Byzantine style.

From Shefâ ʿAmr we continue to follow the top of the hill towards the E., then (¼ hr.) descend into a small valley, and (¼ hr.) avoid a path to the right. To the left, at (½ hr.) the *Bîr el-Bedâwîyeh*, we obtain a fine view of the fertile plain called *Sahel el-Baṭṭôf* (basalt formation), which answers to the *Plain of Zebulon*. The Greeks and Romans called it *Asochis*. We now enter a small valley to the right. After ¾ hr. we turn to the left and in 10 min. reach the hill of —

Ṣaffûriyeh. The village, which lies on the S.W. side of the hill, corresponds with the *Sepphoris* of Josephus, the *Sippori* of the rabbis, and the *Diocaesarea* of the Romans. It was the seat of one of the five synedria into which Gabinius divided this region. Herod the Great took it by storm, and after his death it was destroyed by Varus. Subsequently, however, it was splendidly rebuilt by Herod Antipas and became the capital of Galilee. About the year A. D. 180 the Great Sanhedrim was transferred hither by the rabbi Juda Nasi, but Sepphoris was destroyed in 339, as the numerous Jews who resided here had revolted against the Romans.

To the N. of the large village (3500 inhab.), beside a modern Franciscan chapel, are the ruins of a *Basilica*, built in the 4th cent. by Count Joseph of Tiberias (p. 252) and restored in the 12th, on the traditional site of the dwelling of the parents of the Virgin (comp. p. 49). The principal apse and that of the N. aisle are preserved. As early as the end of the 6th cent. a chapel stood on the spot where the Virgin is said to have been hailed by the angel. — The *Castle*, which dates from the Crusaders' time, has a round-arched portal adorned with rosettes. The walls are of great thickness. In the interior a damaged stair ascends to a chamber with pointed vaulting and small windows. The top commands a splendid view of the green environs. Large ancient reservoirs and a conduit exist in the neighbourhood of Ṣaffûriyeh.

The road to Nazareth leads to the S. and (1/4 hr.) enters a small valley. To the left we observe (1/2 hr.) the village of *Er-Reineh* (p. 251), and by the *Weli Nebi Saʿîn* we reach the height. In 20 min. more we are at *Nazareth* (p. 246).

29. From Jenîn to Nazareth viâ Zerʿîn and Sôlem.

Comp. Map, p. 224.

Carriage-road from Jenîn to *El-Fûleh* (railway station, see p. 240). The route described below, viâ *Sôlem* and *Nain*, is longer, but more interesting.

Jenîn, see p. 227. — On quitting Jenîn, we leave the mosque to the left and ride towards the spurs of the *Jebel Fuḳûʿa*, running from E.S.E. to W.N.W., with a precipitous face (1700 ft.) towards the plain of Jezreel, and answering to the ancient *Gilboa Mountains.* It was once wooded, but is now bare except towards the S., where it has been partly brought under cultivation. Above, to the right, are the villages of *Jelbôn* (preserving the name of Gilboa) and *Fuḳûʿa*, in front of which lies *Beit Ḳâd*. To the W., at the foot of the hills, are the villages of *El-Yâmôn* and *Sîlî* (p. 228). About 50 min. from Jenîn *ʿArâneh* is seen, 1/4 hr. to the right, and *ʿArrabôneh* farther up. To the left (10 min.) is *El-Jelemeh*, beyond which rises the hill of *Muḳeibeleh.*

On a hill to the right, after 3/4 hr., is seen the *Nebi Mezâr*, a Moslem place of pilgrimage. We next reach (25 min.) —

Zerʿîn, situated on a N.W. spur of the Gilboa mountains. Zerʿîn is the ancient *Jezreel*, a town of Issachar.

Close by was the scene of the great battle fought by Saul against the Philistines (1 Sam. xxix. 1). Saul himself fell here, whence David in his lament says 'Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you' (2 Sam. i. 21). After Saul's death Jezreel remained for a time in possession of his son Ishbosheth (2 Sam. ii. 8, 9). It was afterwards the residence of King Ahab and Jezebel (1 Kings xviii. 45 et seq.; 1 Kings xxi.; 2 Kings ix). In the book of Judith Jezreel is called *Esdraelon* or *Esdrelom.* In the time of the Crusaders it is mentioned as *Parvum Gerinum.*

We now stand on the watershed; the hill, partly artificial, gradually slopes down on almost every side. There are old wine-presses on the E. and S.E. slopes. The mediæval tower affords a good view of the valley as far as Beisân (p. 240), of the mountains to the E. of Jordan, and of the plain of Jezreel as far as Mt. Carmel. To the N., through an opening in the hills, is seen Nazareth.

Beyond Zerʿîn our route leads to the N., across the bottom of the valley and the railway (p. 240), to the heights of the *Nebi Daḥî*, which derives its name from a maḳâm or sanctuary and a village situated at the top (1690 ft.). It is also known as *Little Hermon*, a name due to St. Jerome's mistaken reference to Ps. lxxxix. 12. The hill *Moreh* (Judges vii. 1) is also to be looked for in this vicinity. Our route passes (1/4 hr.) the cistern *Bîr es-Sweid*, and (1/4 hr.) crosses a water-course. A path diverging here to the left also leads to Nazareth. Our road, which leads more to the N.E., next reaches the small village of Sôlem, situated on the S.W. slope of the Nebi Daḥî.

Sôlem, *Sôlam*, or *Sûlem*, is the ancient *Sunem* or *Shunem*, a town of the tribe of Issachar. The form Sûlem is found in the word Shulamite (Song of Sol. vi. 13). Here, too, probably stood the house of the Shunammite woman (2 Kings iv. 8).

The road to (1 1/3 hr.) Nazareth skirts the W. slope of the hills until it reaches an arm of the great plain. We obtain (1/2 hr.) a view of Mt. Tabor, and cross the great caravan route from Egypt to Damascus. Several water-courses are crossed in the plain. On the right (20 min.) lies *Iksâl* (*Chesulloth*, Joshua xix. 18, on the frontiers of Zebulon and Issachar). There are numerous ancient tombs here. On the N. side descend sharply the rocks of the so-called *Mountain of the Precipitation*. To the E. of this hill is the mouth of a precipitous wâdi, which, however, we do not ascend. We turn more to the left, following the slope of the hill, and then mount by a steep path (10 min.). This leads to (1/4 hr.) a small valley which we follow towards the N., past a spring called *Bîr Abu Yeiseh*, to (10 min.) *Yâfâ*, a village on the road from Ḥaifâ to Nazareth (p. 243).

From Sôlem to Nazareth viâ Nain (2 hrs.). From Sôlem we first follow the direct road to Nazareth, and then, after 35 min., diverge from it to the right. The road skirts the base of the hill and reaches (1/2 hr.) Nain, a small village famed as the scene of the raising of the widow's son (Luke vii. 11-15). The village consists of wretched clay huts. Near it are some rock-tombs and a Franciscan chapel. From Nain we go on viâ *Iksâl* to (55 min.) the Mount of the Precipitation (see above).

The digression may be prolonged from Nain to (1 hr.) **Endûr**, the road to which also skirts the foot of the hill. The small and dirty village contains no antiquities except a few caverns. This was the ancient *Endor*, a town of Manasseh, where the shade of Samuel was raised by the witch and consulted by Saul on the eve of the disastrous battle of Gilboa (1 Sam. xxviii. 7-20). In the time of Eusebius Endor was still a large village. — In returning from Endûr we cross the valley again, this time towards the N.W.; and after 1 1/2 hr. we reach the Nain road near Iksâl.

30. Nazareth.

Accommodation. Hôtel Germania (landlord, *Heselschwerdt*), at the S. entrance to the town, plain but good and clean, pension (without wine) 8-10, from Feb. to May 11-12½ fr.; Hospice (*Casa Nuova*) of the Franciscan monastery, similar charges. — The best camping-ground is among the orchards to the N. or on the threshing-floor.

Horses. *Khalîl Semʿân* and *Shahdût Doteri* are recommended as Mukâris.

Physicians. *Dr. Scrimgeour* (English); *Dr. Vartan*, who has studied in England. — *Scottish Protestant Hospital* (Dr. Vartan); *Austro-German Hospital* of the Order of *Fate bene Fratelli* (Brothers of Mercy of St. John of God); *Hospital* of the Sisters of St. Vincent de Paul; *Hospital* of the Sisters of St. Joseph.

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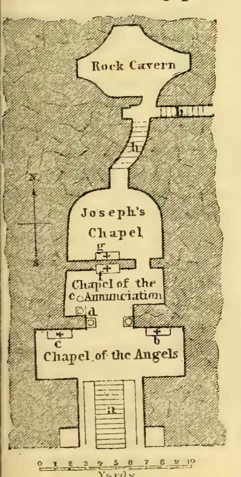
History. Nazareth, where Jesus spent his early youth and afterwards taught in the synagogue, is not mentioned in the Old Testament or by Josephus. In the time of Our Lord it was a small and unimportant town (John i. 46). The name of Nazarene was applied as an epithet of derision, first to Christ himself, and then to his disciples (Matt. ii. 23; Acts xxiv. 5); the Oriental Christians call themselves *naṣâra* (sing. *nuṣrâni*). The name of the place is also preserved in the modern name of *En-Nâṣira*. Down to the time of Constantine Samaritan Jews (p. 220) only occupied the village. About the year 600 a large basilica stood here. In consequence of the Moslem conquest Nazareth again dwindled down to a mere village. In 970 it was taken by the Greek emperor Zimisces. The Crusaders afterwards erected churches here and transferred hither the bishopric of Scythopolis (p. 240). In 1229 the Emperor Frederick II. rebuilt the place, and in 1250 it was visited by Louis IX. of France. When the Franks were finally driven out of Palestine Nazareth lost much of its importance. After the conquest of Palestine by the Turks in 1517 the Christians were compelled to leave the place. At length, in 1620, the Franciscans, aided by Fakhreddîn (p. 283), established themselves at Nazareth. Under the Arab Sheikh Ẓâhir el-ʿOmar (p. 234) the place recovered a share of its former prosperity.

Nazareth, Arab. *En-Nâṣira*, the capital of a district (Kaḍâ) in the Muteṣarriflik of Acre, is situated in a basin on the S. slope of the *Jebel es-Sîkh* (p. 248), perhaps a little lower than the earlier town. The appearance of the little town, especially in spring when its dazzling white walls are embosomed in the green of cactus-hedges, fig-trees, and olive-trees, is very charming. The rapidly increasing population amounts to about 15,000, including 5000 Moslems, 5000 Orthodox Greeks, 1000 United Greeks, 2000 Latins, 200 Maronites, and 250 Protestants. The town enjoys a certain measure of prosperity; most of the inhabitants are engaged in farming, gardening, or cattle-raising, some of them in handicrafts (particularly in the manufacture of knives, sickles, ploughshares, and so on), and in the cotton and grain trade. The inhabitants are noted for their turbulent disposition. The Christian farmers have retained many peculiarities of costume. At festivals the women, many of whom are beautiful, wear gay, embroidered jackets, and have their foreheads and breasts laden with coins, while the riding-camel which forms an indispensable feature in such a procession is smartly caparisoned with shawls and strings of coins.


NAZARETH,
EN-NÂṢIRA.
1 : 11.000
Feet
1 Farrier's & Barley Shop
2 Casa nuova, Latin Hospice
3 Nunnery of Dames de Nazareth
4 El-Jrêni, Corn Market
Tiberias
Road to Sefuriyeh and Acre
Road to Endûr & Zer
El-Khanûk
Large new Khân & Baths el-Hammâm
Church of Gabriel (Orthodox Greeks)
Ain Miryam (St. Mary's Well)
Russian Teachers' College
Gardens
Olive Groves and Gardens
Steam-Mill
Mill
Russian Girls' School Consul. & Hospice
Greek Orthod. Bishop's Resid. & Russian Boys' School
Greek Quarter
Mohammed. Quarter
Engl. Protest. Girls' Orphanage
Mohammedan Cemetery
Makâm el-Arba'în
Hâret esh-Sharkîyeh
Hâret er-Rûm
Hâret el-Islâm
Freres des Ecoles chrét.
Dyers
Telegraph Office (Internat. Service)
Mohammed. Shêkh Yusuf Fahmûm
New Serâi Resid. of Governor or Kaimmakâm
Muslim Schools
Mosque
Carriage Road to Tiberias
Engl. Church Mission School & Bible Depôt
Grocers
Green-grocers
Church of the United Greeks (Synagogue)
Sûk
Drapers
House & Workshop of Joseph
Hâret ez-Zirûb
Maronite Church & Parsonage
Table of Christ
New Spring with Aqueduct
Maronite Cemetery
German Mill
Hâret es-Surûdshi
Parsonage
Engl. Prot. Church
Cutleries
Sisters of St. Joseph
Latin Quarter
Latin Monastery
Church of the Annunciation
Hâret el-Gharbîyeh (Mixed population)
New Latin Hospice
Hâret el-Hôsh
Mohamm. Boys' School
Mohamm. Tomb Weli Shihab ed-Dîn
to Jebel et-Tôr and Endûr
El-Ghâbîyeh
Latin Monastery Farm
Hâret el-Lâtîn
Karawanserâi Khân el Bâsha
French Parsonage
Haifâ
Ma'lûl
Protest. Cemetery
El-Bayâdir Threshing-Floor
to the Plain of Jezreel
Old Mohammed. Cemetery
Hâret el-Gharâbâ
Sisters of St. Vincent de Paul
Hosp. of the Sisters of St. Vincent de Paul
Nunnery of the Clarissines
Hotel Germania
Wagner & Debes' Geogr. Estabt. Leipzig

The various confessions have their own quarters. On the S. side is the Latin *Ḥâret el-Lâṭîn*, on the N. the Greek *Ḥâret er-Rûm*, and in the centre the Mohammedan *Ḥâret el-Islâm*, with a mosque and the new government-building (Serâi). The other quarters contain a mixed population. — The Christians are under the government of special heads. The *Orthodox Greeks* have a bishop and a church dedicated to the Angel Gabriel, connected with which are a school and a convent. The Russian Palestine Society possesses a boys' and girls' school, a teachers' college, a hospice, and a hospital. The *United Greeks* have a new church. The *Latins* have a Franciscan monastery with a church and a boys' school, a hospice of the Franciscans, an orphanage and school of the Dames de Nazareth, a nunnery of the Clarissines, a new Sisters' Home, hospital, and school of the Sisters of St. Joseph, a Sisters' Home and hospital of the Sœurs de St. Vincent de Paul, a boys' school of the Frères des Ecoles Chrétiennes, and a boy's orphanage of the Salesians (founded by P. Don Belloni; p. 248). The *Maronites* have a church. The *Protestants* have a hospital of the Edinburgh Medical Mission (p. 246), and a church (Christ Church), an orphanage for girls (originally erected by the English Female Education Society), and five day-schools (one for boys and four for girls) of the Church Missionary Society.

The *Latin Monastery* (see the Plan), in the S. part of the town, is the best starting-point for a walk through Nazareth. The **Church of the Annunciation** *(Ecclesia Annunciationis)*, situated within the monastery, was in its present form completed in the year 1730. It is 69 ft. long, 48 wide, and has a nave and two aisles. The vaulting of the nave rests on four large arches, borne by four pillars. On each side are two altars. The high-altar is dedicated to the Angel Gabriel. The church contains several paintings, including an Annunciation and a Mater Dolorosa, attributed to *Terallio*, a Spanish painter. The *Crypt* is below the high-altar and is reached by a flight of marble steps (a on the adjoining plan). We first enter the so-called *Angels' Chapel;* on the right (E.) is the altar of St. Joachim (Pl. b), on the left that of the Angel Gabriel (Pl. c). Between the two altars is the entrance to the *Chapel of the Annunciation*, which contains the Altar of the Annunciation (Pl. f; inscribed 'Verbum caro hic factum est', here the Word was made flesh), the round upright Column of Gabriel (Pl. d), marking the place where the



angel stood, and the *Column of Mary* (Pl. e), a fragment of a red granite column depending from the ceiling, above the spot where the Virgin received the angel's message. This fragment, to which supernatural powers are attributed, and which was formerly revered even by the Moslems, has been very variously described by pilgrims. It probably belonged originally to an older building. On the rock here, which is now richly overlaid with marble, is said to have stood the House of the Virgin, which, according to a tradition of the 15th cent., was miraculously transported in 1291 to Loretto (Loreto), near Ancona, in order to prevent its desecration by the Moslems. Adjoining the Chapel of the Annunciation is the *Chapel of St. Joseph*, which contains the 'Altar of the Flight into Egypt' (Pl. g). — From this chamber a staircase (Pl. h) leads into the monastery. On our way out by this egress we may examine an old cistern called the *Kitchen of the Virgin*, the mouth of which is said to be the chimney.

Remains of the *Crusaders' Church* and the old *Church of St. Helena* are visible. The former lay E. and W., at right angles to the present church; its three apses are visible on the E., outside the present church (reached through the sacristy). Of the Church of St. Helena, which stood over the grotto, the apse under the high-altar and mosaics in the left aisle are still to be seen. — A small museum contains fine capitals from the Crusaders' Church, including some with reliefs from the life of St. Peter.

At the monastery we obtain the keys of the Workshop of Joseph and the Church of the Mensa Christi. The **Workshop of Joseph** *(Bottega di San Giuseppe)* is situated in a small enclosed court, to the N.E. of the monastery. The chapel was built in 1858. The tradition dates from the beginning of the 17th century. The altar bears the inscription: 'Hic erat subditus illis' (here he became subject to them). — The history of the **Synagogue,** in which Christ is said to have preached (Luke iv. 16 et seq.), is traceable as far back as the year 570. The building experienced many vicissitudes. In the 13th cent. it was converted into a church. At the present day the 'Synagogue' is in possession of the United Greeks. — Before we reach the synagogue a path on the left leads to the *Protestant Church* and parsonage; from the open space in front of it we gain a good view of the town. — We now cross the market and proceed to the *Kenîset el-Balâṭa* or **Mensa Christi** *(Table of Christ)*, on the W. side of the town; the present chapel was erected in 1861 and belongs to the Latins. The table is a block of hard chalk, 11½ ft. long and 9½ ft. broad, at which, according to a 17th cent. tradition, Christ is said to have dined with his disciples after the Resurrection.

The view from the **Jebel es-Sîkh** (1600 ft.), a hill 1 M. to the N.W. of Nazareth, amply repays the ascent. The terrace of Belloni's Orphanage (p. 247), which stands on this height, commands a fine survey of the valley of Nazareth. Over the lower mountains to the E. peeps the green and cultivated Mt. Tabor, to the S. of which are the Nebi Daḥî, Endûr, Nain, Zer'în, and a great part of





Dr. H. Fischer del.

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the plain of Esdraelon (as far as Jenîn). To the W. Mt. Carmel projects into the sea. To the N. stretches the beautiful plain of El-Baṭṭôf, at the S. end of which rises the ruin of Ṣaffûriyeh (p. 244); to the N. also, farther distant, is seen Ṣafed (p. 259), on an eminence beyond which rises Mt. Hermon. To the E., in the distance, are the blue hills of Jôlân. — Not far from the orphanage stands the *Weli Nebi Saʿîn* (or *Weli Simʿân*).

Descending to the E., we may visit **Mary's Well** (*ʿAin Miryam*), situated near the *Church of Gabriel*, or the *Church of the Annunciation* of the Orthodox Greeks. This church was built about the end of the 18th cent. and is half under ground. The spring is situated to the N. of the church, and is conducted past the altar on the left side, where the Greek pilgrims bathe their eyes and heads with the holy water. Through this conduit the water runs to 'Mary's Well', where women are constantly to be seen drawing water in pitchers of graceful form. The spring is also known as *Jesus' Spring* and *Gabriel's Spring*, and a number of different traditions are connected with it. As this is the only spring of the town, it is all but certain that the Child Jesus and his mother were once among its regular frequenters. The motley throng collected around the spring, especially towards evening, presents a very picturesque appearance.

31. From Nazareth to Tiberias.

a. Viâ Mount Tabor.

Tabor, 2¾ hrs.; *Tiberias*, 4½ hrs. Luggage may be sent on to Tiberias by the direct route. — Accommodation on *Tabor*, in the Greek or Latin monastery. The latter has the finer view. Travellers intending to stay for the night should bring letters of recommendation from the guardian of the Franciscan monastery in Nazareth (p. 247).

Leaving Mary's Well (see above), we first ride along the carriage road to Tiberias, but leave it at the end of the town, at the point where it turns to the left, and go straight on up the hill past the Austrian hospital (p. 246). In 10 min. we reach the top, and soon after come in sight of Mt. Tabor. 20 min. *Khirbet et-Tîreh*, the site of an old village, to the right. After ½ hr. we cross a valley, the slopes of which are overgrown with oak-bushes, and (20 min.) enter a second valley. To the right (20 min.) in the valley below we see *Debûriyeh* (the ancient *Daberath*, on the frontier of Zebulon and Issachar, Josh. xix. 12). It contains the ruins of a church. In ¼ hr. we cross another valley and begin the ascent. The path winds gradually upwards in zigzags. On the (50 min.) top of the plateau it divides. Turning to the left, we pass an Arabic inscription of the period of Saladin and the so-called *Grotto of Melchizedek* and reach the *Greek Monastery* on the N.; turning to the right, we pass under a pointed archway (restored) of the mediæval Arabian period, now called *Bâb el-Hawâ*, and enter the *Latin Monastery*.

Mount Tabor, Arab. *Jebel eṭ-Ṭôr* (1843 ft.), has, when seen from the S.W., the form of a dome, but from the W.N.W. that of a truncated cone. The slopes of the hill are wooded. The soil is fertile, yielding luxuriant pasture. Oaks *(Quercus ilex* and *aegilops)* and buṭm *(Pistacia terebinthus)* formerly covered the summit, but most of them have been felled by the peasants. The monks, however, are again endeavouring to propagate them. Partridges, hares, foxes, and various other kinds of game abound.

Mt. Tabor was situated on the frontier of Issachar and Zebulon. In the Psalms, Tabor and Hermon are extolled together (lxxxix. 12). The hill was afterwards called *Itabyrion* or *Atabyrion.* In B. C. 218 Antiochus the Great found a town of the same name on the top of the hill. Josephus afterwards caused the place to be fortified. Origen and St. Jerome speak of Mt. Tabor as the scene of the Transfiguration (Mark ix. 2-10), but this can hardly have been the case, as the top was covered with houses in the time of Christ. The legend, however, attached itself to this, the most conspicuous mountain in Galilee, and so early as the end of the 6th cent. three churches had been erected here in memory of the three tabernacles which St. Peter proposed to make. — The Crusaders also erected a church and a monastery on Mt. Tabor. In 1212 Mt. Tabor was fortified by Melik el-ʿAdil (p. lxxxv), the brother and successor of Saladin. Five years later this fortress was unsuccessfully besieged by the Christians. It was afterwards dismantled by the Moslems themselves, and the church was destroyed.

The Ruins on Mt. Tabor belong to several different periods. The substructions of the wall surrounding the summit consist of large blocks, some of which are drafted, and are probably of the Roman period. The castle, which occupied the highest part of the plateau, dates from the middle ages and is now a mere heap of stones. Within the Latin monastery (p. 249) are still to be seen the ruins of a *Crusaders' Church* of the 12th cent., consisting of a nave and aisles and three chapels in memory of the three tabernacles which St. Peter wished to build. There is also a large subterranean crypt. The *Greek Church* also stands on the site of a very ancient church of the 4th or 5th century, of which the two apses and a portion of the mosaic pavement of black and white stone have been carefully preserved. The Greeks and Latins differ as to the actual spot where the Transfiguration took place, each claiming it to be within their own church. Excavations are being continued. To the E. of the Latin monastery and to the W. of the Greek monastery several other ancient buildings have been discovered.

The *View from Mt. Tabor is very extensive. To the N.E. the N. end of the Lake of Tiberias is visible, and to the E., in the extreme distance, the blue chain of the mountains of the Ḥaurân. To the S. of the Lake of Tiberias is the deep gap of the Yarmûḳ valley (p. 241), then the Jebel ʿAjlûn. On the Nebi Daḥî (p. 245) lie Endûr, Nain (p. 245), and other villages. Towards the S.W. we survey the battlefield of Barak and Sisera (Judges iv) as far as Megiddo and Taanach; to the W. rises Mt. Carmel. To the N. rise the hills of Zebûd and Jermaḳ (p. 259), near which is the town of Ṣafed (p. 259). Above all presides the majestic Hermon. Below us,

to the N., lie the Khân et-Tujjâr (see below), Lûbiyeh (p. 252), and the Circassian village of Kafr Kamâ.

We descend on foot by the path by which we came up, and after 40 min. take a path to the right. On the right (4 min.) we observe a cistern with vaulting, beyond which we enter a beautiful green valley. Here we cross two other paths, and after 25 min. leave the valley, continuing to follow the broad road. In 20 min. we reach *Khân et-Tujjâr*, a ruinous khân of 1487, with a spring. On a height to the N.W. of the khân are the ruins of an Arab castle. Farther on, to the left, are seen some houses belonging to the Jewish colony *Es-Sajara* (founded in 1899; 200 inhab.). In 3/4 hr. we come to *Kafr Sabt*, a village inhabited by Algerian peasants. A fine view soon opens out to the right over the valley of the Jordan and the mountains beyond. Straight in front of us we see the *Karn Haṭṭîn* (1036 ft.), a rocky hill with two peaks.

On the plain near the hill, on July 3rd-4th, 1187, Saladin signally defeated the Franks, thereby giving a death-blow to their power in Palestine. During the latter part of the Crusaders' period the Latins gave currency to a tradition that Karn Haṭṭîn was the ***Mountain of the Beatitudes***, or scene of the Sermon on the Mount, and also the place where the five thousand were fed. Here the Jews show the grave of *Jethro*, Exod. iii. 1 *(Nebi Shuʿaib)*.

After 40 min. we reach the carriage-road near the remains of the *Khân Lûbiyeh*. Thence to *Tiberias*, see p. 252.

b. Viâ Kafr Kennâ.

16 M. (a ride of 5 hrs. 20 min.). Road practicable for carriages. The scenery is uninteresting.

From Mary's Well (p. 249) we ascend in a wide sweep, passing the Austrian (r.) and Clarissine (l.) hospitals, to the (1/4 hr.) N. summit of the hill of *El-Khanûḳ*, affording a fine view of Nazareth behind us and of the village of Er-Reineh (see below) ahead. Beyond, on a hill, is the weli of Nebi Yûnus (Jonah; see below). In 20 min. we reach *Er-Reineh.* In 9 min. more the road passes a small spring, perhaps the 'cress spring' near which the Franks gained a victory over the Moslems in 1187. After 10 min. we pass, on the left, the village of *El-Meshhed*, the ancient *Gath-Hepher*, a town in the territory of Zebulon, and the birthplace of the prophet Jonah (2 Kings xiv. 25), whose tomb is shown here (see above). Descending, we reach (20 min.) the spring of *Kafr Kennâ* (with a sarcophagus used as a trough) and (5 min.) the village itself.

Kafr Kennâ is, according to ecclesiastical tradition, the *Cana* of the Bible (John ii. 1-11). The village contains 1000 inhab., half Moslems, and the remainder mostly Greek Christians, with 150 Latins and a few Protestants. The children run after the traveller with shouts of 'ḥajji, ḥajji' (pilgrim), and offer him water. The Franciscans have a school for girls and boys, the Greeks one for boys. The Latin chapel occupies the site of a church of the Crusaders, as

was recently discovered during its enlargement, which in its turn had succeeded a still more ancient church. A Hebrew mosaic inscription (3rd or 4th cent.) in front of the altar of the latter names a certain Joseph as its founder. This was, in all probability, Count Joseph of Tiberias, a converted Jew, who was created a count by Constantine the Great, and built several churches. Some still earlier remains seem to have belonged to a synagogue, traditionally said to occupy the spot where the water was made wine (John ii). In the Greek church stone jars are shown which are said to have been used on the occasion of the miracle. On the alleged site of the house of Nathaniel (John i. 45) now stands a small chapel of the Franciscans.

From Kafr Kennâ the route leads to the N.E. through the broad and well-cultivated *Wâdi Rummâneh*, a side-valley of the plain of *Sahel el-Baṭṭôf* (p. 243). After 3/4 hr. *Ṭurʿân* is seen to the left. In 35 min. we pass the ruins and water-basin of *Birket Meskana* and in 20 min. more reach the foot of the hill on which lies the village of *Lûbiyeh*. In 1799 the French under Junot fought heroically against the superior forces of the Turks near Lûbiyeh. We now cross a low saddle, whence a fine view is obtained of the trough-shaped plain of *Sahel el-Aḥmâ* and of the mountains beyond Jordan. The road is here joined on the right by that from Tabor (comp. p. 251). In 23 min. we reach a spring (r.) and soon after the ruined *Khân Lûbiyeh*. The *Ḳarn Ḥaṭṭîn* (p. 251) is seen to the N. We ride along the base of the hill and after 50 min. approach the edge of the plateau, whence we have our first view of the lake. Ṣafed (p. 259) lies to the N., high up on the mountain, and *Tiberias* itself becomes visible in 1/2 hr. It takes 3/4 hr. more to descend in windings, past a small Jewish colony, to the town.

Tiberias (Ṭabarîya).

Accommodation. Hôtel Tiberias (landlord, *Grossmann*), in a picturesque and lofty situation,[1] pens., without wine, 12 1/2 fr. (previous application desirable in the season). — Latin Monastery (Franciscans), pens. incl. wine 10 fr. — Tents had better be pitched on the bank of the lake, to the S. of the town. — Tiberias is notorious throughout Syria for its fleas; the Arabs say the king of the fleas has his court here.

Turkish **Post Office**; international **Telegraph.**

Physicians. *Dr. Torrance* (Edin.), physician-in-chief of the Hospital of the Scottish Medical Mission (p. 254). — There are several chemists and two Jewish physicians.

Bank of *Solomon Gross*, agent for the German Bank of Palestine.

Boats are obtained through the hotel or the monastery. Exact bargain as to voyage and price advisable. Charges for a boat and 6-8 travellers: to Tell Ḥûm (p. 258; 3 hrs.), in summer 15-20 fr., in winter 25-30 fr.; round trip (to the mouth of the Jordan on the N. and back, 1 day) 30 fr., in bad weather 40 fr.; to Samakh (p. 241; 1 1/2-2 hrs.) 15 fr. — Motor Boat to and from Samakh (p. 241) in connection with the trains (6 pi. each, incl. luggage).

Ṭabarîya, the ancient *Tiberias*, lies on the W. bank of the Lake of Gennesaret (p. 254), on a narrow strip of plain between the lake

and the hills to the W., while the original town extended more southwards. Tiberias has improved considerably of late years. It is the chief town of a Ḳaḍâ of the Liwa of Acre. Of the 8600 inhabitants about 7000 are Jews (with 7 synagogues), about 1400 are Moslems, and 200 Christians (Orthodox Greeks, United Greeks, Latins, and Protestants). Many of the Jews are immigrants from Poland, speak German, and live on alms sent from Europe. They wear large black hats and fur-caps (even in summer).

Tiberias was the capital of Galilee ('district of the heathens'; Isaiah ix. 1; Matt. iv. 15), a name originally applied to the highlands only which extend from the N. of the Lake of Gennesaret to the W. The tribes of Asher, Zebulon, and Issachar dwelt here, but the land was colonized anew after the captivity by Jews from the South. The population, however, retained its mixed character, and the name of Galilee was extended to the whole province lying between the plain of Jezreel and the river Lîṭânî. The N. part was called Upper Galilee, to the S. of which was Lower Galilee. The country was famed for its fertility, rich pastures and luxuriant forest-trees being its chief features. The tract situated to the W. of the lake was the most beautiful part of the country. In the Roman period Galilee formed a separate province and was densely peopled (see p. lxxx). The Jewish element still continued predominant, but was more affected by foreign influences than in Judæa. The language also varied from that spoken in Judæa (Matt. xxvi. 73). The Jews of this district seem to have been less strict and less acquainted with the law than those of Judæa, by whom they were consequently despised. Their revolt against the Romans in A.D. 67 proved, however, that their national spirit was still strong.

Galilee attained the height of its prosperity about the time of Christ, when Herod Antipas (p. lxxx) was the ruler of the land. This prince founded *Tiberias* (named in honour of the Emp. Tiberius) and made it his capital in the place of Sepphoris (p. 244). Tiberias is said by the rabbinical writers to occupy the site of a place called *Rakkath*, but there is no authority for this statement. According to Josephus the building of the city began between 16 and 19 A.D. and was finished in 22 A.D. In the construction of the foundations a burial-place was disturbed. As, according to the Jewish law, contact with graves defiled the person for seven days, but few Jews could be persuaded to live in the place; and Herod was, therefore, obliged to people it chiefly with foreigners, adventurers, and beggars, so that the population was of a very mixed character. The town was, moreover, constructed in entire accordance with Græco-Roman taste, and even its municipal constitution was Roman. It possessed a racecourse, and a palace adorned with figures of animals, probably resembling that of ʿArâḳ el-Emîr (p. 149). These foreign works of art were an abomination to the Jews, who were for the most part rigidly conservative; and thus it happens that the new city is only once or twice mentioned in the New Testament (John vi. 1, 23; xxi. 1). It is possible, too, that it was never visited by Christ. During the Jewish war, when Josephus became commander-in-chief of Galilee, he fortified Tiberias. The inhabitants, however, voluntarily surrendered to Vespasian, and the Jews were therefore afterwards allowed to live here. After the destruction of Jerusalem, Tiberias became the chief seat of the Jewish nation. The Sanhedrim (or Sanhedrin) was transferred from Sepphoris (p. 244) to Tiberias, and the school of the Talmud was brought here from Jamnia (p. 125). Here, too, about A. D. 200, the famous Jewish scholar Rabbi Jehuda ha-Nasi published the ancient traditional law known as the Mishna. In the first half of the 4th cent. the Palestinian Gemara (the so-called Jerusalem Talmud) came into existence here, and between the 6th and 7th cent. the 'Western' or 'Tiberian' pointing or vocalization of the Hebrew Bible, which is now universally accepted. It was from a rabbi of Tiberias that St. Jerome (p. 106) learned Hebrew. The study of the Talmud still flourishes in the region. Christianity seems to have made slow progress here, but bishops of

Tiberias are mentioned as early as the 5th century. In 637 the Arabs conquered the town without difficulty. Under the Crusaders the bishopric was re-established, and subordinated to the archbishopric of Nazareth. It was an attack by Saladin on Tiberias which gave rise to the disastrous battle of Ḥaṭṭîn, on the day after which the Countess of Tripoli was obliged to surrender the castle of Tiberias. About the middle of the 18th century it was again fortified by Zâhir el-ʿOmar. — See *E. W. G. Masterman's* 'Studies in Galilee' (Chicago; 1909).

The **Lake of Tiberias**, through which the Jordan (p. 131) flows, was anciently called *Kinneret* or *Kinnerôt*, a name commonly derived from the supposed resemblance of the irregular oval form of the lake to a lute *(kinnor)*. In the time of the Maccabees it was called the *Lake of Gennezar* or *Gennesaret*, from the plain of that name at its N.W. end. Its surface is 680 ft. below that of the Mediterranean; its greatest depth is 138-157 feet. The height of the water, however, varies with the seasons. The lake is 13 M. long, its greatest width about 7½ M. The hills surrounding the blue lake are of moderate height, and the scenery, enlivened by a few villages, is of a smiling and peaceful character without pretension to grandeur. The bottom is for the most part covered with fragments of basalt of various sizes, and near the bank with ancient building-material. The water is drunk by all the dwellers on its banks; but near the hot springs (p. 255) it has an unpleasant taste. We learn from the Gospels that the lake was once navigated by numerous vessels, but there are now a few miserable fishing-boats only.

The lake still contains many good kinds of fish. Several do not occur elsewhere except in the tropics. Of particular interest are the *Chromis Simonis*, the male of which carries the eggs and the young about in its mouth, and the *Clarias macracanthus*, the *Coracinus* of Josephus, which emits a sound.

The banks of the lake form a veritable paradise in spring. The lava soil of the basaltic formations is very fertile; and the great heat † consequent on the low situation of the lake produces a subtropical vegetation, although for a short period only. Fever is very prevalent after the first rains of autumn, but otherwise Tiberias is not unhealthy.

On the S. side the town is unenclosed, but on the rest of the land side it is protected by a massive wall and towers. Here, for the first time, we encounter buildings of the black basalt which is the material generally used beyond Jordan. As we approach by the carriage-road from Nazareth, we first observe the *Serâi* with its numerous domes, to the left, and the recently restored *Mosque* with its handsome minaret, to the right. Below the Serâi, at the N. town-gate, are the large hospital and the physician's and pastor's dwellings, belonging to the *Mission Station of the United Free Church of Scotland.* — The church and monastery (with school)

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† The mean annual temperature is 77° Fahr.; on about 163 days it exceeds 90°, and on 45 of these it is upwards of 100°.

of the Orthodox Greeks adjoin the town-wall at the S.E. end of the town, near the lake, and were built in 1869 among ruins, said to date from the Crusades. — The small church and parsonage of the United Greeks are built against the town-wall in the S.W. part of the town. — *St. Peter's Church* and the Franciscan hospice and monastery (with school) lie close to the lake on the N. side of the town. The tradition that the miraculous draught of fishes (John xxi. 6-11) took place here is comparatively modern. There are two *Synagogues* on the bank of the lake. The Frank synagogue, built on a square ground-plan, has ornamentation in the Arabian style. The synagogue of the German Jews is a long rectangle with ancient columns and round arches; there is an ancient Greek inscription on the exterior. — The extensive ruins of the *Castle* lie to the N. Near it is a mosque with a few palms. The top of the ruins commands a beautiful view.

About 5 min. to the N. of the town, below the new road to Nazareth, is shown the tomb of the famous Jewish philosopher *Maimonides* (Rambam, d. 1204); near to it are the tombs of Rabbi Ami and Rabbi Jochanan Ben Sakai; 1/4 hr. farther up the hill, the tomb of the celebrated *Rabbi Ben Akîba* (p. lxxxi).

About 1/2 hr. to the S. of Tiberias lie the celebrated **Hot Baths,** reached by a good road (seat in a carriage 1/2 fr.). On our way we pass numerous ruins of the ancient city, including the remains of a thick wall, fragments of buildings and of a fine aqueduct towards the hill on the right, and many broken columns. Nearest the town is the new bath-house, with private baths; farther to the S. lies another bath-house, with several dirty general rooms and also two private baths. Still farther to the S. is the oldest bath-house of all, close to the chief spring. The general bathroom in the N. bath should be avoided. The charge for a private bath (which should be cleaned and freshly filled for each bather) is 1 1/2-2 fr. (in April and May, during the season, 3-4 fr.). Bathers are recommended to douche themselves with lake-water after the warm bath, as otherwise the strongly saline spring-water is apt to induce an uncomfortable irritation of the skin. The water is much extolled as a cure for rheumatism and cutaneous diseases. The principal spring has a temperature of 143° Fahr.; other similar springs flow into the lake unutilized, leaving a greenish deposit on the stones. The water has a disagreeable sulphureous smell, and a salt, bitter taste. It contains sulphur and chloride of magnesium.

Beyond the baths is a *Synagogue* of the Sephardim, and close by a school of the Ashkenazim, with the graves of the celebrated Talmudist *Rabbi Meîr* and two of his pupils.

The Carriage Road to Samakh (rail. station, p. 241) continues to skirt the bank of the lake towards the S. In 1 1/3 hr. we reach (r.) the ruins of *Sinn en-Nabra*, the ancient *Sennabris*, a town and

fortress commanding the route. 20 min. *Khirbet el-Kerak*, a group of ruins on the lake-shore; its identification with *Taricheae*, which played a part in the Jewish rising (p. lxxxi), is questionable. In 10 min. more we reach the *Bâb et-Tumm*, a ford of the Jordan (here 65 ft. wide) near its exit from the lake. Four large arches of the old bridge *(Jisr Umm el-Kanâtîr)* are still standing. At the corner of the lake lies the Jewish colony of *Kinnereth;* farther to the S. is that of *Melhamîyeh* (120 inhab.; 1½ hr. by carriage from Tiberias). *Samakh* (p. 241) is ½ hr. beyond the bridge.

A Sail on the Lake (see p. 252) should not be omitted, but voyagers should keep close to the shore, on account of the sudden squalls. Those who do not make the tour to Safed (R. 32) are recommended to visit *Et-Tâbigha* (p. 257) and *Tell Hûm* (p. 258).

Excursions to the E. Bank of the Lake are unsafe, owing to the Beduins, and must, therefore, either be made by boat, or with an escort. The price of a boat is 20-30 fr., according to the length of the excursion. Crossing the lake obliquely from Tiberias, we may land near the ruin of —

Kal'at el-Husn, which is most probably the ancient *Hippos* of the Decapolis (p. lxxx), the *Susitha* of the rabbis. The latter name has survived in *Sûsiyeh*, ½ hr. to the S.E. The situation of the town was very secure, as the plateau on which the town and castle stood is precipitous on three sides, and is accessible from the E. only. The walls ran round the brink of the plateau. Caves, columns, and other interesting remains may be seen.

From this point we proceed to the N. to *Kursi*, lying on the left bank of the *Wâdi es-Samak*. An attempt has been made to identify Kursi with *Gergesa* (Matt. viii. 28), although Mark v. 1 and other passages read *Gadara*. — We may next proceed to the plain of *El-Batîha (El-Ebteiha)*, at the N. end of the lake. At the N. end of this plain, on the slope of the hill, and ¾ hr. from the lake, lie the ruins of *Et-Tell*, the ancient *Bethsaida* (Luke ix. 10; John i. 44), the birthplace of Peter, John, and Philip, which was rebuilt by Philip, the son of Herod, in the Roman style, and named *Julias* in honour of the daughter of Augustus (but comp. p. 257). The ruins consist only of a few ancient fragments, the building material used being basalt. — From this point we may skirt the W. bank of the lake to Tell Hûm (p. 258).

From Tiberias to *Beisân*, see p. 224.

32. From Tiberias to Tell Hûm and Safed.

Comp. Maps, pp. 249, 224.

About 6½ hrs. To *Khân Minyeh*, 2 hrs. 10 min.; *Tell Hûm*, 55 min.; *Safed*, 3½ hrs. The start should be made early, as the ride along the bank of the lake is very hot. — Travellers who intend to accomplish the journey from Tiberias to *Bâniyâs* (p. 264) in two days had better ride to a point beyond Safed on the first day, else the second day's ride will be too exhausting (R. 33).

The road at first runs 30-40 ft. above the level of the water, commanding a fine view. After 35 min. the *Wâdi 'Ameis* descends from the left; we perceive below us attractive gardens and several springs *('Ain el-Bârideh)*, the water of which is warm and brackish. Some of the springs still have an enclosure of stone, intended to raise the level of the water for irrigation. On the hill to the left are several rock-tombs. — The miserable village of *Mejdel* (25 min.)

is identical with *Magdala*, the birthplace of Mary Magdalen, and perhaps also with *Migdal-El* of the tribe of Naphthali (Joshua xix. 38). Here, too, we may perhaps place *Taricheae* (comp. p. 256).

About 1/2 hr. to the W. of Mejdel, on the S. side of the Wâdi el-Ḥamâm (see below), lie the remains of *Irbid*, the ancient *Arbela*, with the ruins of an old synagogue mentioned in the Talmud (reached by a stiff ascent of 1 hr.). The cliffs here are about 1180 ft. in height. They are full of caverns, the most notable of which, known as the *Kal'at Ibn Ma'ân*, form an almost inaccessible labyrinth, connected by passages and protected by walls. This fastness was once the haunt of robbers. Herod the Great besieged them here, and only succeeded in reaching and destroying them by letting down soldiers in cages by ropes to the mouths of the caverns. The caverns were afterwards occupied by hermits.

Near Mejdel the hills recede from the lake towards the W., and here begins the plain of *El-Ghuweir*, the ancient *Gennesar*, about 3 M. long and 1 M. wide.

The soil is extremely fertile (comp. p. 254). The banks of the lake and the brooks are fringed with oleanders *(difleh)* and nebḳ. The brooks contain numerous tortoises and crabs, and shells abound on the shores of the lake. The principal spring is the *'Ain el-Mudauwera* ('round spring'), which lies 25 min. to the N.W. of Mejdel. The basin, enclosed by a round wall, and about 30 yds. in diameter, is concealed among the bushes. The water, 2 ft. deep, is clear and good, and bursts forth in considerable volume. From 'Ain el-Mudauwera we return to the bank of the lake by crossing the plain obliquely (1/2 hr.).

Leaving Mejdel, we cross (1/4 hr.) the *Wâdi el-Ḥamâm*, through which runs the caravan road from Nazareth to Damascus. We next reach the (10 min.) brook of the *'Ain el-Mudauwera* (see above), the (10 min.) brook *Er-Rabadîyeh*, and the (1/4 hr.) mouth of the *Wâdi el-'Amûd*. In 20 min. more we arrive at **Khân Minyeh**, lying a short distance from the shore of the lake, the ruins of which, dating from the time of Saladin, show that it was once a place of some importance. Attempts have been made to identify this spot with the *Bethsaida* of the New Testament, but it is doubtful whether there ever was another village of this name except Bethsaida Julias (p. 256).

From Khân Minyeh the baggage-horses may be sent by the caravan route (which is also the ancient Roman road) direct towards the N. to (1 hr. 25 min.) Khân Jubb Yûsuf (p. 258) and Ṣafed.

The narrow path, which is partly hewn out of the rock, skirts the rocky slope of the hills, to the right (E.), at some height above the lake. On the right we soon observe the *'Ain et-Tîn*, or fig-spring, below us (much papyrus), and beyond it (20 min.) reach the copious **'Ain eṭ-Ṭâbigha** (= *Heptapegon*, 'seven springs'), which was formerly supposed to be the scene of the miracle of feeding the five thousand (Mark vi. 30-44). The water is brackish and has a temp. of 89.6° Fahr. On the left, about 2 min. from the road, is the large octagonal enclosure of the spring. A little to the S. of the spring the German Catholic Palestine Society has established a small colony with a *Hospice* (kind reception but limited space; pens.

incl. wine 10 fr.), near a few ruins. Some authorities locate Bethsaida here (comp. pp. 256, 257), which is possible; others seek to identify the spot with the ancient spring of Capernaum (comp. below).

The path from ʿAin eṭ-Ṭâbigha continues to skirt the bank, on which several springs and remains of buildings are observed, and reaches (35 min.) the ruins of —

Tell Ḥûm. — History. The identification of *Tell Ḥûm* with *Capernaum* is as good as certain. Jewish authors mention a place here called *Kafar Tankhûm* or *Nakhûm*. Whether, however, 'Tell Ḥûm' was corrupted from 'Tankhûm', or whether the Arabic 'Tell' (hill) was substituted for 'Kaphar' (village) and Nakhûm shortened to Ḥûm, is very questionable. The extent of the ruins of Tell Ḥûm points to an ancient place of considerable importance, as indeed the town, with its custom-house and garrison, must have been.

The ruins are surrounded by a wall and belong to the Franciscans, who own a small *Hospice* (no beds) and a farm here. Excavations carried on by the German Oriental Society have brought to light the interesting remains of a *Synagogue*, built of fine white limestone (probably that mentioned in Luke vii. 5 et seq.). This structure was 79 ft. long and 59 ft. wide. The central chamber was surrounded on the W., N., and S. by a colonnade, the architrave of which bore a second row of smaller columns. The aisles thus had two stories. Most of the bases of the columns are still *in situ;* the monolithic shafts (10 ft. in length) bore elaborate Corinthian capitals. The architrave and frieze were richly ornamented with foliage and geometrical figures. So also was the main façade, on the S. side, which had a triple doorway. — To the E. lay an *Older Synagogue.* — The fine mosaic to the W. possibly belonged to the *Basilica* which was standing over the house of Peter in 600 A.D.

We follow the water-course from Tell Ḥûm along a very bad, steep path. On the left bank, on the hill-slope (1 hr.), lie the ruins of **Kerâzeh,** the ancient *Chorazin*, once apparently an important place (Matt. xi. 21). Many walls of houses are preserved. In the centre are one or two columns for the support of the roof, which seems to have been flat. In the middle of the town are the ruins of a floridly ornamented synagogue. The rocky eminence commands a fine view of the lake. To the N. of the town are the remains of a street running northwards.

From Kerâzeh our route leads to (1 hr.) the ruined —

Khân Jubb Yûsuf ('Pit of Joseph'). — This khân derives its name from a tradition current among old Arabian geographers to the effect that the pit into which Joseph was thrown by his brethren was situated here, and the pit is actually shown. The tradition was probably based on the assumption that the neighbouring Ṣafed was identical with the Dothan of Scripture, but this is erroneous: comp. Gen. xxxvii. 17 (see p. 227).

The Roman road leads to the N. past the Khân Jubb Yûsuf, and limestone rocks now take the place of basalt. Ascending towards the N.W. by a poor road, we pass some ruins (55 min.) at the summit, and then descend (1/4 hr.) to the beautiful spring of *'Ain el-Ḥamrâ* with its surrounding gardens. The road now bends to the right and leads up the valley, soon reaching the first houses of (10 min.) —

Ṣafed. — Accommodation in the house of Herr Maass, a cabinet-maker, or in some other respectable house indicated by him.

Turkish Post Office; international Telegraph.

Consulates. Britain (vice-consul) and Austria-Hungary (consular agent), *Miklosewicz;* France, *Hai* (consular agent).

Physician. *Dr. Anderson*, of the London Jews Society.

Bank. *N. & S. Trowitz*, agent of the German Bank of Palestine.

Ṣafed is the seat of a Ḳâimmaḳâm (under Acre) and contains some 20,000 inhab., mostly Jews, with about 7000 Moslems, 400 Greeks, and a few Protestants. There are stations here of the London Jews Society (with an hospital) and of the Scottish Mission. Most of the Jews now at Ṣafed are Polish immigrants (Ashkenazim), under Austrian protection. Among the Sephardim Jews (p. lxiii) settled here polygamy is still practised. The Moslem inhabitants are fanatical. The climate, owing to the lofty situation of the town (2750 ft.), the highest in Galilee, is very healthy.

History. The name of 'Safet' occurs in the Talmud of Jerusalem, and the place is also known to Arabian geographers under that name. In 1140 a castle was erected here by Fulke. Saladin had great difficulty in reducing the fortress. In 1220 the castle was demolished by the Sultan of Damascus, but it was afterwards restored by the Templars. In 1266 the garrison surrendered to Beybars. In 1759 it was destroyed by an earthquake, and in 1799 it was occupied by the French for a short period. The town sustained a terrible blow from the earthquake of 1st Jan., 1837. — The Jewish colony now settled at Ṣafed was not founded earlier than the 16th cent. A.D., and soon after that period a learned rabbinical school sprang up here. The most famous teachers were originally Spanish Jews. Besides the schools there were eighteen synagogues and a printing-office here. Cabbalistic lore was also much studied in Ṣafed. The Jews regard Ṣafed as a holy city, from which the Messiah will one day appear.

The town surrounds the castle-hill on the W., S., and E. It is very hilly and extraordinarily dirty, especially in the Jewish quarter on the W. side. There are two mosques and an attractive Serâi with a tower. — The *Ruined Castle* commands a fine view. To the W. rise the beautifully wooded *Jebel Zebûd* (3655 ft.) and *Jebel Jermaḳ* (3935 ft.); the latter, the highest mountain in Palestine on this side of the Jordan, is ascended from Ṣafed by a good path in 3 hrs. and commands a fine view. Below, the *Wâdi eṭ-Ṭawâḥîn* (mill valley) descends to the E. to the plain. To the S. rises Mt. Tabor, and to the S.W., in the distance, the ridge of Mt. Carmel; to the S.E. the mountains to the E. of Lake Tiberias are visible, while in the distance to the E. rise the ranges of Jôlân and the Ḥaurân with the summit of the Ḳuleib (p. 165).

From Safed to Meirôn and Kafr Bir'im ($3^1/_2$-4 hrs.).

Meirôn lies $1^1/_2$-2 hrs. to the W.N.W. of Safed. The village, which is mentioned in the Talmud, is the most famous and highly revered pilgrimage-shrine of the Jews. There is situated here the ruin of an old *Synagogue*, of which the S. wall with its large hewn stones is the part best preserved. The two door-posts are monoliths, nearly 10 ft. high. Near this synagogue is situated the tomb of *Rabbi Jochanan Sandelar* ('shoemaker'), and in the enclosed burial-ground are those of *Rabbi Simeon ben Jochai*, who is said to have written the book Zohar, and of his son *Rabbi Eleazar*. On the pillars are small basins in which offerings are burned, especially on the great annual festival of Lag Beômer (18th Ijjâr, a date occurring in June). A little lower down the hill is the tomb of *Rabbi Hillel* and his 'thirty-six pupils', in a large rock-chamber with seven vaults. The grave of the *Rabbi Shammai* is also shown. These rabbis, who flourished in the first centuries of the Christian era, were among the oldest and most distinguished Jewish teachers, and their *dicta* preserved in the Talmud are considered of the highest authority.

From Meirôn we descend into the valley by a steep road, and in $^1/_2$ hr. pass the small village of *Safsâf* on the right. We then reach (10 min.) a low ridge, descend into the *Wâdi Khilâl*, avoid the road to Sa'sa' (p. 261) on the left, and cross the *Wâdi Nâsir* ($^3/_4$ hr.). Again ascending, we come to (35 min.) the Maronite village of —

Kafr Bir'im. This was formerly another important Jewish place of pilgrimage (at the feast of Purim), and was famous as the burial-place of the judge Barak and the prophet Obadiah. The ruin of a *Synagogue*, likewise dating from the first centuries of the Christian era, lies in the N.E. part of the village. In front of the façade stood a colonnade of two rows of columns. The capitals are in the form of superimposed rings diminishing in girth towards the shaft of the column. The central portal is richly decorated; over the lintel is a frieze of grape-vines. On each side of the portal are smaller doors, and over each is a window. Among the fields, 5 min. to the N.E., are traces of another synagogue. The Hebrew inscription belonging to it has been built into the wall of a private house.

From Kafr Bir'im to *Tyre*, see below.

From Safed to Tyre.

1. Direct Route (ca. 11 hrs.). — This route leads to the N.W. to ($1^3/_4$ hr.) *Safsâf*, whence it goes on direct to ($1^1/_3$ hr.) *Kafr Bir'im* (see above), leaving *El-Jish* above on the right. We then descend through a beautiful valley to (1 hr. 10 min.) *Rumeish*, and in 50 min. more we pass below the village of *Dibl*. We continue to follow the windings of the deeply-cut valley for $^3/_4$ hr. more, leaving it at a point where it makes a sharp bend to the S. A steep ascent of 40 min. brings us to *Ya'ter*, where we obtain a beautiful view of the sea and of the coast plain of Tyre. Our route now descends through the *Wâdi Ntâra*, passing ($^1/_2$ hr.; r.) a grotto. In 20 min. we ascend along the right side of the valley to a hill with the ruins of *'Aîyeh*, to the N. (right) of which lies the village of *Sedakîn*. In 50 min. more we come to the Christian village of *Kâna*.

From Kâna we may reach the Tomb of Hiram (see below) in 1 hr. viâ ($^3/_4$ hr.) *Hannâweh* in the *Wâdi Ab*, where large hewn blocks and broken sarcophagi lie scattered about. This appears to have been once an important place, perhaps the 'stronghold of Tyre', or frontier-fortress of the Tyrian district (2 Sam. xxiv. 7; Josh. xix. 29).

A somewhat longer route from Kâna leads at first to the ruins of *El-Khusneh* (cisterns, graves, etc.), which command a view of the hilly country of Tyre. The village of *Hammâm* lies to the left. Numerous other ruins in every direction indicate that this part of Phœnicia was once densely peopled. In 50 min. more we reach the so-called **Tomb of Hiram** *(Kabr Hîrâm)*, the tradition connected with which seems of recent origin. The structure itself, however, is undoubtedly a Phœnician work, possibly of a pre-Hellenic period. It has an unfinished appearance and consists of a pedestal of huge stones, each 10 ft. long, about 8 ft. wide, and 3 ft

thick. On this lies a still thicker slab of rock, overhanging on every side, and bearing a massive sarcophagus, covered with a stone lid of irregular pyramidal form. The monument is about 20 ft. high. Behind the tomb is a rock-chamber, to which a stair descends. — The little valley to the S. of the road contains another small necropolis, where sarcophagi are hewn in the rock and have lids consisting of prismatic blocks. On the Tyre road, about 330 yds. from Kabr Ḥîrâm, are the remains of a Byzantine church, whence a fine mosaic pavement (5th cent.) has been carried to Paris.

As we proceed, we pass several cisterns and oil-presses. After 1/4 hr. the road forks, the left branch descending to the W. to (20 min.) Râs el-ʿAin (p. 271). Our route (to the right) continues to follow the ridge for some time longer and reaches **Tyre** (p. 272) in 1 1/2 hr.

2. Viâ Tibnîn (ca. 12 hrs.). — To *ʿAin ez-Zeitûn* (20 min.), see p. 262. We ascend to the N.W.; after 3/4 hr. we see the village of *Kadîta* on the left and *Taiṭeba* (p. 262) on the right. We next reach (25 min.) a large, crater-like basin called *Birket el-Jish*, which sometimes contains water, beyond which (20 min.) we come to the end of the lofty plain. On the left lies *Saʿsaʿ*. In 10 min. we reach the foot of a conical height, on which **El-Jish** is situated. This is the *Gush Halab* of the Talmud, and the *Giscala* of Josephus, by whom it was once fortified; it was the last fortress in Galilee to succumb to the Romans. St. Jerome informs us that the parents of St. Paul lived here before they removed to Tarsus.

Leaving El-Jish, we descend the beautiful valley towards the N.W. for 1 hr. The village of *Yârûn* (probably the *Iron* of Joshua xix. 38) becomes visible on the slope of the hill. To the N.E. of Yârûn, on a small, isolated eminence, are the ruins of *Ed-Deir* (the monastery). The Greek cross on one of the Corinthian capitals shows that a monastery once stood here, but there is no doubt that the building was originally a synagogue, resembling that of Kafr Birʿim (p. 260). Here also a colonnade stood in front of the principal entrance on the S. side. The three gates, whose jambs, nearly 8 ft. in height, are monoliths, are on the W. side. In the interior a double row of columns ran from the gates towards the altar.

Here begins the district of *Bilâd Beshâra*, in which many Metâwileh live (p. lxxiii). In 2 hrs. we reach the village *Bint Umm Jebeil.* A little farther on Tibnîn, which is still 2 hrs. distant, comes into view. The road descends into a valley flanked with precipitous hills.

Tibnin, a considerable village, inhabited by Metâwileh and Christians, lies upon a saddle opposite the fortress, which stands upon the abrupt N.E. peak of the hill. A steep path ascends to the Castle, which is now occupied by the Mûdîr of the Nâḥiyeh Bilâd Beshâra. — Hewn stones of ancient workmanship on the E. side and the numerous cistern cavities prove that this was a fortified place at an earlier period than the middle ages. It may be the *Tafnit* of the Talmud. The fortress of *Toron* was erected in 1107 by Hugh of St. Omer, lord of Tiberias, for the purpose of making incursions hence into the territory of Tyre. After the battle of Ḥaṭṭîn the circumstances were reversed, and the Saracens made predatory attacks from the castle against the Christians of Tyre. The castle was besieged unsuccessfully by the Christians in 1197-98. Tibnîn was afterwards razed by Sultan El-Muʿaẓẓam. Its destruction was completed by Jezzâr Pasha (p. 234). — The castle commands a superb *View, ranging over an extensive mountainous region with numerous gorges. Towards the W. the sea is visible as far as Tyre, and to the N.E. rise the snow mountains. To the E., near the village of *Baraʿshît*, stands a huge oak, known as the *Tree of the Messiah.* The tomb of Shamgar (Judges iii. 31) is shown near Tibnîn.

From Tibnîn we ride round the S. lateral valley and reach (1/2 hr.) the head of the *Wâdi el-Mâ*, where we enjoy a fine view. We descend the *Wâdi el-Jedûn* into the (25 min.) *Wâdi el-ʿAshûr*, which latter valley we follow. After 1 hr. the road leads to the small plateau of *Merj Ṣafrâ* to the left, after 1/4 hr. descends towards the W., and (5 min.) reaches the village of *Ḳâna*, after crossing the *Wâdi esh-Shemâli.* From Ḳâna to *Tyre*, see p. 260.

33. From Ṣafed to Damascus viâ Bâniyâs.

Comp. Maps, pp. 224, 155, 320.

24½ hrs. *Meis*, 5¼ hrs.; *Bâniyâs*, 4¼ hrs.; *Kafr Ḥauwar*, 8 hrs.; *Damascus*, 7 hrs. — Nightquarters in Meis, Bâniyâs, and Kafr Ḥauwar. — For the less-frequented route viâ El-Ḳuneiṭra, see p. 267.

The route descends to the N.N.W. into the valley to (20 min.) *'Ain ez-Zeitûn*, whence we have a beautiful retrospect. Beyond the village a path on the left leads to Meirôn (p. 260). Several small valleys are crossed, and (25 min.) the path to *Delâta* (visible to the N.E.) diverges on the right. We next come to (25 min.) *Ṭaiṭeba*, to the E. of which is a water-basin. The road first leads to the N.E. and then (25 min.) turns to the N. From the top of the hill we enjoy an admirable survey of the valley of Jordan and the basin of Lake Ḥûleh.

Josephus (Antiq. xv. 10, 3) calls this whole district *Ulatha*. — **Lake Ḥûleh** *(Baḥrat el-Kheit)* is the *Semachonitis* of Josephus, in whose time it was larger than at present. It is hardly possible that it can be the *Waters of Merom* (Josh. xi. 5, 7). — The lake is a triangular basin of the Jordan (p. 131), 10-16 ft. in depth, and lying about 6 ft. above the sea-level. It abounds in pelicans, wild duck, and other water-fowl, but the swamps of *Baḥrat el-Ḥûleh* render it difficult or impossible of access on the N. side, on which rises a dense jungle of papyrus (Arab. *babîr*). The other banks are devoid of vegetation. The lake has been carefully explored by Macgregor ('The Rob Roy on the Jordan'; 8th edit, London, 1904).

The plain to the N. of Lake Ḥûleh forms a basin of tolerably regular form, and about 5 M. in width. The E. hills are less abrupt, though higher than the W. The broad bed of the valley is for the most part a mere swamp in which the buffaloes belonging to the Beduins wallow. These Beduins (Ghawârineh) are generally peaceable; their occupations are hunting, fishing, and cattle-breeding. The soil of the sides of the valley is good. Travellers should be on their guard against malaria.

Our road now (20 min.) traverses the *Wâdi el-Mesheirejeh*. On the left is *Râs el-Aḥmar;* 17 min. the Circassian village of *Rîshânîyeh*. In 8 min. we reach *'Almâ*, and perceive *Fâra* to the left. The route descends (25 min.) into the deep *Wâdi 'Aubâ*, and (¼ hr.) again ascends. To the left lies *Deishûn*, picturesquely situated above the valley. We reach it in 20 minutes. The inhabitants are Moghrebins from Algiers. In ¾ hr. we reach —

Ḳades. — History. *Kedesh* was allotted to the tribe of Naphtali (Joshua xx. 7). It was the native place of Barak, Deborah's general (Judges iv. 6). The town was taken and its inhabitants carried into captivity by Tiglath-Pileser. The tombs of Barak and Deborah, among others, were afterwards shown here.

By the spring below the village are several large sarcophagi, some of which are used as troughs. To the N.E. of the spring is a small building, a vaulted tomb, constructed of large blocks; two arches are preserved, and also part of the door, which looks southwards. Farther to the E. are several sarcophagi, standing together on a raised platform. On the sides are hewn rosettes. The lids, some of which cover two receptacles, are finely executed. Farther to the E. lie the ruins of a large building, named *El-'Amâra*, possibly a Roman

temple. A piece of the E. wall, with a large portal flanked by two smaller ones, is still standing. The village contains an interesting octagonal column, many capitals, and other fragments.

The road leads direct to the N. across a small plain; after 20 min. it leads to the N.W. up a valley; after 6 min., a reservoir; after 5 min. the valley divides (on the hill, the village of *Bleideh*). We now ascend the hill to the N.W. between the two valleys, passing (10 min.) some ruins, leave (10 min.) *Umm Ḥabîb* on the hill to the left ($^2/_3$ M. distant), and ($^1/_4$ hr.) reach **Meis,** a large double village on two separate hills (nightquarters in private houses).

A little farther on we come upon traces of a Roman road. After $^3/_4$ hr. we see the ruined castle of *Menâra* on the hill to the right. We then come to the margin of the chain of hills and enjoy a fine view of the Jordan valley and Lake Ḥûleh, the grand range of Mt. Hermon, the fortress of Tibnîn to the W., and Hûnîn to the N. — In 35 min. we reach the extensive fortress of **Hûnîn**, on the mountain of that name (2955 ft. above the sea-level). It is unknown to what ancient place Hûnîn corresponds. In the middle ages it was a link between Bâniyâs and the coast. The castle was seriously damaged by the earthquake of 1837. The substructions (now used as stables) are certainly ancient, as is proved by the drafted blocks on the E. and S. sides. Similar stones are seen in a portal in the village. The castle was defended by a moat 19 ft. deep and of the same width. Hûnîn commands a beautiful *View, and Bâniyâs is visible in the distance.

From Hûnîn to *Tibnîn* (p. 261), 3 hrs.

The road now descends rapidly into the valley. In the plain below lies the Christian village of *Abil el-Ḳamḥ*, answering to the ancient *Abel of Beth Maachah* (2 Sam. xx. 14, 15); and farther to the N. is *Metulla*, a Jewish colony with 310 inhab., founded in 1896. Our route leaves both of these to the left, and (55 min.) reaches the low ground where all the sources of Jordan unite and empty themselves into Lake Ḥûleh (p. 262). After 8 min. we cross the *Derdâra* by a bridge of a single arch. On the left side are several ruins. The view down the valley is very fine. This tract was once richly cultivated, but is now chiefly used as grazing-land by the Beduins, who find excellent pastures here. After 10 min. we cross a dry water-course, and in 25 min. reach the dilapidated bridge of *Jisr el-Ghajar*, which crosses the *Nahr el-Ḥâṣbânî*, the chief source of the Jordan (comp. pp. 264, 291). The entire district is well watered and frequently forms a great marsh in winter. The road now leads to the N.E.; before us, on the hill a little to the right, is the weli of *Nebi Seiyid Yehûda*. After $^3/_4$ hr. we see a little to the right (S.) of the road —

Tell el-Ḳâdi, an extensive mound, 330 paces long, 270 paces wide, and 30-38 ft. above the plain. On the top is a Moslem tomb under an oak.

HISTORY. The words Ḳâḍî (Arabic for 'judge') and Dan (Hebrew) are synonymous. On the Tell el-Ḳâḍî doubtless stood the ancient city of *Dan*, the N. frontier-town of the Israelitish kingdom, whence arose the often recurring expression 'from Dan to Beersheba'. Before the place was conquered by the Danites (Judges xviii. 27 et seq.) it was called *Laish*, and belonged to the territory of Sidon. It was afterwards conquered by Benhadad, King of Syria (1 Kings xv. 20).

On the W. side of the hill is a basin about 60 paces in width, from which a stream emerges (505 ft. above the sea-level). From the S.W. corner of the mound issues another stream, soon uniting with the first to form *El-Leddân*. This stream, which Josephus calls the *Little Jordan*, is popularly regarded as the chief source of the Jordan from its being the most copious. It contains twice as much water as the stream from Bâniyâs (see below), and thrice as much as the Ḥâṣbânî (p. 263). The three sources unite at *Sheikh Yûsuf*, about 1½ M. farther to the S. At this last point the Jordan is 45 ft. wide, its bed being double that width, and it lies 13-20 ft. below the level of the plain.

The path gradually ascends; in 50 min. we reach —

Bâniyâs (accommodation in private houses), beautifully situated in a nook of the Hermon mountains, 1080 ft. above the sea-level and 575 ft. above Tell el-Ḳâḍî, between the *Wâdi Khashâbeh* (N.) and the *Wâdi es-Saʿâr* (S.), two valleys coming from the E. A third valley, the *Wâdi el-ʿAsal*, opens a little to the N., from a deep wooded ravine among the mountains. Water abounds in every direction, calling into life a teeming luxuriance of vegetation. The present village consists of about fifty houses, most of which are enclosed within the ancient castle-wall. On the S. side of this wall flows the brook of the Wâdi es-Saʿâr, which unites a little lower down with the copious stream of the infant Jordan. Remains of columns show that the ancient city extended far to the S. beyond the Wâdi es-Saʿâr.

The modern Bâniyâs was anciently the Greek *Paneas*, which, according to Josephus, appears also to have been the name of a district. A grotto above the source of the Jordan was a sanctuary of Pan (Paneion). Herod the Great erected a temple over the spring (p. 265) in honour of Augustus. Philip the Tetrarch, Herod's son, enlarged Paneas and gave it the name of *Caesarea Philippi*, to distinguish it from Cæsarea Palæstinæ (p. 237). It was visited by Christ (Matt. xvi. 13; Mark viii. 27). Herod Agrippa II. extended the town and called it *Neronias*, but the older name never entirely disappeared and in the 4th cent. was again revived. Titus here celebrated the capture of Jerusalem with gladiatorial combats. An early Christian tradition makes this the scene of the healing of the woman with the issue of blood (Matt. ix. 20 et seq.). In the 4th cent. a bishopric was founded here under the patriarchate of Antioch. During the Crusades Bâniyâs, together with the lofty fortress of Eṣ-Ṣubeibeh (p. 265), was surrendered to the Christians in 1129 or 1130, after their unsuccessful attack on Damascus. In 1132 it was taken by Tâj el-Mulûk Bûri, Sultan of Damascus, but in 1139 it was recaptured by the Christians. A Latin bishopric, subordinate to the archbishopric of Tyre, was then founded here. Nûreddîn (p. lxxxiv) conquered the town in 1157, but could not reduce the fortress. The town was retaken by Baldwin III., but was finally occupied by Nûreddîn in 1165. Sultan el-Muʿaẓẓam caused the fortifications to be razed.

The massive CASTLE in the N. part of the town was protected on the N. side by the waters of the Bâniyâs spring. The corner-towers of the walls were round and constructed of large drafted blocks.

Three of these towers are preserved. In the centre of the S. side of the castle stands a portal, which is antique, though bearing an Arabic inscription. A stone bridge, which is also partly ancient, crosses the wâdi from this point, and several columns of granite are observed in its walls.

The chief object of interest is the SOURCE OF THE JORDAN, which issues below the W. end of the lofty castle-hill. The mountain terminates here in a precipitous cliff of limestone (mingled with basalt), and appears to have been so broken away by convulsions of nature, that a large cavern which once existed here has been nearly destroyed. Beneath the mass of broken rocks that choke the entrance to the cavern (Arab. *Mughâret Râs en-Neba'*, 'the cavern of the spring') and almost conceal it, bursts forth an abundant stream of beautiful clear water. By this spring stood the ***Paneion*** and the ***Temple of Herod*** (p. 264). On the face of the cliff, to the right of the cavern, are four votive niches, partly hollowed out in the form of shells, which were once much higher above the ground than now. Over the small niche to the E. is the inscription in Greek: 'Priest of Pan'. — On the rock stands the small weli of *Sheikh Khiḍr* (St. George), which commands a good survey of Bâniyâs.

The huge castle above Bâniyâs, ***Kal'at en-Namrûd** ('Nimrod's castle'), or *Kal'at eṣ-Ṣubeibeh*, commands a still finer prospect, and the ascent (1 hr.) is strongly recommended (guide desirable). Riding is practicable nearly all the way to the top. The castle, which is one of the best-preserved and largest in Syria, stands on the irregularly shaped summit of a narrow ridge, from 590 to 690 ft. high, separated from the flank of Mt. Hermon by the Wâdi Khashâbeh (p. 264). The edifice follows the irregularities of its site. From E. to W. it is 480 yds. long, at each end 120 yds. wide, but in the middle much narrower. The E. part of the building is higher than the W. part, and affords a survey of the whole fortress. This part was originally meant to form a distinct citadel, being separated from the W. part by a wall and moat. The N. side of the castle presents the most striking appearance.

The greater part of the castle was erected by the Franks, who held possession of it from 1139 to 1164. All the substructions consist of drafted blocks of beautiful workmanship. Part of the enclosing wall has fallen over the precipice. The entrance is on the S. side; a little to the E. is preserved a round tower called by the Arabs *El-Meḥkemeh*, or 'house of judgment'. Externally it possesses very handsome pointed niches, and the thick wall is pierced with small arched apertures resembling loopholes. The vaulting is borne by a large pillar. The ear-shaped enrichments on the arches are curious. On the S. side of the castle several other buildings resembling towers are still standing. The Arabic inscriptions reach back to the beginning of the 13th cent., and probably have reference to the thorough restoration of the castle. The S.W. angle (2485 ft.) commands the best *VIEW of Bâniyâs, the Ḥûleh Lake (p. 262), and the hills beyond Jordan. To the N.W. Kal'at esh-Shaḳîf (p. 290), and to the W. Hûnîn (p. 263) serve as it were to balance the picture. To the S. 'Anfît is visible, and above it, *Es-Sa'âreh*. To the S.E. is 'Ain Ḳanya (p. 266); to the E., the village of Jubbâta. The view is one of the finest in Syria.

Leaving the castle towards the E.S.E., we may descend by a steep path into the valley, ascend a little on the opposite side, and thus regain the Damascus road at (1/2 hr.) *'Ain er-Rîhân* (see below).

In order to visit the Birket Râm from Bâniyâs (2 hrs.; guide necessary), we proceed past the Wâdi es-Sa'ar (p. 261) and viâ (1 hr.) *'Ain Kanya.* The **Birket Râm** is the lake of *Phiala*, mentioned by Josephus. It was at one time believed that the spring of Bâniyâs was fed from this lake, but the impossibility of this theory has long been recognized. The lake of Phiala, named after its shape ('cup'), obviously occupies an extinct crater, situated 150-200 ft. below the surrounding tableland, and about 3000 paces in circumference. The water is impure. According to tradition, the lake occupies the site of a village, which was submerged to punish the inhabitants for their inhospitable treatment of travellers. — Riding hence to the N.N.E. towards *Mejdel*, we regain the Damascus road in 1 hr. (see below).

From Bâniyâs to Hâsbeiyâ (4 3/4 hrs.). — The road leads to (20 min.) the W. margin of the terrace. After 1/4 hr. it crosses the *Wâdi el-'Asal*, and after 1/2 hr. more turns more to the N., towards the *Wâdi et-Teim.* It then passes (25 min.) a spring on the left, and reaches (1/4 hr.) *'Ain el-Khirwa'a*, near a small village, where there is a fine view. About 40 min. beyond 'Ain Khirwa'a we begin to ascend the hills on the E. side of the Wâdi et-Teim, reach the (1/4 hr.) *Wâdi Serayib*, cross a hill, and gradually descend thence into the *Wâdi Khureibeh.* The village remains on the left. The direct route hence leads to Hâsbeiyâ (p. 291) in 2 hrs. We may, however, follow the more interesting route (1/2 hr. longer) which ascends to (35 min.) the large village of *Râsheiyat el-Fukhkhâr*, where, as the name imports, there are numerous potteries. After 25 min. we begin to descend into the *Wâdi Shib'a.* In 40 min. we reach **Hibbâriyeh.** The views are beautiful. Among the fields below the village stands a tolerably well-preserved Temple, part of which has now been built into a house. The building stands on a basement 7 1/2 ft. high, with a cornice running round it. On the N. and W. sides are entrances, probably once leading into vaults whence the cella could be reached. The temple is 'in antis', and faces the E. It is 56 ft. long, 29 1/2 ft. wide, and from the platform to the cornice 26 1/2 ft. high. At the corners are pilasters in the wall with Ionic capitals, between which on the E. side the portico was formed by two columns. On each side of the portal (15 ft. in height) are two niches, the lower being shell-shaped. The arch above is borne by pilasters. The upper niches are crowned with pediments. The interior of the temple is buried in rubbish. At the S.W. corner of the cella a staircase leads through the wall. In the interior of the pronaos and the cella a moulding runs round the whole building. On the outside the stones are drafted. — In 1/4 hr. from this point we cross the brook of the *Wâdi Shib'a*, and in 1/2 hr. more reach the village of *'Ain Jurfa.* We then ascend to the (1/4 hr.) tableland, which is planted with vineyards. After 20 min. we reach *Hâsbeiyâ* (p. 291).

From Bâniyâs we ride to *'Ain er-Rîhân*, 1 hr.; near this spring is the weli of *Sheikh 'Othmân el-Hazûri.* The slopes of Hermon abound with water, but the paths are bad, being covered with blocks of basalt. In ascending we keep the castle in view until (55 min.), beyond the top of the hill, we descend into a valley. We then cross (18 min.) a small valley where there is a mill in a plantation of silver poplars. This belongs to the Druse village of *Mejdel esh-Shems*, which lies behind the hill to the left and soon comes in sight (18 min.).

The road now becomes fatiguing, for volcanic rocks begin to predominate. Myrtles appear for the first time. The road ascends to the (55 min.) lofty plain of *Merj el-Hadr*, which is partly cultivated, and in May yields a beautiful flora. On the left rises the

bare Mt. Hermon, where fields of snow of some extent, particularly in the clefts of the rocks, are seen as late as the end of May. We reach (40 min.) a point commanding the first view of the great plain bounded by Anti-Libanus on the W., which on sunny days appears like a vast blue sea. The plain of Damascus is separated from that of the Haurân by the *Jebel el-Aswad* (black mountain; 2559 ft.), which rises to the E. of our standpoint. The extensive mountain-range of the Haurân rises before us. In the plain below is seen El-Kuneitra (p. 268). After 1 hr. we leave the basalt district and in 20 min. reach the large village of *Beit Jenn*, situated between steep rocky slopes, in which are several rock-tombs. We follow the course of the beautiful *Nahr el-Jennâni* (a tributary of the Nahr el-Aʿwaj, p. 157), past the mills and through plantations of the silver poplar, a tree which forms a characteristic feature of the environs of Damascus, and is largely used for building purposes. After 25 min. we leave the valley and ride across an undulating country more to the N.; to the right, below, lies *El-Mezraʿa*, while the snowy summit of Hermon presides over the scene on the left. The road passes (48 min.) the village of *Hîneh* on the left, and ($1^1/_2$ hr.) reaches **Kafr Hauwar**, the usual halting-place between Bâniyâs and Damascus. The village is inhabited by Moslems and contains (on the W. side) the ruins of a small square temple of the Roman period. The interior (which is empty) must be approached through the hut in front. By the house above the torrent on the hill we obtain a fine view of the plain, particularly of the region of Saʿsaʿ (p. 268).

We next cross the *Wâdi ʿArnî* (10 min.) and pass (10 min.) *Beitîma*, which lies on the hill to the left. The watch-tower near Beitîma was, perhaps, originally a temple of the Druses. Our route crosses (1 hr.) the *Nahr Barbar* (p. 144) and next reaches ($1^3/_4$ hr.) *El-Katanâ*, a Turkish telegraph-station and village surrounded by orchards (not to be confounded with the Katanâ mentioned below). There is a carriage-road from this point to Damascus. The road passes (2 hrs.; r.) *Muʿaddamîyeh* and enters vineyards. The capabilities of the soil of the plain of Damascus, when properly irrigated, are already apparent here. To the left are the hills of *Kalabât el-Mezzeh*. The road soon reaches ($^1/_2$ hr.) the orchards (p. 300), then (1 hr.) *Kafr Sûsa*, and (20 min.) the gate of *Damascus* (p. 298).

From Safed to Damascus viâ El-Kuneitra.

20-21 hrs.; *Jordan Bridge*, 3 hrs.; *El-Kuneitra*, 5 hrs.; *Damascus*, $12^1/_2$ hrs.

From *Safed* (p. 259) the route descends to the N.E., and enters the *Wâdi Firʿim*. After $1^1/_2$ hr. we cross the road leading from *Khân Jubb Yûsuf* (p. 258) to *Bâniyâs*. In $^1/_4$ hr. we reach the ruins of *El-Katanâ* (not the same as that mentioned above), in 1 hr. the point where the descent into the deeper part of the Jordan valley begins, and in $^1/_4$ hr. more the —

Jisr Benât Yaʿkûb (*Khân*, with café), which crosses the Jordan, here about 80 ft. in width and 42 ft. below the level of the Mediterranean. The bridge consists of four stone arches, three of which were probably built before the middle of the 15th cent., while the fourth (on the E. side)

was added in 1904. It was also repaired by Jezzâr Pasha (p. 234). — The name, 'Bridge of the Daughters of Jacob', probably dates from the later period of the prosperity of Tiberias. Jacob is said to have once crossed the Jordan here (Gen. xxxii. 22). Another explanation asserts that some Jacobin nuns were killed here during the Crusades. From time immemorial a ford across the Jordan has been here on the great caravan route, the *Via Maris* of the middle ages, connecting Egypt with Damascus and the regions of the Euphrates. The point was, moreover, of strategical importance. King Baldwin III. was defeated here by Nûreddîn. In 1178 Baldwin IV. built a castle to defend the bridge, and committed it to the custody of the Templars, but it was taken by storm by Saladin in the following year. The slight remains of this castle are to be seen 1/4 hr. below the bridge. In 1799 the French penetrated as far as this point.

The banks are bordered with oleanders, zakkûm (p. 129), papyrus, and other kinds of bushes and reeds. Beyond the Jordan begins the district of *Jôlân*, the ancient *Gaulanitis*, named after the city of *Golan*, which belonged to Manasseh (Josh. xx. 8; 1 Chron. vi. 71). This region, which extended to the Hieromyces (Sherî'at el-Menâdireh, p. 241), and formed part of Peræa, belonged to the tetrarchy of Philip. — On *Jôlân*, compare *Schumacher*, 'The Jaulân' (London, 1888).

Arrived at the top of the steep left bank of the Jordan (20 min.), we enjoy a fine view; on the left is the village of *Dabûra*. After 1¼ hr. we pass the ruined village of *Nu'arân*. Here the Haurân road diverges to the right. The Damascus road brings us (1 hr. 5 min.) to the ruins of *Kafr Naffâkh*, where oak-shrubs begin. In 40 min. we reach the *Tell Abu'l-Khanzîr* (boar hill), which we leave to the right. On the right (40 min.) we observe a cistern, and farther on, the *Tell Abu Yûsuf* and several Circassian villages; to the left is the *Tell Abu'n-Nedâ*. In a little more than 1 hr. we reach —

El-Kuneitra, a neatly and regularly built little town, situated 3300 ft. above the sea-level. The village is the seat of the government of *Jôlân* (see above; a Kadâ of the Sanjak of the Haurân) and has 1300 inhabitants, mostly Circassians. *International Telegraph.* Little is left of the ancient village. This is the best place on the route for spending the night. Travellers are cautioned against sleeping in the open air, as heavy dews fall here. An ancient Roman road leads hence to Bâniyâs.

Beyond El-Kuneitra we travel towards the N.E. Here begins the district of *Jeidûr*, strictly so called, which is also noted for its pastures; to the right, in the distance, rises the isolated *Tell Hâra*. The khân of *El-Khureibeh* is passed on the left, 2½ hrs. farther on; the *Tell Dubbeh* (25 min.) also remains to the left, and we now enter the forest of *Shakkâra*. We next cross (2 hrs.) the brook *Mughannîyeh* by a bridge, and descend to (1 hr.) *Sa'sa'*, situated on the water-course of the *Wâdi el-Jennâni* (p. 267), at the foot of an isolated hill. We cross (½ hr.) the *'Arni*, pass (1½ hr.) a khân, and reach (1½ hr.) the village of *Kôkab* (comp. p. 314), which lies between two hills of the *Jebel el-Aswad*. We next reach (1½ hr.) *Dâreiya* (railway station, see p. 157) and (1 hr.) *El-Kadem*, 20 min. beyond which is the S. end of the Meidân Suburb (p. 313) of *Damascus*.

34. From Haifâ to Beirût by Land viâ Tyre and Sidon.

Comp. Map, p. 224.

From Haifâ to *Tyre*, a ride of about 10 hrs.; from Tyre to *Sidon*, a drive of 5, a ride of 7 hrs.; from Sidon to *Beirût*, 7½ hrs. on horseback, 5 hrs. by carriage, including stop at *Sa'dîyeh* (p. 279), where simple refreshments are to be had at the coffee-houses. Carriages are best ordered from Beirût (to Sidon and back in the season 80-100, to Tyre 120-150 fr.). Carriages also stand in front of the hotel at Sidon (p. 275). Regular automobile-service, starting twice daily (fare 1 mejîdi each person).

History. The ancient **Phœnicia** extended from the Eleutheros (*Nahr el-Kebîr*, p. 355) on the N. to Jaffa (later to *Dor*, p. 236) on the S. It was a narrow but fertile strip of land, with some ports suitable for small vessels, promontories, and islands such as the Phœnicians were fond of colonizing. Farther inland the Phœnicians had but few possessions. Laish (p. 264) was one of these. The origin of the name ***Phoenician***, used by the later Greeks, is uncertain. Both Homer and the Old Testament (Gen. x. 19) style the Phœnicians 'Sidonians' from the name of their most important town. They were among the first immigrants of Canaanitish stock to enter the country from Arabia (p. lxxvi) and are thus closely related to the Hebrews. They called themselves Canaanites (comp. Gen. x. 15). Classical authors state that the Phœnicians migrated from the Erythræan Sea (according to Herodotus = Persian Gulf) to the E. coast of the Mediterranean. They were in the highest degree skilful and able merchants; the commercial intercourse between the East and the countries on the coasts of the Mediterranean was in their hands (comp. Ezekiel xxvii). All along the Mediterranean, and even beyond Gibraltar, they established commercial agencies and colonies. The principal articles of their commerce were precious stones, metals, glass-ware, costly textiles, and especially purple robes and artistic objects of daily use. They were also slave-dealers. They taught other nations the art of ship-building, and even ventured to circumnavigate Africa. To them is due not the invention, but the dissemination of the Semitic alphabet, the mother of all our western alphabets. They also transmitted a knowledge of Babylonian art and religion, mathematics, weights, and measures to other nations. They thus exerted a great influence on the intellectual culture of the West, though in art they were noted for technical skill rather than for depth or originality.

The Religion of the Phœnicians was a pronounced polytheism. The general appellation of a male deity was ***El*** (god), ***Ba'al*** (lord; Greek, ***Belos***), or ***Melek*** (king; the Biblical ***Moloch***), while a female deity was termed ***Ba'alat*** (Greek, ***Beltis***) or ***Astart***. These terms were misunderstood by the Greeks as applying to individual gods. One series of Phœnician deities are 'nature-gods', such as ***Ba'al Shaman***, the 'Lord of the Sky', who had numerous temples, and his feminine counterpart 'Astarte of the Sky'. The symbolic representation of the latter with cow's horns and the solar disk led the Greeks to confuse her with the goddess of the moon, while they also regarded Ba'al-Shaman as the sun-god. Another nature-god was ***Eshmun***, the god of vitalizing warmth, whom the Greeks called Asklepios (Æsculapius) as the god of life and healing. The most widely known cult of the Phœnicians was that of Adonis (Adoni = lord), which spread over the whole of Asia Minor but had its chief home in Byblos. Philo of Byblos (see p. 339), who professed to have drawn his information from an old Phœnician writer Sanchuniathon, narrates the myth as follows: ***El***, the supreme god, wanders over the earth and leaves Byblos to his wife ***Ba'altis***. *Eliun (Adonis)* becomes her companion and is killed by El, or, according to another version, by a boar (comp. p. 341). The mourning for the slain Adonis was one of the principal religious ceremonies in Byblos. It was paramountly with this cult that orgies were connected. Astarte-Ba'altis is the goddess of fertility, her lover is the god of spring; hence the myth symbolizes the alternation of life and death in nature. It goes back as far as Babylon (Istar and Thammuz) and is also adopted by Greek mythology (Venus and Adonis). — In details the worship of the Phœnicians had many points of similarity with that of the Hebrews, particularly as regards sacrifices.

The Phœnician Language and alphabet were closely allied to those of the Hebrews. The language was gradually supplanted by the Greek, although it maintained its ground in North Africa till the 4th or 5th cent. A.D. — Nothing of the Phœnician literature has survived except a few fragments translated into Greek (Sanchuniathon). Many Phœnician inscriptions and coins, however, are still extant, although, curiously enough, Phœnicia itself has hitherto yielded much fewer inscriptions than the Phœnician colonies, especially those of N. Africa, Athens, Marseilles, etc.

With regard to the earliest History of the Phœnician Towns we pos-

sess only fragmentary accounts from Menander. Their kings, who professed to be descended from the gods, had a council, probably from the noble families, to advise them; and the voice of the ordinary citizen was also not devoid of influence. It would seem that Tyre and Sidon originally formed one community, and the Tyrians called themselves by the name of the old metropolis Sidon. The Phœnicians strove by repeated rebellions to protect themselves from incorporation with the Babylonian-Assyrian empire. The Phœnician towns were raised to a high degree of prosperity by the alliance which united Tyre, Sidon, and Aradus, with a federal seat in 'Tripolis' under the suzerainty of Persia. They furnished a powerful contingent to the fleet of the Persian monarchs. But at that time, too, they more than once gave evidence of their love of independence. After the conquest of Phœnicia by Alexander the Phœnician towns still enjoyed a certain amount of prosperity; but the foundation of Alexandria did much to guide the commerce of the world into fresh channels.

Literature: *Kenrick*, 'History and Antiquities of Phœnicia' (1855); *Renan*, 'Mission de Phénicie' (1865-74, with atlas); the articles by *E. Meyer* in the Encyclopædia Biblica (1902), by *Thatcher* in Hastings's Dictionary of the Bible (1900), and by *Cooke* (incorporating work by *Gutschmid* and *Socin*) in the 11th edit. of the Ency. Britannica (1911); *Rawlinson*, 'History of Phœnicia' (1889); *Landau*, 'Die Phönizier' (Leipzig, 2nd edit., 1903); *Perrot & Chipiez*, 'History of Art in Phœnicia' (Engl. trans., 2 vols.; London, 1885); 'Corpus Inscriptionum Semiticarum', Paris, 1881-90 (Vol. I). For the inscriptions, comp. *Lidzbarski's* 'Handbuch der nordsemitischen Epigraphik'.

From Haifâ to Tyre. From Haifâ to *Acre* (2½ hrs.), see pp. 233, 234. Outside the gate of Acre, and beyond the fortifications, we turn to the left and ascend slightly; to the right, in the direction of the mountains, are the villages of *El-Judeideh*, *El-Mekr*, and *Kafr Yâsîf*. We leave (20 min.) the village of *Bakhjeh* on the right and pass under an arch of the aqueduct. After ½ hr. the road crosses the *Wâdi es-Semîrîyeh* by a bridge and in 20 min. more reaches the village of *Es-Semîrîyeh*, probably the ancient *Shimron-Meron* (Josh. xii. 20), and the *Casale Somelaria Templi* of the Crusaders. The country is richly cultivated. On the right lie the villages of *El-Kuweikât*, *ʿAmka*, *Sheikh Damûn*, *Sheikh Dâûd*, *El-Kahweh*, and *El-Kabîreh*, at the last of which the aqueduct begins. Towards the N. the white rocks of Râs en-Nâkûra (see below) become more conspicuous. We cross (4 min.) a water-course and pass the (12 min.) *Wâdi el-Mejûneh*. The village of *El-Mezraʿa* remains on the right. After 18 min. we reach the bridge over the *Nahr Mefshûh*. After 37 min. we turn to the left and in ¼ hr. (2½ hrs. from Acre) reach *Ez-Zîb*. The village, which stands on a heap of débris, was the ancient *Achzib* (Josh. xix. 29; Judges i. 31) and the classical *Ecdippa* (interesting ruins). To the N. of Ez-Zîb we cross the *Wâdi el-Karn (Herdawîl)* and (35 min.) the *Wâdi Karkara*. After 10 min. we see (on the right) *ʿAin Mesherfeh*, perhaps *Misrephoth-Maim* (Josh. xi. 8). To the right lies *El-Bassa*. The chain of the *Jebel el-Mushakkah* here approaches the coast.

We now ascend the steep rocks of the **Râs en-Nâkûra**, a spur of this range, by a fair road. Its extremity (13 min.) affords an excellent view. Towards the S. we obtain a last glimpse of the great plain of Acre and of Carmel. On the coast to the left, below

us, are remains of an old watch-tower, or tower of customs. The road then crosses the cliff and leads inland. The hard rock contains numerous fossil starfish. We next cross (35 min.) a valley, beyond which Tyre, 4 hrs. distant, comes in sight. To the right on the hill is *Ḳalʿat Shemʿa*, a castle probably of recent origin. After 1/2 hr. more we perceive the *Khân en-Nâḳûra*, where there is a good spring (Arabian fare may also be obtained). By the spring are Arabic inscriptions of Melîk eẓ-Ẓâhir, who had the road repaired in 1294. By a water-course on the right we pass (22 min.) the ruins of *Umm el-ʿAmûd* (or *ʿAwâmîd*), where there is a kind of acropolis with remains of columns, the Ionic capitals of which belong to a good Greek period of art. The older name of the place seems to have been *Turân*. Phœnician inscriptions, sphinxes, and rudely executed figures have also been discovered here. The brook which falls into the sea here comes from *Ḥâmûl*, which is supposed by some to be the ancient *Hammon* (Josh. xix. 28). After 10 min. a column is passed on the roadside, and on the right are rock-tombs. After 32 min., on the right, are the ruins and spring of *Iskanderûneh*. On the hills to the E. lies Kalʿat Shemʿa (see above), about 1 hr. distant; nearer are *Tell eḍ-Ḍabaʿ* and *Tell Irmid*, forming a complete girdle of ancient fortifications.

Iskanderûneh is the ancient *Alexandroskene*, so named from Alexander Severus, in whose and Caracalla's reigns the road was constructed. At a later time the work was attributed to Alexander the Great. In 1116 Baldwin I. restored the fortifications, with a view to attack Tyre from this point. The place was then called *Scandarium* or *Scandalium*.

Beyond Iskanderûneh the path, which is partly hewn in the rock, crosses the **Râs el-Abyaḍ**, the *Scala Tyriorum* of Josephus (Bell. Jud. ii. 10, 2) and the *Promontorium Album* of Pliny, so called from its hard white clay. Halfway up we see on the right the *Burj el-Beyâḍeh* (a modern watch-tower); on the left is a precipice of nearly 200 ft. At the top (40 min.) stands the *Khân el-Ḥamrâ*, probably an ancient watch-tower. The descent is difficult. The road is ancient, and waggon-ruts in the stone are still traceable. At the end of the pass are some artificial grottoes on a level with the sea. On a hill to the right are the ruins of *Shiberîyeh*. Farther distant are *Biyûd es-Seid* and *El-ʿEzzîyeh*. After 1/2 hr. we cross the *Wâdi el-ʿEzzîyeh* near an ancient bridge, beyond which we see Kleileh (p. 274) on the right. We next cross (20 min.) the *Nahr el-Manṣûra* near *Deir Ḳânûn* (p. 274), and reach (25 min.) *Râs el-ʿAin*.

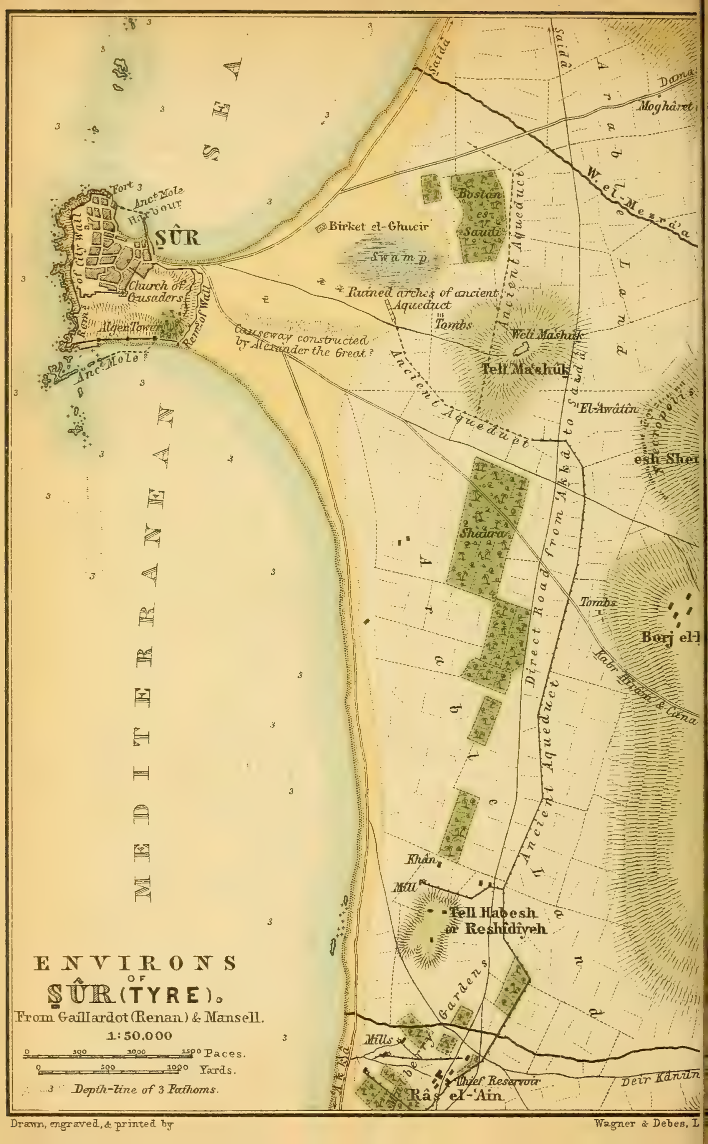
The spring of **Râs el-ʿAin** is enclosed by an irregular octagon of masonry of various dates, 24 ft. high and 10 ft. thick. In the interior it is lined with cement. This reservoir was connected by an aqueduct with three smaller pools situated 10 min. to the N., close to the *Tell er-Reshîdîyeh*. The main body of water was carried to the *Tell el-Maʿshûḳ* (p. 273). The reservoirs are probably all of the Roman period. In the middle ages they were ascribed to Solomon (on the authority of Song of Sol. iv. 15). The sugar-cane was grown in the vicinity, and mulberry trees are now planted in considerable numbers.

From Râs el-ʿAin we reach Tyre in 1 hr.

Tyre. — Accommodation at the Latin Monastery (see p. xvii).
Turkish Post and Telegraph Office.

Tyre, now called *Sûr*, is an unimportant town, with 6500 inhab., ca. 3500 of whom are Moslems and 2800 Latin Christians and United Catholics. It is the seat of a Kadâ and of a United Greek archbishop. The Moslems have primary and secondary schools for boys here. The Franciscans and the Sisters of St. Joseph have convents and schools; the United and the Orthodox Greeks also maintain schools. The 'British Syrian Mission' has schools for boys and girls, one for the blind, and Sunday-schools. The trade of Tyre has been almost entirely diverted to Beirût, but it still exports cotton, tobacco, and millstones from the Haurân.

According to Phœnician and Greek tradition, Tyre is a very ancient city, and with it are associated many interesting old myths. Astarte is said to have been born, and Melkart to have reigned here; and the Tyrians are credited with the development of agriculture, the production of wine, and many important inventions. The ancient and the present name is *Sûr*, after which the Romans sometimes called the purple-shell 'Sarranus murex'. The oldest part *(Palaetyrus)* of the town lay on the mainland. On two bare rocky islands off the coast lay the seaport with its warehouses. Hiram (see below) extended the E. part of the island next to the mainland, and conducted water to it; he also connected the smaller, more westerly, island with the larger by means of an embankment. Excavations made here tend to show that the smaller island, on which stood a temple to a god called Zeus by the Greeks, lay at the S.W. end of the larger, and still exists in connection with it, as in ancient times. On the larger island lay the so-called old town, with the royal palace, the shrine of Agenor Baʿal, the temple of Astarte, the forum, and the bazaar. On the highest ground (behind the modern Serâi erected by Ibrâhîm Pasha) probably stood the temple of Melkart, the central sanctuary. This island was, therefore, Tyre's most cherished possession (comp. Ezek. xxviii. 2). The dominions of the princes of Tyre extended as far as Lebanon. *Hiram*, the son of Abibaal, furnished Solomon with cedar and fir wood for the building of the Temple (1 Kings v. 8), as he had already sent carpenters and masons to assist in the building of David's palace (2 Sam. v. 11), and for this service Solomon ceded to him the Galilæan district of Cabul with twenty cities (1 Kings ix. 11). The luxury of the great mercantile city contrasted strongly with the simple habits of the Israelites (comp. Ezekiel xxvi-xxviii and Isaiah xxiii). After a siege of thirteen years Nebuchadnezzar made a treaty with *Ithobaal* of Tyre about the year B.C. 576. The Tyrians furnished the Persians with a large fleet, and *Alexander* was, therefore, especially anxious to destroy the power of the city. Palætyrus was still a very large town at that period, and some authorities state that it extended 6 M., from the present Nahr el-Kâsimîyeh on the N. to Râs el-ʿAin on the S. Alexander is said to have destroyed Palætyrus entirely, and to have used the building materials in the construction of his celebrated embankment, 65 yds. wide and 1/4 M. long, by means of which he was enabled to approach the island-city (see p. 273). The siege lasted seven months. The island-city was not entirely destroyed, and 17 years later, in the time of the Ptolemies, it resisted the attacks of Antigonus for 15 months. — The district of Tyre and Sidon was afterwards visited by Christ (Mark vii. 24). A Christian community sprang up here at an early period, and St. Paul spent seven days at Tyre (Acts xxi. 3, 4). The town then became the seat of a bishop, and it is called by St. Jerome the first and greatest city of Phœnicia. Even in the middle ages Tyre was a place of some consequence, and was regarded as well-nigh impregnable. In 1124 the Crusaders, favoured by the dissensions of the Arabian governors of the city, succeeded in capturing the place. Saladin besieged the city



MEDITERRANEAN SEA
SÛR
Fort
Anct Mole
Harbour
Rem. of city wall
Church of Crusaders
Algen Tower
Rem. of Wall
Anct Mole?
Birket el-Ghucir
Swamp
Bostan es-Saudi
Ruined arches of ancient Aqueduct
Tombs
Causeway constructed by Alexander the Great?
Ancient Aqueduct
Weli Mashuk
Tell Ma'shûk
El-Awâtîn
esh-Shei
Saida
Saidâ to Akka
Direct Road from 'Akka to Saidâ
Arab Land
Dana
Moghâret
W. el-Mesra'a
Shaara
Tombs
Borj el-
Kabr Hiram & Câna
Ancient Aqueduct
Khan
Mill
Tell Habesh or Reshidîyeh
Gardens
Mills
Chief Reservoir
Râs el-'Ain
Deir Kânûn
ENVIRONS OF ŞÛR (TYRE).
From Gaillardot (Renan) & Mansell.
1:50.000
0 500 1000 1500 Paces.
0 500 1000 Yards.
3 Depth-line of 3 Fathoms.
Drawn, engraved, & printed by
Wagner & Debes, L

unsuccessfully. After the fall of Acre in 1291 (p. 234) the Franks, who had been in possession of the town for 167 years, were at last compelled to surrender it. It was then destroyed by the Moslems. Since that period Tyre has never recovered any of its ancient importance, although Fakhreddîn (p. 283) endeavoured to restore it.

The present town lies at the N. end of the former island (p. 272), which lay in a long line parallel with the mainland. A few palms and the view of the mountain-slopes lend some picturesqueness to the scene. The island still has an area of about 142 acres, being almost as extensive as in ancient times, when it afforded space for 25,000 inhabitants. The W. and S. sides of the island are now used as arable land and burial-grounds. The large *Embankment of Alexander* (see p. 272), which probably started from a natural promontory and crossed a shallow strait, has been widened by deposits of sand, and the long neck of land is now, at the point where it leaves the coast, upwards of 1 M., and where it reaches the old ramparts on the island, 650 yds. in width. — The course of an old *Town Wall* is traceable from the former S.E. end of the island as far as a cliff to the W.S.W. The still partly distinguishable fortifications of the Crusaders followed the S. bank; among their remains is the so-called *Algerian Tower*, situated in a garden. The rocky conglomerate of the bank contains fragments of glass which have been consolidated with the sand into a hard mass. Here, on the S. side of the island, are a number of cells, lined with very hard stucco, which may have been salt-pans. Along the W. side we can follow the ruins of the mediæval fortifications, of which fragments of columns and other remains are visible under water.

Few other antiquities have been preserved, and many of the old architectural fragments have been removed to Acre and Beirût. — Of the *Crusaders' Church* (see Plan) nothing remains but some shapeless heaps of masonry and the shafts of a few columns. The church was about 213 ft. long and 82 ft. wide, and the transepts projected 16½ ft. beyond the aisles.

The church, founded by the Venetians and dedicated to St. Mark, was begun in 1125 and completed early in the 13th century. It possibly occupies the site of the basilica of Paulinus, which was consecrated by Bishop Eusebius in 333. The church is said to contain the remains of the German emperor Frederick Barbarossa (d. 1190), but the excavations have led to no definite result as to the position of his tomb. Conrad of Montferrat, who was murdered in the church in 1192, was also interred here. The assertion that Origen is buried here rests on a baseless modern tradition.

The present Harbour occupies the site of the '*Sidonian*' or *Northern Harbour*, and is only slightly choked with sand; traces of ancient harbour structures still exist. The so-called '*Egyptian*' *Harbour*, on the S. side of the island, is now entirely silted up.

The chief water-supply of Tyre was derived from the *Tell el-Ma'shûḳ*, about 1½ M. to the E. At the foot of the rock towards the S. and S.E. are remains of large reservoirs. The water was conducted to the hill from Râs el-'Ain (p. 271) and other places and then conducted to the island-city. The conduits above ground



A
B
C
D
R = Remains of ancient harbour structures and fortifications. B = Baths. (= Mosque.
Khâns :
1. Kh. ed-Debbâgh D.2.
2. Kh. er-Ruzz . C.D.2.
3. Kh. Bertrand . D.2.
4. Kh. Fransâwi . C.3.
Tombs :
5. Family Shi'âb . . . . . D.2.
6. Mohammed es-Saïd . . D.2.
7. Telât Ulia (Three Saints) D.2.
8. Barracks D.2.
9. Locanda D.3.
Kal'at el-Bahr
Entrance
El-Fakhûri
Beirût
Northern Harbour
Aqueduct
Square of the Serâi
El-Helâlîy
Mohammeda
Burying Ground
Rocky Peninsula
Site of Fakhreddîn's Palace
Kal'at el-Mu'ezzeh
148
Mound of Rubbish
Fountain
82
Mound of Shells
Tyre
Deir Besîn
Egyptian Harbour
Churches :
10. Latin Monastery . . C.3.
11. Maronite Ch. . . . . B.C.5.
Mosques :
12. Jâmi' el-Kebîr . . . A.B.4.
13. Jâmi' Abu Nakhleh B.C.3.
14. Serâi & Telegraph . . . C.3.
Gates :
15. Acre Gate . . . . . C.D.5.
16. Beirût Gate . . . . . D.2.
ṢAIDÂ (SIDON)
From Renan's "Mission de Phénicie."
1:7.200
0 50 100 150 200 250 Yards
Drawn, engraved, & printed by
Wagner & Debes,

probably emblems of the worship of Astarte.) After 20 min. we cross the brook *Abu'l-Aswad*, and soon reach a series of ruins. In 22 min. we see the *Weli Nebi Se'ir* to the right and next reach (1/4 hr.; r.) the village of *ʿAdlûn*, probably the *Ornithopolis* of Strabo.

In the shelving side of the projecting hill is a large Necropolis, extending to the sea, and consisting chiefly of chambers, 6 ft. square, with tombs on three sides, of the post-Christian period. On the left of the road is a larger cavern, called the *Mughâret el-Bezeiz*, and a little to the N. of it an Egyptian 'stele'. There is a handsome rock-hewn basin near the sea. Alongside of the road lie tombs, cisterns, and oil-presses.

On the right we soon see the village of *El-Anṣârîyeh*, and then cross (38 min.) the *Nahr Ḥaiṣarânî*. Near the village of *Es-Seksekîyeh* are caverns with paintings and other antiquities. To the left, after 22 min., we see more ruins, and to the right, on the hill, **Ṣarafand**, the ancient *Zarephath* (1 Kings xvii. 9), the *Sarepta* of Luke iv. 26. The Crusaders founded an episcopal see here. A chapel once stood on the spot where Elijah is said to have lived, but has been displaced by the *Weli el-Khiḍr*. On the old harbour are traces of ancient buildings, and to the N. of this point are rock-tombs.

Sidon now soon comes in sight. We pass (1/4 hr.) the spring *ʿAin el-Ḳanṭara*, and cross (18 min.) the *Wâdi el-ʿAḳbîyeh*. Below us, on the coast, stands the old tower of *Burj el-Khiḍr*. We next cross (13 min.) the *Nahr el-Jesarîyeh*. The water-courses are overgrown with oleanders. Near the (9 min.) *Nahr el-ʿAdasîyeh* are the *Tell* and *Khân el-Burâḳ*, with a good spring and gardens. Traversing sand, we next come to (18 min.) the brook of *Ez-Zaherânî*. Beyond the (25 min.) *Wâdi et-Teish*, on the right, lies the village of *El-Ghâzîyeh*. The plain expands. We then cross (40 min.) the broad *Nahr Senîk* (p. 278), near a khân with a Roman milestone in its wall. On the right are the villages of *Deir Besîn* and *Miyûmîyeh*. We soon reach the gardens of Sidon, cross (20 min.) the brook *Nahr el-Barghût* (the ancient *Ardupia*), and soon arrive at —

Sidon. — Accommodation. The Arab Hôtel des Fleurs provides lodging only and not food. In case of necessity accommodation may be obtained through the consular agents in the houses of Christians. — Tents may be pitched in the Egyptian cemetery in the S.E. part of the town.

Vice-Consulates. Great Britain, vacant; Austria-Hungary, *A. Catafago;* France, *J. Lapierre;* Russia, *Faḍûl Rizkallâh.*

Turkish Post & International Telegraph Office, at the Serâi (Pl. 14; C, 3, 4).

Physicians. *Dr. Joseph Abeila* (of the American School in Beirût); *Dr. Shibli Abeila* (of New York University). — Chemist, *Dr. Joseph Abeila.*

Sidon, now called *Ṣaidâ*, stands, like most of the Phœnician towns, on a promontory, in front of which lies an island. On the landward side, particularly on the N., it is surrounded by luxuriant orchards and gardens, in which are grown oranges, lemons, almonds, apricots, bananas, and palms. Beyond the green plain, above the lower spurs, tower the snowy peaks of Lebanon, the Jebel er-Rîḥân and the Tômât Nîḥâ (p. 296).

The town now contains 12,000 inhab., of whom 8500 are Mos-

lems, 1200 Orthodox Greeks, 1200 Latins, 800 Jews, and 200 Protestants. It is the chief town of a Ḳaḍâ and the residence of a Greek Orthodox and a United Greek bishop. The Maronite Bishop of Ṣaidâ usually lives in Deir el-Ḳamar (p. 291). Sidon possesses Moslem schools for boys and girls. The American Mission (p. 280) maintains a boys' and girls' school; the Franciscan have a monastery, church, and boys' school; the Sisters of St. Joseph have a school and orphanage; the Jesuits have a mission-station, with a church and schools. The Maronites, the United Greeks, and the Orthodox Greeks also maintain schools and churches. The Alliance Israélite has established a school. The trade of the place has improved of late years. In 1910 the harbour was entered and cleared by 109 steamers, of 61,166 tons, and 1049 sailing ships, of 15,720 tons. The chief exports in 1909 (total value ca. 50,000*l.*) were dried fruits (3800 bales), barley, oranges (180,000 boxes), lemons, tobacco, and olive oil. The imports were of about the same value.

In the Homeric poems Sidon is spoken of as rich in ore, and the Sidonians as versed in art. Although Sidon had sent out colonies at an earlier period than Tyre (*e.g.* Hippo, Carthage, etc.), it afterwards became less enterprising in this respect than the sister-city, and even seems to have acknowledged her supremacy (1 Kings v. 6; Ezek. xxvii. 8), while always retaining a certain degree of independence, as kings of Sidon are spoken of (1 Kings xvi. 31; Jerem. xxv. 22). The Sidonians are said to have been proficient in astronomy, arithmetic, and nocturnal navigation. During its dependency on the Asiatic empire Sidon continued to be an important commercial town. In consequence of a revolt against Artaxerxes III. Ochus it was destroyed in the year 351. Afterwards Sidon willingly opened her gates to the Greeks. Even in the Roman period the city had its own archons, senate, and national council. It was sometimes dignified with the title of *Nauarchis* (mistress of ships), and was also called *Colonia Augusta* and *Metropolis*. Christianity was introduced here at an early period (Acts xxvii. 3), and a bishop of Sidon attended the Council of Nicæa in 325. In 637-638 Sidon surrendered to the Moslems without resistance, as it was then in an enfeebled condition. In the Crusaders' period the town experienced terrible vicissitudes. In 1107 it purchased immunity from a threatened siege, but owing to a breach of faith was in 1111 besieged and taken by Baldwin I. In 1187, after the battle of Ḥaṭṭîn, Saladin caused the fortifications to be razed. In 1197 the Crusaders again obtained possession of the place, but it was once more destroyed by Melik el-ʿAdil the same year. The town was rebuilt by the Franks in 1228, again razed by Aiyûb in 1249, and refortified by Louis IX. in 1253. It was then purchased by the Templars, but in 1260 it was devastated by the Mongols. In 1291 Sidon at length came permanently into the possession of the Moslems, and was razed by Sultan Ashraf. At the beginning of the 17th cent. it gradually regained importance as the residence of the Druse Emir *Fakhreddîn* (p. 283). The Europeans were favoured, and trade revived. Fakhreddîn erected a handsome palace for himself and khâns for the merchants, and the silk-trade became a source of great profit. Sidon was at that period the seaport of Damascus. Even after the fall of the Druse prince the commerce of Sidon continued to thrive, until about the end of the 18th century. Under the Egyptian supremacy Sidon again revived, and was enclosed by a wall. In 1840 the harbour-fortress was destroyed by the allied European fleet.

The present town contains few attractions. The largest of the nine mosques, the *Jâmiʿ el-Kebîr* (Pl. 12; A, B, 4), was formerly a church of the Knights of St. John. In the space in front of the

mosque once stood the palace of Fakhreddîn (p. 276); it is now occupied by a Moslem school. To the S.E. of the principal square stands the *Serâi* (Pl. 14; C, 3, 4), and to the W. of it the mosque of *Abu Nakhleh* (Pl. 13; B, C, 3), formerly a church of St. Michael. To the N. of this is the *Khân Fransâwi* (Pl. 4; C, 3), erected by Fakhreddîn. — To the S.E. of the town rises the citadel of *Ḳal'at el-Mu'ezzeh* (Pl. C, 5; no admission), standing on a heap of rubbish, in which layers of the purple-shell are visible.

By the *Khân ed-Debbâgh* (Pl. 1; D 2), at the N.E. end of the town, a bridge with 8 arches crosses to the small island of Ḳal'at el-Baḥr (Pl. C, D, 1), where there are ruins of a *Castle*. The style of the present walls, with the inserted fragments of columns, as well as the pointed arches, seems to point to the 13th cent. as the period of its erection. Around the island, particularly on the S.W. side, are remains of quays built of large hewn stones.

The old Northern Harbour still exists. It is protected on the N. by a ledge of rock, along which are strewn remains of quays. Fakhreddîn caused the entrance to be filled up in order to exclude the Turkish fleet. The blocks of which the quays had been constructed were then removed for building-purposes, the consequence of which is that the sea washes over the rocks into the harbour in stormy weather. The broad tongue of land which bounds the harbour on the W. also bears remains of ancient walls, and on the E. side are two artificial basins (comp. Plan). The old *Southern* or '*Egyptian*' *Harbour* was filled up by Fakhreddîn.

The ancient city of Sidon, which has been sadly damaged by treasure-seekers, extended farther towards the E. than the present town. Here, situated in the limestone rocks, but slightly elevated above the plain, lies the Necropolis of Sidon.

There are three kinds of Tombs: — (1). Rectangular grottoes, entered from the surface of the earth by a perpendicular shaft of 10-13 ft. in depth and 3-7 ft. wide. The visitor descends by steps cut in the sides of the shaft, and reaches two doors leading into unadorned chambers which are rarely connected with each other. Similar tombs occur in Egypt, and Renan considers this kind the oldest. — (2). Vaulted grottoes with side-niches for the sarcophagi, or merely with square holes in the ground, and with round air-holes communicating with the surface of the ground above. These tombs are entered by flights of steps, and they occur chiefly at the S.E. angle of the necropolis. — (3). Grottoes cemented with lime, painted in the Græco-Roman style, and generally having Greek inscriptions. Some of these also have air-holes. — Grottoes of the earlier kinds have sometimes been remodelled in the later style. Several of the vaults have fallen in, while others have long been filled with earth.

The Sarcophagi are also of different kinds. The grottoes of the first kind contain marble sarcophagi of the specifically Phœnician style, *i.e.* so-called 'anthropoid' receptacles, accurately fitted to the shape of the body, which the Phœnicians, like the Egyptians, were in the habit of embalming. At a later period the receptacle assumed a more simple form, the position of the head only being indicated by a narrowing of the space at one end. Sarcophagi in lead, and others with simple three-edged lids, also occur. The sarcophagi in the second kind of grotto are generally of clay, while those in the third kind resemble baths in shape, and are highly decorated with garlands and other enrichments.

A visit to the Necropolis takes half-a-day (guide necessary). The principal tombs lie to the S.E. of the city. We quit Sidon by the Acre Gate (Pl. 15; C, D, 5), and in 3 min. reach the *Weli Nebi Seidûn*, on the right. The Jews make pilgrimages to this weli, which they call the *Tomb of Zebulon.* It is surrounded by a wall, and by it is a column. After 4 min. we cross the *Nahr el-Barghût* (p. 275). We next pass (2 min.) important burial-places on the right and left, named *Maghâret Ablûn*, which has been translated 'cavern of Apollo' and perhaps correctly, as figures of Apollo have been found here. The tomb-chambers here contain several sarcophagi and a few wall-paintings. The basalt sarcophagus of the Sidonian king Eshmunazar, now in Paris, was found in one of them in 1855. — Beyond the (20 min.) *Nahr Senîk* is a khân. In 10 min. more we reach *Seiyidet el-Manṭara* (view), with the ruins of a *Castle*, perhaps the mediæval *Franche Garde*, the platform of which was reached by a flight of steps about 325 ft. in length and 10-13 ft. wide. A grotto a little to the S. of the ruins, now a chapel of St. Mary, was probably once a temple of Astarte. A similar temple is situated near the village of *Maghdûsheh*, 10 min. to the S.; the cavern here is called the *Maghâret el-Maḳdûra*, and contains a hideous female figure sculptured on the left side. Near *Maghâret ez-Zeitûn* is another grotto containing a medallion.

The tombs to the N.E. of Sidon, between the villages of *El-Helâlîyeh* and *Baramîyeh*, have all been covered with rubbish again. The sarcophagi discovered below El-Helâlîyeh in 1887 (among them that assigned by tradition to Alexander) are now in Constantinople.

From Sidon to Beirût (30 M.). The road first leads to the E. and then bends to the N., soon reaching (2 M.) the *Nahr el-ʿAuwalî* (the ancient *Bostrenus*), which separates the district of *Teffâḥ* on the S. from that of *Kharnûb* on the N. The bridge overlooks a garden (*Bustân esh-Sheikh;* on the right), where the massive foundation-walls of the platform of a *Temple of Eshmun* or *Æsculapius*, along with inscriptions of King Bodastart and other Phœnician antiquities, were brought to light in 1903. An aqueduct diverges from the river at the point where it leaves the mountains. The road rounds a promontory affording a fine retrospect of Sidon. After having regained the coast ($3^1/_2$ M.) we leave the village of *Er-Rumeileh* on the right (below which is a necropolis), and cross the *Nahr el-Burj* and (6 M.) the *Wâdi es-Sekkeh* (with a khân and a few houses). Beyond the promontory *Râs Jedra* we reach the (10 M.) large village of *El-Jîya*, with beautiful gardens and the *Khân en-Nebi Yûnus;* to the right, on the hill, lies *Barja.* According to the Moslem tradition, Jonah (Arab. *Dhu'n-nûn*, 'fish man') was cast ashore here by the whale. Near this spot the city of *Porphyreon* must have stood in ancient times. Here in B.C. 218 the army of Ptolemy IV. (Philopater) was defeated by Antiochus the Great.

After 25 min. we cross a (11 M.) brook. On the hill to the right lies *Maḳṣaba.* We have now to pass the spur of the **Râs ed-Dâmûr.**



ENVIRONS of AIDA (SIDON)
Gaillardot's Survey in Renan's 'Mission de Phénicie.'
Depth line of 3 Fathoms.
MEDITERRANEAN SEA
Nahr el-Awali
BOSTRENUS
N. el-Ghias
Anchorage for large Vessels
El-Jezireh
Light
Kalat el-Bahr
El-Kamleh
SAIDA
Neby Seidûn
Sheikh Abarôn
Roman Milestone
Minat er-Rommân
Roman Milestone
Khân es-Senik
Nahr es-Senik
Arable Land
Khân
Derb es-Sîm
Neby Daûd
Ruined Castle
Grotto
Stair
Saidet el-Mantara
Maghdûsheh
Beirût
Khân
Bridge
Mills
Der el-Kamar
El-Makasir
Shekh Habîb
Khân Abu Shaka
Tomb Caverns
El-Hebbabîyeh
Baramîyeh
Ain Abu Loff
Tomb Caverns
El-Helâlîyeh
Abra
Ain Helâlîyeh
Tahûnet el-Merâh
Mill
El-Merâh
Hâret Saida
N. el-Kamleh
Jezzîn
Ruined Castle
Neby Yahya
Mar Elias
Maronite Chapel
Jezzîn
Nahr el-Barghût (ARDUPIA)
Magharet Ablûn
Phoenician Necropolis
Mill
Jebua
Mimmîyeh
Ain ez-Zeitûn
Magharet ez-Zeitûn
Nahr es-Senîk
Nabatîyeh
Burying Grounds.
1. Foreigners' (Turbet el-Kuffâr)
2. Old Greek
3. New
4. Israelitish
5 Latin
6. Maronite
7. Metâwileh
8. Mohammedan
9. Bostân el-Amîd
10. el-Bobbu.
11. el-Kanâtir
12. Mekhedeh
13. Mohamm. Antar
14. Garden of the St. Joseph Sisters.
15. Roman Milestone
16. Spinning Mills
17. Tahûnet Mekhedeh (Mill)
18. Remains of anct. quay and mosaic pavement
engraved, & printed by
Wagner & Debes, Leipzig.
1:50.000
0 500 1000 1500 2000
Paces
0 500 1000 1500
Yards



We return to the shore at (15 M.) *Saʿdîyeh*, the halting-place for carriages (comp. p. 268). We then reach an iron bridge over the broad *Nahr ed-Dâmûr*, the *Tamyras* of the ancients, with banks fringed by oleanders. Beyond the river lies (10 min.) *El-Muʿallaḳa*. A few minutes beyond begin the houses of *En-Nâʿimeh*, with mulberry plantations. In about 1 hr. the road again approaches the sea and in $^1/_2$ hr. more it reaches ($19^1/_2$ M.) the *Khân el-Khuldeh*, the *Heldua* of the 4th cent., with an extensive necropolis. After $^1/_4$ hr. the road begins to quit the coast. The carriage-road makes a détour and leads through olive-groves to (23 M.) *Esh-Shuweifât* (p. 288). Thence it runs viâ (25 M.) *El-Ḥadet* to (30 M.) Beirût.

The bridle-path ($2^1/_2$ hrs.) continues to follow the plain, crosses (35 min.) the *Wâdi Shuweifât*, and reaches ($^1/_2$ hr.) the *Nahr el-Ghadîr*. We soon enter the gardens of Beirût. In 35 min. we pass the well *Bîr Hassan* (chapel of St. Joseph). We now traverse pine-plantations (p. 283), and at length (1 hr.) reach Beirût (see below).

35. Beirût and its Environs.

Arrival. The steamers cast anchor in the Harbour (Pl. F, G, 1). The landing (boat 2 fr. each; cheaper, by arrangement, for a party) is conducted in a more orderly fashion than at Jaffa. The hotels and tourist-companies send their agents on board. The *Douane* (Pl. F, 1), where the luggage is examined (comp. p. xxiv), is close to the landing-place of the steamers. The Steamboat Offices are also close at hand: *Egyptian*, opposite the custom-house; *Austrian*, *French*, and *Russian*, in the Khân Antûn Beg (Pl. F, 1); *Italian*, opposite the Khân Fakhri Beg. Steamer to *Cyprus*, see p. 393. — To the E. of the Douane lies the Railway Station (*Gare*, Pl. F, G, 1; to Damascus, see p. 295; to Maʿâmiltein, see p. 286).

Hotels. *Hôtel d'Allemagne (*Deutscher Hof;* Pl. a, E 1; J. & C. Blaich), Hôtel d'Orient (Pl. b, E 1; kept by *N. Bassoul & Sons*), both near the sea; Gassmann's Hotel (Pl. c; F, 1), in the Sûḳ el-Jemîl; pens. without wine at all three 12-15 fr., cheaper for a longer stay. — Victoria (Pl. d, E 1; *Nayoum*), less pretentious.

Beer and Coffee Houses. *Blaich*, with garden; *Jean Schröter*, on the sea, both near the Hôtel d'Allemagne.

Post Offices. *Turkish* (*Poste Ottomane;* Pl. F, 1), opposite the Khân Antûn Beg. *British*, *French*, *German*, *Austro-Hungarian*, and *Russian*, in the Khân Antûn Beg (Pl. F, 1). — **Telegraph** (internat.; Pl. F, 2), in the main street (Derb el-Kebîreh).

Tourist Agencies. *Cook & Son*, in the Hôtel d'Orient; *Hamburg-American Line*, near the Hôtel d'Allemagne; *Dr. J. Benzinger*, representative in the Hôtel d'Allemagne; *Agence Lubin*, in the Khân Antûn Beg (Pl. F, 1).

Dragomans obtained through the hotels and Tourist Agencies (comp. p. xvii): *Naʿmân Abbas*, *Bishara Moussali*, *Selim Dabed*, *Elyas Telhemi*, *ʿAbdulla Durzi*, *John Michel Janko*.

Carriages. *Tariff:* single trip 1 fr.; by time 2 fr. an hour within the town, 2-3 fr. outside the town; more on Sundays; longer trips by agreement; to the Dog River (p. 286) 10-12 fr. — **Horses**, generally good; charge 10 fr. for a day, 5 fr. for half-day, but less for prolonged tours.

Electric Tramways. 1 *(Red Line)*. From Nahr Beirût (p. 285) viâ the S. side of the Place de l'Union (Pl. F, 2) to the Khân Antûn Beg (Pl. F, 1). — 2 *(Green Line)*. From the Place de l'Union (S. side) to the Bois de Pins (Pl. E, F, 6; W. side). — 3 *(Yellow Line)*. From the Place de l'Union (S. side) to Furn esh-Shebâk, on the Damascus road (second group of pines, p. 284). — 4 *(Blue Line)*. From the Place de l'Union (N. side) to the Lighthouse (Phare; Pl. A, 2), at the Râs Beirût (p. 284).

Consulates. Great Britain (Pl. 2; G, 2, 3), *H. A. Cumberbatch*, consul-



A
B
C
D
Râs Mînet el-Houssein
M E D I T E R
Râs Beyroût
Collège américain
Hôpital prot. de St Jean
Hôpital
Phare
Ras Beyroût
École des Arts & Métiers
Grotte des Pigeons
Hôpital municipal
Consulats:
1 Allemagne E 3
2 Angleterre G 2.3
3 Autriche-Hongrie F 3
4 Belgique D 2
5 Danemark E 2
6 Etats-Unis E 2
7 France F 1
8 Grèce E 2
9 Italie E 2
10 Pays-Bas E 2
BEYROÛT
VIEILLE VILLE ET BAZAR
1 : 10.000
Mètres
Feet
Poste Turque
Khân Antoun Beg
Banque Imp. Ottomane
Cim. mahom.
PORT
Douane
Office sanit.
Gare
Quai
S. er-Rouâm
S. ed-Djamil
Cie des Eaux
S. Behim
Souk Sayour
Souk Ayâs
Souk et-Taouile
S. el-Haddâdîn
S. el-Kouâtn
Souk Debbâgha
Cimetières mahométans
Couvent d. Capucins
Pharmie prussienne et Hôpital milit.
S. el-Hayakin
S. Krêtim
Grande Mosquée
Synag.
Sérai
Caserne
Egl. grecque cath.
Pl. des Canons ou Pl. de l'Union
Es-Sâïfî
Egl. grecque-réunie
S. Abou Nasr
Egl. russe
Cathédrale maronite
Télégraphe
Egl. d. l. mission américaine
Pl. 'Asûr
Derb el-Kebîré
Bains turcs
Hôp. d. Lazaristes
Derb en-Nahr
Couvent Francisca
F
G
Gravé & imprimé par



E
F
G
H
N É E
R. ech-Chemiyé
Feu de port
Houssein
Bains de mer
Zeitouni
Khan Antoun Beg
PORT
Douane
Office sanitaire
Bains
Orphelinat allem.
Gare
Quai
Vieille Ville et Bazar
Cim. maliom.
Pharm.ie
Sérai
Pl. des Canons
Pl. de l'Union
Es-Saïfi
Cim. maronite
20m
Nahr Beyrout
Damas
Caserne
Égl. armén. orth.
Égl. améri-caine
Hôp. d. Lazaristes
Derb en-Nahr
Couvent d. Franciscains
Route de Tripoli
Hôpit. orthod.
Rouméli
Réservoirs des Eaux
Égl. armén. cathol.
Collège des Maronites
Collège national
Hôpital français
Cimetière turc
El Dahdah
Égl. syr. cath.
Collège des Jésuites
Collège de la Paix
Collège turc
El-Bachoûra
Collège turc
Mosquée
Achrafiyé
35m
Dames de Nazareth
Cim. israél.
90m
Cim. protest.
Source de Râs en-Néba
Mont St. Dimitri
Mazraât el-Arab
Râs en-Néba
Faculté de Médecine
Route de Saïda
Caserne
Fourn ech-Chébâk
BEYROUT
1:25.000
0 200 400 600 800 1000
Mètres 1 Kilom.
0 ¼ ½
Engl. Mile
Bois de Pins
Aïn et-Tiné
1
2
3
4
5
6
Wagner & Debes, Leipzig

The well-organized institutions of the British Syrian Mission Schools and Bible Work were established for the reception of the widows and orphans after the slaughter of the Christians in 1860 and have their headquarters in Beirût (superintendent, Miss C. Thompson). There are in Beirût a training institute for female teachers (Pl. E, 3) and eight other schools, among them two for the blind. The total number of pupils is more than 700. The Mission has also a number of stations in Syria, with 36 schools (2400 pupils) and missionary work. A church is now being built to the W. of the sea-baths (Pl. E, 1).

German Institutions. The *Hospital* of the Prussian Order of St. John (Pl. D, 2), founded in 1866, is beautifully situated on the Râs Beirût and is well equipped; its physicians are the doctors of the medical staff of the Syrian Protestant college (p. 280), and the nurses are deaconesses from Germany. It has over 80 beds and private rooms for patients; 1st class 20 fr., 2nd class 10 fr. a day. — The *Orphanage* of the Kaiserswerth Deaconesses (*Orphelinat Allemand*, Pl. E 1) accommodates 130 native orphans; the adjoining *Boarding School* has 180 pupils. The building also contains the *Protestant Chapel:* service in German at 10 a.m. on Sundays. — The *Sisters of St. Carlo Borromeo* possess a building in the Derb el-Kebîreh, to the W. of the German orphanage (see above), with a hospital and a day-school and a boarding-school for girls and boys. — The *Asfûriyeh Insane Asylum* (physician, Dr. Smith) is on the Damascus Road, 1/2 M. beyond El-Ḥâzmîyeh (p. 288).

French Institutions. The large establishment of the *Soeurs de la Charité de St. Vincent de Paul* contains orphanages for girls and boys, and four day-schools and a boarding-school for girls (2000 girls in all). The large and well-equipped *Hôpital Français* (Pl. F, 3) is also managed by the Sœurs de la Charité. — The *Lazarists* have a boys' school (175 pupils) and a handicraft-school. — Boarding and day school of the *Dames de Nazareth* (Pl. G, H, 4; p. 283), with 500 girls. — The *Jesuits* maintain the *Université St. Joseph* (Pl. G, 3), a large institution (700 pupils), with medical, theological, and Oriental faculties, a seminary, a secondary school, a trade school, and printing office and library (100,000 vols.). The Jesuits possess in all eight stations in Syria, with schools attended by 6800 boys (1000 in Beirût) and 4600 girls. — The *Franciscans* possess a monastery (Pl. G, 2). — The *Capuchins* have a monastery, a handsome church, and a school (Pl. F, 2). — The *Frères des Ecoles Chrétiennes* maintain three schools. — The *Soeurs de St. Joseph* (Pl. E, 3) and the *Soeurs du St. Rosaire* have each a convent. — The *Soeurs de Sept-Douleurs* have a home for the aged; the *Soeurs de Marie Réparatrice* a home of refuge for young girls; and the *Soeurs de la Sainte-Famille* a day-school for girls.

The Italians have founded several new schools in Syria.

The *Maronite College* (Collège de la Sagesse; Pl. H, 3) is presided over by the Maronite archbishop. The United Greeks have a *Collège Patriarchal*. — The other confessions are also well provided with schools.

Beirût or *Beyrout* is beautifully situated on the S. side of St. George's Bay, in the narrow, garden-girt coast-plain between the heights of Râs Beirût (p. 284) and St. Dimitri (p. 284), in 33°54′ N. latitude and 35°30′ E. longitude. It is the chief commercial place in Syria (but comp. p. 282), the capital of the Vilâyet (p. lvii) of the same name, and the residence of the Vâli. It is also the seat of the Papal Delegate of Syria, a Greek Orthodox bishop, a Maronite archbishop, and the United Greek Patriarch of the Orient (who also has residences in Damascus and Alexandria). The population is 190,000, including a garrison of 2000 infantry and cavalry. Beyond the plain the mountains rise rapidly, over-topped by the summits of the Ṣannîn and Keneiseh (p. 288), and furrowed by several deep ravines, but cultivated to a considerable height. The

climate of Beirût is very mild (comp. p. 1). The crocus, cyclamen, and other flowers thrive even in winter, and palms are frequently seen in the gardens. The heat of summer is tempered by a fresh sea-breeze. August and September, however, are often very hot, owing to the absence of wind; and most of the European and wealthier native residents remove then to the heights of Lebanon (comp. pp. 287, 288). October and November are usually pleasant months; the first heavy rains generally occur at the end of September. Since the construction of the water-works in 1875 (p. 285) Beirût has been looked upon as the healthiest town on the Syrian coast.

The Moslem element of the population is in every way less important than the Christian. The 65,000 Moslems have 23 mosques, 23 schools for boys, with 2100 pupils, and 4 girls' schools, with 550 pupils. The Christian population includes 45,000 Orthodox Greeks, 40,000 Maronites, 15,000 United Greeks, 1800 Latins, 2100 native Protestants, 1000 Syrian Catholics, 3000 United Armenians, 1000 Druses, and 4300 Europeans. There are 38 Christian churches, 42 boys' schools, and 25 girls' schools. The Jews number 3500. Italian was formerly the commonest language here, next to Arabic, but it is now being displaced by French. The percentage of persons at Beirût who cannot read or write is comparatively low for an Eastern town. As evidence of the intellectual activity of the people it may be added that 18 printing-offices (the best are the Jesuit and the American) exist in Beirût, and 16 Arabic newspapers and 10 reviews find readers. Beirût is in fact the centre of the Oriental book-trade in Syria.

In 1910 the port of Beirût was entered and cleared by 2340 sailing-vessels of 3007 tons and by 1135 steamers of 1,701,287 tons. The exports (valued at 822,500*l.* in 1910) consist chiefly of raw silk and cocoons, olive-oil, liquorice, cotton, dried fruit (apricots, figs, raisins), sesame, soap, hides, etc. The chief imports (total 2,153,200*l.* in 1910) are textiles, timber, firewood, coffee, petroleum, rice, sugar, and manufactured goods. The new railway between Tripoli and Homṣ (p. 371) will in all probability seriously injure Beirût, as the whole of the trade of Aleppo and its hinterland will without doubt henceforth pass through Tripoli (comp. p. 336). — The native Christians of Beirût are very industrious, apparently possessing a share of the commercial enterprise of the ancient Phœnicians. Many of the firms have branches in England, Marseilles, and America and compete keenly with the European merchants settled in Syria. In spite of all impediments thrown in the way by government, large numbers of the natives (especially Christians) emigrate from Beirût and Lebanon to America. These, however, generally return to Syria as soon as they have accumulated a little property.

History. In the Tell el-ʿAmarna letters (p. lxxvi) the name of *Bērȳtus* occurs as the seat of the Egyptian vassal king Ammunira; but it is not to be identified with Berothah (Ezek. xlvii. 16). It lay in the territory of the Canaanitish 'Giblites', a N. branch of the Phœnicians. It is not named in the history of the campaigns of Alexander. Berytus was destroyed

in 140 B. C. in the course of the struggle for the crown between Tryphon and Antiochus VII., but the Romans afterwards rebuilt it and made it a colony, which they named *Julia Augusta Felix Berytus* after the daughter of the Emperor Augustus. On a coin of the reign of Caracalla the town is named *Antoniniana*. Herod the Great, Herod Agrippa I., and Herod Agrippa II. embellished Berytus with baths and theatres. An aqueduct supplied the town with water from the Magoras (p. 285). In the middle of the 3rd cent. a Roman school of law, which afterwards became very celebrated, began to flourish here. Berytus became famous for its silk manufacture, which was thence carried to Greece, and afterwards from Greece to Sicily. In 529 Berytus was destroyed by an earthquake, after which the town was never rebuilt in its ancient importance. In 635 it was taken by the Moslems. In 1125-87 and 1197-1291 it was almost continuously in the possession of the Crusaders. Beirût was the favourite residence of *Fakhreddîn* (1595-1634), an able Druse prince who succeeded in founding an independent kingdom for himself in alliance with the Venetians, the natural enemies of the Turks. He favoured the native Christians and promoted trade. He afterwards went to the court of the Medicis at Florence to beg for assistance against the Turks, and remained nine years in Italy. On his return he made many enemies by his innovations, and by erecting a number of buildings in the European style. His son ʿAli was defeated and slain by the Turks at Ṣafed, and Beirût was taken. Shortly afterwards Fakhreddîn himself was taken prisoner, and was strangled by order of Sultan Amurath at Stambul. During the 19th cent. Beirût gradually attained a new lease of prosperity. Under the Egyptian rule (p. lxxxvi) its sea-borne commerce increased, while Sidon and Tripoli declined. In 1840 the town was bombarded by the British fleet and recaptured for the Turks, but sustained no great damage. A few buildings were also incidentally injured in Feb., 1912, when the Italians destroyed two Turkish war-ships in the harbour. Numerous Christians have settled at Beirût, especially since the massacre of Christians in 1860 (comp. p. 303), and the place has since then greatly increased in extent.

Beirût contains few objects of interest. Some fragments of columns, mosaics, sarcophagi, and rock-tombs are the only evidences of antiquity, the last occurring mainly in the direction of the promontory of Râs Beirût. — The streets of the Old Town (Pl. F, 1, 2) are narrow and badly paved. The *Bazaar* is unattractive, as European influence has deprived it of many Oriental characteristics. The *Great Mosque* (Pl. F, 2), to which admission is not easily obtained, was originally a church of St. John of the Crusaders' period. The inside walls have been adorned by the Moslems with rude arabesques. It has no dome. The *Place de l'Union* (Pl. F, 2), formerly the *Place des Canons*, which has been adorned with flower-beds, is adjoined by the new *Serâi*, the barracks, and numerous coffee-houses, where the manners of the native population may be studied. — The New Quarters, especially to the W. on the slopes of the Râs Beirût and to the E. on Mt. St. Dimitri, have broad and airy streets, with pretty villas and pleasant gardens. Charming views of the heights round the town and of the ridge of the Ṣannin (p. 288) are framed in the green foliage of orange and lemon trees, sycamores, and palms.

The Damascus Road (Pl. G, 4, 5; yellow tramway line, p. 279), beginning at the Place de l'Union, leads past the Israelite and Protestant Cemeteries (with the castle-like building of the Dames de Nazareth above us to the left; see p. 281) to (1½ M.) the **Pines** (*Bois de Pins;* Pl. F, G, 6), a grove of pines (Pinus Halebensis or Aleppo

pine; Arabic *Ḥersh*), planted by Fakhreddîn (p. 273) as a protection against the encroachment of the sand from the S. Just short of the first group of pines, to the right, is a beautiful garden, with a café. The tramway ends 1/2 M. farther on, at the second group of pines, also with a garden and café. — On the Damascus Road, ca. 1 1/2 M. beyond the Pines, lies *El-Ḥâzmîyeh*, with the tomb of Franko Pasha, governor-general of the Lebanon. Close by is the tomb of the celebrated Beirût scholar Fâris esh-Shidyâk (continuation of the road, see p. 288). From El-Ḥâzmîyeh we may proceed to the S.W. and return to (1 1/2 hr.) Beirût viâ *El-Ḥadet*, passing a coffee-house, or we may proceed to the N.E. across the bridge over the Nahr Beirût (p. 285), passing near *Rustem Pasha's Garden* (now a pleasure-resort), and regain the town by the Tripoli road (ca. 1 1/2 hr.). Comp. Map.

Another pleasant object for a walk is the hill of **Tuḥûr el-Ashrafîyeh** (*Mont St. Dimitri;* Pl. H, 3-5), ca. 1 1/2 M. from the Place de l'Union. We follow the Derb en-Nahr road to the E., passing the *Franciscan Convent*, and beyond the *Greek Orthodox Hospital* (Pl. H, 2) we ascend to the right. To the left lies the *Maronite College* (Pl. H, 3; p. 281). Just short of the *Israelitish College* we take the road on the left, which leads to the lower *Reservoir* of the waterworks. The northernmost point of the hill, where a more open space is reached (5 min.) near a cemetery and some pines, affords a delightful *View of the bay and town of Beirût. To the E. is the Lebanon. The contrast between the rosy tint of the mountains and the deep blue of the sea is highly picturesque by evening-light. — We may return by descending to the N.E. to the Tripoli road.

The **Râs Beirût** (Pl. A, 1; blue tramway line, p. 279) is reached by a road passing the *Hospital of the Knights of St. John* (Pl. D, 2; p. 281) and the *American College* (Pl. C, 1, 2; p. 280). In 1/2 hr. we reach the *Lighthouse (Phare*, Pl. A 2; Arabic *fanâr)*. Thence the road decends in windings to the sea. On the coast here are several beautiful caves, known as the *Pigeons' Grottoes*. These may be reached by boat from the harbour in 1/2 hr. with a favourable wind (1 1/2 mej.). The colouring is finest just before sunset. The first and largest grotto is 130 ft. long, 50 ft. broad, and 65 ft. high; the second grotto is double and shows perhaps the finest colouring; opposite the third grotto, which is rather a very narrow cleft in a projecting cliff, is an arch of rock. When the sun stands behind the arch, the play of colours in the water beneath is magnificent.

Excursions from Beirût.

The Excursion to the Dog River is worth making, not only for its scenic beauty but also for the interesting inscriptions and sculptures on the promontory itself. It occupies about half-a-day: railway (3/4 hr.), see p. 286; carriage (1 1/2 hr.), see p. 279; horse along the beach (2 hrs.) 3-5 fr.

The road (Derb en-Nahr, Pl. F, G, 2; Route de Tripoli, Pl. G, H, 2),



ENVIRONS
of
BEIRÛT (BERYTUS)
1 : 200.000
0 1/2 1 2 3 4 5
Statute Miles
N. = Nahr W. = Wâdi
Tarâbulus
MEDITERRANEAN SEA
Bay of Jûneh
St. George's Bay
Kafr Jezzîn
El-Burj
Adma
Ma'âmaltên
Jûneh
Ghadîr
Kal'at Sarba
Sarba
Antûra
Zûk Mekâyil
Dêr Bk
N.el-Kelb (Lykos) Dog River
Assyr. and Egyptian inscriptions
Zûk Masbah
(Ez-Zûk)
Mâr Yûsif
Debâyeh
Adbâyeh
Zûk el-Kharâb
Mâr Antûn
Kurnet el-Hamrâ
El-Hadîreh
Mezra'at esh-Sh
Dik el-Mahdî
El-Luwêzeh
Antelyâs
N. Antelyâs
'Ain 'Ar
Kurnet esh-Shahwân
El-Had
BEIRÛT
Gas Works
Quarantine Hospital
Landing Pl.
Nahr Beirût (Magoras)
N.el-Môt
Ed-Dôra
Baushrîyeh
Ez-Zalka
Dabiyeh
Jedeideh
Bikfaya
Rûmiyeh
Mâr Shâyâ
Reservoir
S. Dimitri
Khalweh of Druses
Sand Hill
Dames de Nazareth
Burj Hamûd
El-Kubbârîyeh
Keneiseh
Tehweini
First Café
Second
Mâr Elyâs Btina
The Pines
Tabwîta
Mâr Rôkus
'Ain Se'âdeh
Brummâna
Rustem Pasha's Garden
Mâr Rûhâna
El-Mukellis
El-Mansûriyeh
Bet Meri
W. Salîma
Kortâda
Zandûka
Welî el-Auzâ'î
Kahwet el-Matrân
Tahwîta
El-Mezra'a
El-Hazmîyeh
Aqueduct
Dêr el-Kal'a
Tombs
Esh-Shiâh
'Arzeh
'Areiya
El-'Abâdîyeh
Râs e
Burj el-Barâjineh
N.el-Ghadîr
El-Hadeth
Ba'abdâ
Jemhûr
Silneh
El-Kahhâleh
Ruweiset el-
Villa of 'Azm Pasha
Khân Sheikh Mahmûd
Esh-Shuweifât
Kafr Shîmâ
Hûmâl
Besûs
Dêr el-Karkafeh
W. Shahrûr
'Ain er-Rummâneh
'Aleih
W. Shuweifât
Kafr Hâmi
El-Kummâtîyeh
Mâr Jirji
'Aitât
Martneih
'Ain 'Anûb
Zûk el-Gharb
Bemekkîn
Bekhushteih
Khân el-Khuldeh
Beshâmûn
Shumlân
Jurd el-Brara
Behawara
Betâtîr
El-Munsif
Kafr 'Amneh
Khân el-Ghafar
'Arâmûn
'Ainâb
En-Nâ'imeh
Sartûn
Mesher
JEBEL LIBNÂN
Wagner & Debes' Geograph. Establ

beginning at the Place de l'Union, leads at first along the N. foot of Mt. Dimitri, passing the ruins of a Chapel of St. George, marking the legendary site of his conflict with the dragon. To the left, on the beach, are the *Gas Works* and the *Quarantine Building*. Beyond the main rail. station (to the left) the road crosses (ca. 2 M. from the Place de l'Union) the *Nahr Beirût*, the *Magoras* of the ancients, by a handsome bridge, either built or restored by Fakhreddîn. The river forms the boundary between the Beirût Vilâyet and the Liwa of Lebanon (p. lvii). On the right bank the road to Rustem Pasha's garden (p. 284) diverges to the right. In 14 min. we cross the bridge over the brook *ʿAdawîyeh*. From this point travellers on horseback may take the road along the beach. The road runs at a little distance from the beach through luxuriant gardens and plantations of mulberry-trees (p. liii). In 10 min. we reach the first houses of the little village of ***El-Jedeideh*** (on the right is the bridle-path to Beit Meri, p. 287). In 5 min. we come to the *Nahr el-Môt* ('the river of death'). We then cross (35 min.) a bridge over the *Nahr Anṭelyâs* (probably *St. Elias*), so named from the village on the right bank; on the right is the road to Bekfeiyâ (p. 286). The road now skirts the coast and the railway. In 35 min. we reach *Debâyeh*, with the engine-house and filtering-beds of the waterworks (Beyrouth Water Works Co.), which are fed by the Dog River.

The road crosses the railway, skirts the rocky promontory projecting here into the sea (the *Baʿli-Râs* of the Babylonian inscriptions), and reaches (in 20 min.) the bridge over the Dog River, forming the goal of our excursion. This pass played a rôle in history, not only in antiquity but also in the first Crusade and during the Syrian and Egyptian wars of the 19th century. A Roman road crossed the mountain at a height of about 100 ft. above the present road; this was hewn in the rock in 179-180 A.D. under Emp. Marcus Antoninus, and was formerly paved with slabs of stone. Still higher up are numerous Egyptian, Assyrian, and other inscriptions and sculptures, indicating the existence of a much more ancient road. The Egyptian inscriptions (rectangular tablets) refer to the campaigns of Sesostris (Ramses II., ca. 1292-1225 B.C.). The Assyrian inscriptions (round-topped tablets) date from the 7-9th cent. B.C.

The inscriptions consist of panels hewn some 5 or 6 inches deep in the rocky wall. They are from 5 ft. to nearly 9 ft. in height and from about 2 ft. 4 in. to $4^1/_2$ ft. in breadth. No. 1, near the bridge, is an inscription of the French expedition of 1860 and 1861, for which the panel of an ancient *Egyptian* inscription (dedicated to Ptah) has been used. No. 2, about 6 yds. farther to the S., is an *Assyrian* inscription, probably of Ashur-naṣir-pal III. (p. 416), with the figure of a king raising his right hand. No. 3, close by, is an *Assyrian* king (Shalmaneser II.; p. 416), of which the head alone is distinctly recognizable. About 22 yds. higher up and a little above the old road is No. 4, an indistinct *Assyrian* figure on a rather smaller panel (probably Adad-nirari, 825-812). Farther on along the old road are No. 5, a *Latin*, and No. 6, a *Greek* inscription. A little higher up is No. 7, containing an *Assyrian* figure, probably Tiglath-Pileser III. (p. 416); close by it is No. 8, a large *Egyptian* tablet with a frieze (Ramses II. sacrificing to

the Sun-god Rē). About 33 yds. farther on is No. 9, an *Assyrian* inscription of Sennacherib; the figure of the king is well preserved. About 40 yds. farther on we come to No. 10, *Egyptian*, a large panel with a fine frieze (Ramses II. and the Theban god Ammon of Upper Egypt). Near it is No. 11, an *Assyrian* inscription, referring to the conquest of Egypt by the Assyrian King Esarhaddon (p. 416) and the expulsion of King Tirhaka (B C. 670). Esarhaddon is represented with a curly beard, clad in a long robe and the Kidaris cap on his head; the left hand holds a sceptre and is placed against his breast; the right hand, as usual with such Assyrian figures, is extended as if in the act of offering something.

The **Nahr el-Kelb** or *Dog River*, known to the Greeks as the *Lykos* ('Wolf River') rises on the Ṣannîn (p. 288) and flows through a narrow green ravine into the sea, 7½ M. from Beirût. Tradition relates that on a cliff in the sea stood a huge stone dog, which barked on the approach of an enemy. The stream is crossed by a fine bridge, with a café at each end of it. Below the bridge is the railway viaduct. Higher up is a smaller bridge, built, as an inscription records, by Emir Beshîr (p. 292) in the year 1224 of the Hegira (1828-29).

A bridge has probably existed here since the earliest times. An Arabic inscription to the S. of the smaller bridge states that a bridge was built here by Sultan Selîm (p. lxxxvi); and a Latin inscription between the two bridges records the construction of the Roman road under Marcus Antoninus (p. 285). An old aqueduct runs down the N. bank of the gorge towards the valley. Below is a cuneiform inscription of four columns, mentioning King Nebuchadnezzar II. of Babylon (p. 416).

The Excursion to Jebeil (p. 339), with its interesting necropolis, takes a day. We proceed by light railway (train every 3 hrs.) to Maʿâmiltein in 1¼ hr. (fares 16 pi. 35 pa., 11 pi. 10 pa.; comp. note on the rate of exchange, p. 280), and go on thence by carriage (1¾ hr.; fare 8-10 fr.), which is always easily obtainable.

The railway runs from the harbour station to the main station and then leads along the sea below the road described at p. 284. 1 M. (from the main station) *Ed-Dôra;* 2 M. *Nahr el-Môt;* 3½ M. *ʿAnṭelyâs;* 5 M. *Debâyeh.* The line now crosses the road and passes by a cutting through the spur to the S. of the *Nahr el-Kelb* (see above). Beyond (N.) the river we again run close to the sea and beyond (8 M.) *ʿAnṭûra* we skirt the beautiful bay of *Jûneh.* 9½ M. *Sarbâ;* 10½ M. *Jûneh*, with a small harbour and an international telegraph-office. The mountain-slopes are thickly studded with villages. Above Jûneh lies *Ghadîr*, adjoining which is *Sarbâ* (station, see above), while at the very top of the hill is *Bkerki*, the residence of the Maronite patriarch, separated by a small valley from *Zûḳ Mikâyil.* — 12 M. *Maʿâmiltein*, on the N. side of the bay. Hence to *Jebeil*, see p. 340.

To Bekfeiyâ, ca. 15½ M., road (regular carriage-service in summer). We take the Tripoli road to the *Nahr Anṭelyâs* (1½ hr.; pp. 284, 285), where we diverge to the right by a road which at once begins to ascend. In 1¾ hr. we reach *ʿAin ʿÂr*, ¼ hr. above which lies the monastery *Ḳurnet Shahwân*, the seat of the Maronite bishop of Cyprus. We reach **Bekfeiyâ** in another 1¼ hr. The Jesuits have a church, monastery, and schools here. Bekfeiyâ is a rather large place with silk-factories. It is beautifully situated high up on the

mountain, directly above the deep ravine of the Dog River. — Farther on the road leads us along the crest of the hills to the E. (*Esh-Shuweir*, an English mission-station, with large silk-manufactories, lies $^1/_4$ hr. to our left) to *El-Mutein.*

The villages on the SLOPE OF THE LEBANON, such as Beit Meri, Brummâna, and ʿÂleih, are favourite summer-resorts of the inhabitants of Beirût (comp. p. 282) and are also frequented by the Europeans living in Egypt and Cyprus. The air is very healthy, the heat is moderate even in the height of summer, and there is a considerable fall of temperature at night.

To BEIT MERI ($10^1/_2$ M.) AND BRUMMÂNA (12 M.), carriage-road with daily carriage-service in $3^1/_2$ or 4 hrs. Beyond the bridge across the Nahr Beirût ($^1/_2$ hr.; see p. 285) we diverge to the right from the Tripoli road, and in 20 min. more we take the road on the left across the plain of *Sâhel* to the E. At the village of *Tekweini* (25 min.) the road begins to ascend the hill in curves. The higher we ascend the more beautiful is the view. In about 3 hrs. we reach the village of *ʿAin Seʿâdeh* (the summer-residence of the Maronite archbishop), and in 20 min. more the Maronite village of —

Beit Meri (2395 ft. above the sea-level), with 2000 inhab., which has two hotels in the season. A little pine-grown hill, to the S., offers a magnificent *VIEW: to the S. *Deir el-Kalʿa* (see below); far beneath to the E. the *Wâdi Salîmâ* unites with the *Wâdi Hammâna* to form the Beirût river. Between the two is the ridge of *El-Metn*, with the village of *Râs el-Metn.*

From Beit Meri the Maronite monastery of **Deir el-Kalʿa** may be reached in $^1/_4$ hr. It is situated 2200 ft. above the sea-level. There is a fine view from the roof of the monastery church. Many remains of antiquities and sarcophagi are found here. The foundations of an ancient temple, 105 ft. long by 54 ft. broad, are still preserved. The front looked towards the plain. Fragments of the columns of the portico are still to be seen. The large drafted stones testify to the great antiquity of the building, which, according to an inscription, was dedicated 'Jovi Balmarcodi', which has been translated 'Lord of the Dancing Festivals'. — Travellers on horseback may return by the monastery of *Mâr Rôkus* and *Tekweini* (see above), or by Rustem Pasha's garden (p. 284).

From Beit Meri we take the road along the ridge, enjoying a fine view of the deep *Wâdi Salîmâ* on our right, and reach (35 min.) —

Brummâna (2360 ft.; *Lebanon Hotel*, kept by Saalmüller, a German, plain but good, fine view from the terrace; *Hôtel des Chênes*, kept by Bonfils, at both these, pens. with wine 8-10 fr.; *Turkish Telegraph*), which contains 2600 inhabitants. It is the chief station of the Quakers, who have a church, boys' and girls' schools, and a hospital and dispensary. It also possesses a school of the Lazarists.

The carriage goes on, passing *Mârshaʿyâ*, an Orthodox and a Maronite monastery on the heights to the left, to ($^3/_4$ hr.) *Baʿabdât* and Bekfeiyâ (p. 286).

From Brummâna an ascent of the Ṣannîn (9022 ft.) may be made; 11-12 hrs. We follow the carriage-road to Baʿabdât (3/4 hr.; see p. 287), whence a road leads past the monastery of *Mâr Mûsâ ed-Duwâr* to *Ḍahr esh-Shuweir* (1 hr.), where there is a café. We proceed thence by road to (3/4 hr.) *El-Mutein* (p. 287), whence a stony path leads to the (1 1/2 hr.) beautiful spring of *Nebaʿ Bḳaleʿa* (or *Ḳaleʿa*). We pass some peasants' houses and turn to the left (N.), after which we reach (1/4 hr.) the deep grotto of *Mishmîsheh* and in another 1/4 hr. *El-Jôz*, a group of walnut-trees about 20 min. from the road, where there are ruins of a building of the Phœnician-Hellenistic period, and some sarcophagi. In 1 1/2 hr. we reach the spring *Nebaʿ Manbûkh*, and in 2 hrs. *Nebaʿ Ṣannîn*, beneath the summit of the Ṣannîn; there are a few peasants' houses here. From the spring we now turn to the S.E. till we reach the crest of the hill between Ṣannîn and *Keneiseh* (1 1/4 hr.), whence we take the path to the N. to the summit (2 1/4 hrs.). We have a pretty view of the sea, Beirût, and the district of El-Metn; to the E., the Biḳâʿ and the Anti-Libanus; towards the N. the prospect is bounded by the ranges of the Kesrawân. In some of the ravines snow lies till July. On the N. slopes are ancient ruins. — The steep descent to *Zaḥleh* (p. 296) takes 5-6 hrs.

To ʿÂLEIH, besides the railway (pp. 295, 296), carriages ply daily in summer (2 1/2 hrs.). The Damascus road leads past El-Ḥâzmîyeh (p. 284) and the Asfûriyeh Insane Asylum (p. 281) and then winds upwards among the well-cultivated slopes of the Lebanon, affording a series of magnificent views. After a time the deep ravine of the Nahr Beirût (p. 285) becomes visible on our left. A little to the left, below *Khân Jemhûr* (6 1/2 M.), lies **ʿÂreiyâ** (railway station, p. 296), a favourite summer-resort of the inhabitants of Beirût. From this point on the mountain-district is named *El-Gharb* (the west). — At *Khân Sheikh Maḥmûd* (10 1/2 M.) the road diverges to the right and, running along the verge of the hills, leads us (about 1 M.) to —

ʿÂleih. — HÔTEL BAHAR, a branch of the Hôt. d'Orient in Beirût; HÔT. CHAHINÉ; ANGLO-AMERICAN PENSION; pens. at all these 10 fr. (wine extra). — POST & TELEGRAPH OFFICE, where French may be used.

ʿAleih (2460 ft. above the sea-level) is a favourite summer-resort of the inhabitants of Beirût and has many handsome villas. Pop. 2500. The view of the plain of the coast is magnificent; immediately below us is the fertile *Wâdi Shaḥrûr*, with the villages of *Besûs* (the Gotham of the Lebanon), *Wâdi Shaḥrûr*, and *Kafr Shîmâ*.

The road goes on to the S. along the hill. Beyond *Bemekkîn* (small hotel) it forks, the left branch leading to (10 min.) *Sûḳ el-Gharb* (Arab Locanda), with 2000 inhab. and many summer-residences of natives from Beirût. Hence the road goes on viâ *Shumlân* and *ʿAinâb* to *Deir el-Ḳamar* (p. 291) and *Beit ed-Dîn* (p. 291; 5 hrs.). — The road to the right at Sûḳ el-Gharb leads to (1 hr.) the Druse village of *ʿAin ʿAnûb*, an English mission-station. Thence we descend in windings to (1 1/2 hr.) *Esh-Shuweifât* (Turkish Telegraph Office). We leave the beautifully situated Greek Catholic monastery of *Deir el-Ḳarḳafeh* to the right, cross the Wâdi Shaḥrûr (see above), and reach (1 hr.) *El-Ḥadet* (rail. station, pp. 296, 284).

IV. THE LEBANON. CENTRAL SYRIA.

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36. From Sidon to Ḥâṣbeiyâ and Râsheiyâ. Mount Hermon.

From Sidon to Râsheiyâ 16½ hrs. To *Jisr el-Khardeli* 7 hrs.; *Ḥâṣbeiyâ* 3½ hrs.; *Râsheiyâ* 6 hrs.

Quitting *Sidon* (p. 275) by the Acre Gate (p. 278), we reach (40 min.) the village of *Deir Besîn*, (1 hr.) the *Nahr ez-Zaherânî*, and

(50 min.) *Khân Mohammed ʿAli*, and traverse a stony tableland. The village of *Ziftâ* (1138 ft.) remains on the right. We then reach (2$^1/_2$ hrs.) the large Metâwileh village of *En-Nabaṭîyeh et-Taḥtâ* (1375 ft.), about 25 min. to the E. of which lies the hamlet of *En-Nabaṭîyeh el-Fôḳâ*. — 1$^1/_2$ hr. *ʿArnûn*.

About 20 min. to the S., on a precipitous rock rising above the ravine (1500 ft. deep) of the *Lîṭânî*, stands the deserted castle of **Ḳalʿat esh-Shaḳîf** (2346 ft. above the sea-level), which commands the mountain-pass from Sidon to Damascus.

The castle is first mentioned in 1179 as a stronghold of the Christians. It was called *Belfort* by the Crusaders. In 1196 the garrison was forced to surrender to Saladin. In 1240 the castle was purchased, along with Sidon, by the Templars, but it was taken from them again in 1280. The last historical mention of the castle is in Arabian authors of the 14th century.

On the S. and W. sides the castle is protected by a moat hewn in the rock to a depth of 50-120 ft. On the S. side only it is connected with a narrow mountain-ridge. The entrance is on the S.E. side. The building is 130 yds. long (from N. to S.) and 33 yds. wide. At the N. end the rock projects 23 yds. towards the E. The court on the E. side is about 16 yds. wide, and the outworks are about the same width. The walls slope outwards to a distance of 6-10 yds. The S. wall was defended by two semicircular towers. There is no trace of any building here earlier than the later Roman period. Most of the remains are mediæval Saracenic. In the centre of the E. side is a mediæval chapel. — The *View is magnificent. Far below is the Lîṭânî, a mountain-torrent of green water, dashing over its rocky bed. On the opposite slope, which is less precipitous, lie several villages embosomed in foliage. Beyond the plain of Merj ʿAyûn (p. 291) towers Mt. Hermon, adjoining which is the stronghold of Ḳalʿat en-Namrûd (p. 265). Towards the S. lies the hilly country of Naphtali as far as the neighbourhood of Ṣafed. On the right rises the Jebel Jermak; Hûnîn (p. 263) is also visible. To the N.E. we look up the valley, above which rises the Jebel er-Rîḥân.

From ʿArnûn we descend in 40 min. to the *Jisr el-Khardeli*, a three-arched stone bridge across the Lîṭânî, near which is the best camping-ground in the neighbourhood.

From Ḳalʿat esh-Shaḳîf to Beirût. This beautiful but fatiguing tour cannot well be undertaken earlier than the middle of May (guide necessary). The scenery is very characteristic of Syria. — Starting from the *Jisr el-Khardeli* (see above), we follow the W. bank of the *Lîṭânî*. Entering the *Wâdi Jermak*, we reach in 1$^1/_2$ hr. the Druse village of *Jermak*. After $^1/_2$ hr. we pass on the left the ruins of *El-Medîneh*, and in 1 hr. more cross the *Nahr ez-Zaherânî* (p. 289). We then ascend to (40 min.) the considerable Christian village of *Jerjûʿa*. In 1 hr. we reach *Jebâʿa*, with a modern castle; in 1 hr. 25 min. *Zahalteh;* and in 50 min. *Jezzîn*.

Jezzîn (2822 ft.; Turkish telegraph), now the seat of a Ḳâimmaḳâm, was named in mediæval times *Casale de Gezin*. The Christians who compose the entire population are chiefly occupied with the vine and silk culture. At the foot of a rock (650 ft. in height) behind the town flows the *Nahr el-ʿAuwalî*, the *Bostrenus* of the ancients. A fatiguing path ascends this cliff to a plain 1$^1/_4$ M. in width, beyond which rises the lofty *Tômât Nîḥâ* (6070 ft.). On the summit (1$^1/_2$ hr.) are the ruins of a temple. — About


SOUTHERN LEBANON
Scale of 1 : 500.000
English Miles
Kilometres
Khân - Stations of the Great Road between Beirût and Shtôra.
J. Khân Jemhûr 1250 Feet
M. " Shêkh Mahmûd 2460 "
A.D. " Abu Dokhân 3222 "
K. " El-Korêyeh 3525 "
R. " Ruêset el-Hamra 3957 "
S. " Ain Sôfar 4249 "
Md. " Mdêrij 4403 "
M. " Murâd 4583 "
Mr. " El-Mrêjât 3773 "
MEDITERRANEAN SEA
BEIRUT (BERYTUS)
Ma'âmiltên
El-Judêdeh
Ez-Zalka
Ba'abdât
Rûmiyeh
Bêt Meri
Brummâna
Hazmiyeh
El-Mansûriyeh
Zandûka
Shuwêfât
Dêr el-Kal'a
El-Hadeth
Ba'abda
Kefr Shîma
Esh-Shuwêfât
Râs el-Metn
Martneh
Beshâmûn
Ghalbûn
Betâthir
Khân el-Khulda
'Aramûn
Baisûr
Aghmîd
Dêr en-Nâ'imeh
'Ain Ksûr
Bawirteh
Abeih
Beshâmûn
Mâr Mikâyil (El-Mo'allaka)
Bshetfin
Dêr el-Kamr
N. Dâmûr (N. el-Kâdi) R. TAMYRAS
Râs Dâmûr
Delhûn
Maksaba
Bkeshtîn
Ba'aklîn
Ba'âsîr
Butmeh
El-Jîyeh
Dubbiyeh
Mukhtâra
El-Khrêbeh
Barja
Darêya
Râs Jedîreh
'Ain Shems
Mezra'at esh-Shûf
Badrân
Shehîm
Wardâniyeh
Siblîn
'Azzûn
Hasrûth
'Ammâtûr
Kfristeh
Sagbîn
Râs er-Rumêleh
N. el-'Auwalî (R. Bostrenus)
Moghairiyeh
Mezbûd
Jebâ'a esh-Shûf
Mejdelûna
Bsâba
Bâthir
Nîha
Jûn
Barghûtiyeh
El-Khassâbiyeh
El-Helaliyeh
Saidâ (SIDON)
'Abra
Mabrûs
'Azûr
Jezzîn 2822
K. Jerra
Sfâreh 3350
Mejdel Yûn
Lîba'a
K. Fâlûs
Dêr Besîn
Meshghara
El-Ghazieh
Maghdûsheh
Kutaleh
Tômât Nîha 6070
Kefr Hûneh
Zêta
Jebâ'a
Abu Rekab 5380
Dareya
Aramsha
Ru. Tell el-Burâk
Kal'at Serbeh
Yahmur
Sarafend (SAREPTA)
Akhbiyeh
Babliyeh
Zifteh 1138
Ferûn
Rûmîn
Jerjû'a
Kilia
Râs Sarafend
El-Eksekîyeh
Kariyeh
Dêr ez-Zaharânî
'Arab Salîm
Jebâ'a
Burghuz
Kefr el-Jôz
El Beyad
Kôkeba
Lûbiyeh
Kusasaniyeh
Esh-Sherkiyeh
Kefr Rummân
Belât
Ruins
El-Ansariyeh
Jermak
Nasâr
Zebdîn
Nabatîyeh
Dibbîn
'Adlûn (ORNITHOPOLIS?)
Râs Abu Said
Ed-Duêr
El-Ferdîs
Sêriyeh
Hârûf
Kefr Tibnît
Hâsbeiya
Kal'at Meis
N. Abu'l-Aswad
Brêka
Shakîneh
Tell Dibbîn 1770
Khiyâm
Khartûm
'Atshît
Arnûn
Kefr Dibeh
Ez-Zerâriyeh
Mêfidûn
Kseibeh
El-Kal'at
Kal'at esh-Shakîf
Arzieh
Kakâ'iyeh
El-Hamra
El-Khirbeh
Khân el-Kâsimiyeh
Nahr el-Kâsimîyeh
Yahmûr
'Ain Kherwâra
Bediâs
Halûsiyeh
Ferûn
Dêr Mîmâs
Lower sources of Neba Leddân
Hûleh
Belât
Mutelleh
Hammadiyeh
Junnêteh
Mer'akeh
El-Ksâf
Lueizeh
Ghajar
Belâd Beshâra
Atshîth
Shâdîneh
Sûr (TYRE)
Bazûriyeh
Kal'at Mârûn
Khalweh
Teyibeh
El-Hûleh



Zahleh
3100
El-Mu'allaka
Shtôra
Sa'adanâil
El-Kerak
Ablah
Ferzul
Nîhâ
Temnîn
Afrên
Serain
Rayâk
Rmâdi
Târeyâ
Neby Shît
El-Khoreibeh
Kana
Masi
Jenta
Yafûfeh
Kfr Dûnis
Maarabûn
Rôsh Hâla
Raith
Terbul
Haslnûsh
Ruin of temple
Dêr el-Ghazâl
Delhemîyeh
Ksebeh
El-Ain
Kefr Zebâd
Bar Elyâs
El-Bêda
Mekseh
El-Merj
Dêr Zenûn
Neby Za'ûr
El-Istabl
Bu Temple
Anjar
Mejdel 'Anjar
El-Khiyâra
Bridge
Jisr Rummânî
Sarghaya
Dhahr Abu'l-Hin
8137
Ain Har
J. Shekîf
6810
Shayyâr
'Ain-en-Nusûr
J. el-Akhdar
7740
R. Yûnân
Bludân
Tallôjat -um-Hallâwi
Ez-Zebedâni
3871
Zebdâni
Bukain
Telfîta
Medâya
Kefr Yabûs
Sahil Judêdeh
Ain Barada
Es-Suêra
4430
Hammâra
4173
'Ain Judêdeh
El-Hosh
Bairûneh
Hurêri
J. Bisân
Helbûn
Ifri
Sûk Wâdy Barada
Kefr el-Awamid
Dêr Mukurrîn
El-Fîjeh
Menîn
Dêr 'Ali
Et-Tell
El-Hoseinîyeh
Kefr ez-Zêt
Dêr Kânûn
Bessîmâ
El-Ashrafîyeh
Aithi
Medûkha
Bekka
Yanta
Helwa
3865
Dêr el-Ashâir
4101
3770
Khân Methelûn
El-Knêseh
'Ain 'Arab
Kharbet Rûha
Kefr Dûnis
3510
Dîmâs
El-Judêdeh
2430
El-Hâmi
Ma'raba
W. Methelûn
Khân Dîmâs
3117
Sahra-Dîmâs
Tesseyu
Dummar
J. Kasyûn
Es-Sâlehîyeh
Er-Rabweh
Kefr Kûk
Bakhleh
Bêt Shâm
Burkush
Salhura
El-Mezzeh
DAMASCUS
Kefr Sûsa
Meidân
Kal'at Burkush
HERMON
Kalabât Mezzeh
El-Kadem
Sahnâya
El-Muaddamîyeh
El-Katanâ
2976
Dârêya
El-Judêdeh
Kal'at Jendel
'Ain esh-Shara
El-Ashrafîyeh
'Artûz
'Ain Berdi
Jûneh
Sahnâyâ
Kasr 'Antar
8062
W. Barbar
Jebel el-Bellân
Kôkab
Arneh
Er-Rômeh
Menîn
Hurjilleh
Wâdy el-'Ajam
El-Abbâseh
Bêtîma
Hoseinîyeh
El-Kisweh
Dêr Khabîyeh
Khân esh-Shiyâr
Ashrafîyeh
Hîneh
Kefr Hawar
J. Mâni'
Khân Denûn
3642
R. Kal'at en-Nuhâs
Bêt Jenn
Mezra'at Dêr el-'Ashâir
Delhemîyeh
Et-Taiyibeh
Sa'sa'
2950
N. Sâbirâni
Zâkieh
N. Jennâni
El-Khiyâra
El-Mâjidîyeh
Kenâkir
Dêr 'Ali
Nahr Mughenniyeh
Khân ez-Zevât
'Abâyeh
Hadr
esh-Shems
Derb el-Hajj
Der'ât
El-Muzerib
Engraved & printed by Wagner & Debes, Leipzig.


Hamâ
Ba'albek (HELIOPOLIS)
3773
Ḥôsh Barâdu
Râs-el-'Ain
Mejdelûn
Dûris
'Ain Berdâi
Et-Taiyibeh
Tallîyeh
Beritân

5 min. to the N. of Jezzîn the ʿAuwalî falls to a depth of 130 ft. over an amphitheatre of rocks. This river separates the districts of *Teffâh* and *Jezzîn*, to the E. of Teffâh, from that of *Kharnûb*, situated farther to the N.

From Jezzîn we descend the brook for about 50 min., passing a number of villages. At the point where the ʿAuwalî (p. 290) unites with the *Bârûk* stand four columns of Egyptian granite, 4 ft. thick and 13 ft. high. Proceeding up the river on its left bank, we next reach (25 min.) *Bâtîr* and (1 hr. 10 min.) *Hâret el-Jeneidleh*, and then proceed past *ʿAin Matûr* and *ʿAin Kanya* (on the right) to (50 min.) *El-Mukhtâra*, the *Casale Maktara* of the Crusaders, situated on a lofty mountain-spur at the confluence of the ʿAuwalî with the *Kharâbeh*, which comes from the E. The large village contains schools of the British Syrian Mission. The carriage-road hence leads viâ *El-Jedeideh*, *ʿAin es-Sûk*, and *Sûkanîyeh* to (5 M.) —

Beit ed-Dîn or *Bteddîn* (Arab *Locanda; Internat. Telegraph Office*), the seat in summer of the government of Lebanon (winter-seat at Baʿabdâ, see p. 296). It contains a small garrison. The *Castle*, a restored palace of the Emir Beshîr (see p. 292), with its numerous courts, gardens, colonnades, baths, etc., is finely situated and worth visiting (previous permission from the pasha necessary). — About 2½ M. to the S. of Beit ed-Dîn, by carriage-road, lies *Baʿaklîn* (Turkish Telegraph Office), an important place inhabited by Druses.

From Beit ed-Dîn a carriage-road leads in a wide curve to (1 hr.) —

Deir el-Kamar, the 'monastery of the moon' (5000 Maronite inhab.), the capital of a Mûdîrîyeh immediately subject to the Governor. It contains a modest *Locanda* and a *Turkish Telegraph Office.* The Serâi is an ancient palace of Fakhreddîn (p. 283). The village (2830 ft. above the sea-level) is surrounded by luxuriantly fertile and well-cultivated terraces. The vine and silk culture are carried on here, and, as throughout the whole district, silk-stuffs and embroidery are manufactured. — **Public conveyances** ply daily in summer between Deir el-Kamar and Beirût (8 hrs.). The road leads in many windings to (2 hrs.) the bridge over the copious *Nahr el-Kâdî*, and thence ascends viâ *Mhâla* and *Deifûn* (fine views) to (1¾ hr.) *ʿAinâb*, which has about 1000 inhabitants. A short digression may be made to the large educational institution of the American missionaries in *ʿAbeih.* From ʿAinâb we descend in 20 min. to *Shumlân*, ¾ hr. beyond which we reach *ʿAin ʿAnûb.* Thence to *Beirût*, see p. 288.

From Jisr el-Khardeli (p. 290) we first ride to the N. to the (1¼ hr.) large village of *El-Jedeideh*, which possesses a school of the American mission, and then to the E. to (1 hr.) *Sûk el-Khân.* The green tract of *Merj ʿAyûn* lies on our right (the *Ijon* of 1 Kings xv. 20). The road now leads to the N., following the course of the *Nahr el-Hâsbânî* (p. 263), to (¾ hr.) a bridge, and thence to (½ hr.) —

Hâsbeiyâ (2297 ft.; *Internat. Telegraph Office*), a small town with 5000 inhab. (4000 Christians), situated on the W. side of an amphitheatre of hills, from which a brook descends to the *Nahr el-Hâsbânî* (see above). The American Mission and the British Syrian Mission have a church and schools here. On both sides of the valley are terraces luxuriantly planted with olives and vines. The grapes are either converted into raisins or into syrup *(dibs).* Hâsbeiyâ is supposed to be the ancient *Baal Gad*, which lay at the foot of Hermon (Josh. xi. 17, etc.). The castle, once occupied by the Druse emirs of the Shihâb family (p. 292), is now in possession of the Turkish authorities. — The numerous bitumen pits in the environs of Hâsbeiyâ are let by government. Near the source of the *Hâsbânî*, ½ hr. to the N., the ground is partly of a volcanic nature.

The *Wâdi et-Teim* has always been the headquarters of the Druse sect (p. lxxiv), as its founder Ed-Darazi is said to have lived here. About 20 min. above Ḥâṣbeiyâ is the *Khalwet el-Biyâḍ*, a central shrine of the sect.

The History of the Druses (p. lxxiv) during the last two centuries consists chiefly of a narrative of the party-struggles of various powerful noble families. After the expulsion in 1694 of the Maanide family, to which Fakhreddîn (p. 283) belonged, the Shihâb family got the upper hand. The most eminent member of that family was *Emir Beshîr* (1789-1840), who established himself at Deir el-Kamar with the aid of Sir Sidney Smith, the admiral of the British fleet, and allied himself more closely with Ibrâhîm Pasha (p. lxxxvi) with a view to strengthen his hands against his antagonist the *Sheikh Beshîr* at Mukhtâra, of the Jambelât family. He privately professed to be a convert to the Maronite church, in order to ensure the support of the clergy, but he did not venture to favour the Christians openly. With the help of the Egyptians, he suppressed a revolt fomented by Sheikh Beshîr and caused the Sheikh himself to be slain. The struggles between the Maronites and the Druses, however, continued. When the Druses were afterwards armed by the allies of Turkey for the purpose of revolting against the Egyptians, Emir Beshîr remained faithful to the latter, and was banished to Malta at the age of eighty years. Anarchy now prevailed in this mountain region. In 1841 the Druses revolted and defeated the army of the Maronites. The Turkish government rejoiced to see the rival sects thus destroying one another, but in 1843 the chief authority was so divided that the Maronites and Druses each had a sheikh of their own. This distribution of power, however, led to new disturbances. In 1859 a revolt broke out among the Maronites, and the government availed itself of this opportunity for disarming the Christians of the Lebanon and so exposed them to the fury of the murderous Druses (p. 303).

Beyond Ḥâṣbeiyâ the road crosses a small valley to the N. by a bridge, and ascends to the top of the hill (1/4 hr.). It then leads to (1 hr.) *Mîmis* and (3/4 hr.) *Kufeir* (with a 'khalweh' or Druse chapel). In 20 min. it reaches the top of the hill, which it follows to the right. To the left below is seen the Wâdi et-Teim (see above; 40 min.). We then descend (25 min.), leaving *Es-Sefîneh* on the right, and enter the mountains towards the E., in the direction of *Beit Lâya* (1 hr.).

About 40 min. to the S. of Beit Lâya lies *'Ain Ḥarshâ*, 20 min. above which stands one of the best-preserved temples of the Hermon district. It is 'in antis', facing the E., 39 ft. long, 26 ft. wide, and 19 1/2 ft. high from platform to cornice. The pronaos is 8 ft. by 19 1/2 ft., and the cella 26 ft. by 17 ft. The W. side of the cella is 4 1/2 ft. higher than the others. There are here four pedestals with columns built into the wall. The bases of these are Attic, the capitals Ionic. Above is a cornice running round the wall of the cella; on each side are two lions' heads with a tiger's head between them. The roof of the temple has fallen in. The building stands on a basement which is 7 1/2 ft. high on the W. side. It possesses a beautifully enriched gate, on one side of which is a niche. In the tympanum at the W. end is a relief-bust of a goddess with two small horns (comp. p. 269).

To the N. of Beit Lâya we next reach (1/2 hr.) *Bkeiyifeh* and (35 min., bad road) —

Râsheiyâ. The small town (4101 ft.; *Turkish Telegraph Office*) has about 3000 inhab., including a few Protestants, and rises in terraces on a steep slope in the midst of orchards. Towards the S., above the lofty castle, Hermon rears its majestic head.

Mount Hermon *(Jebel esh-Sheikh).*

The Ascent of Hermon cannot well be undertaken before May. The expedition requires a whole day (ascent 7 hrs., descent 5 hrs.) and is very fatiguing. The start should be made before sunrise. The usual starting points are Ḥâṣbeiyâ (p. 291) and Râsheiyâ (p. 292). A guide (6-8 fr.) is necessary. Provisions and water should not be forgotten. Those who intend to spend a night in a tent on the top should take a supply of fuel. Travellers must see on the previous day that the horses and their gear are fit for this unusually rough work, and that they are thoroughly well fed and rested. Luggage should be sent to the place to which the descent is to be made.

In Arabic Mt. Hermon is called *Jebel esh-Sheikh*, *i. e.* 'mountain of the white-haired', or *Jebel et-Telj*, 'snow-mountain'. The Assyrians called Hermon '*Saniru*', a name occuring in the Old Testament under the form of *Shenir* (Deut. iii. 9), which, like the Sidonian name '*Sirion*' (ibid.), signifies 'banner'. As a landmark of Palestine, and indeed of Syria also, Mt. Hermon is frequently mentioned in the Old Testament. It was a holy mountain, and numerous ancient temples situated on and near the mountain serve as a memorial of the ancient worship. The Hebrews extolled its majestic height (Psalm lxxxix. 12). They valued it, too, as a collector of clouds (Psalm cxxxiii. 3). It is spoken of as a haunt of wild beasts (Song of Sol. iv. 8), and its snow was used in ancient times, according to St. Jerome (comp. Prov. xxv. 13), as at the present day, for cooling the beverages of the wealthy. It extends from N.E. to S.W. for about 20 M. Its rock-formation is hard limestone, covered at places with soft chalk, while basalt makes its appearance in the S. spurs and near Ḥâṣbeiyâ. Crystals of calcareous spar are occasionally found. Hermon is separated from Anti-Libanus by a ravine on the N. side. In winter the mountain is covered with heavy masses of snow, and even in summer patches of snow are to be found in shaded hollows. Bears ('Ursus Syriacus', resembling the brown bear) are still frequently seen on Mt. Hermon. Foxes, wolves, and various kinds of game also abound. The industrial crops are the same as in other mountain-districts of Syria, and the culture of the vine, which above Râsheiyâ ascends to a height of 4725 ft., is of considerable importance. Above the cultivated land are a few thin and scattered groups of oaks (*Quercus cenis*, Look & Mellul). About 500 ft. above the vines begins an extensive growth of tragacanth bushes with prickly leaves, and at a height of 3770-5420 ft. several edible wild fruits occur. The almond abounds, and is the commonest tree on the W. slopes of the mountain at this considerable height, whence this region is sometimes called *ʿAḳabet el-Lôzeh* (almond mountain). There are three kinds of almond-trees, two large plums, a cherry, and a pear. If the explorer proceeds from Râsheiyâ in the direction of Ḥâṣbeiyâ, through the *ʿAkabet el-Jenîna* to the *Jebel Khân*, he will meet with a dense growth of two interesting conifers, *viz.* the thin-branched *Juniperus excelsa M. Bieb*, or dwarf tree-juniper, and the *Juniperus drupacea Lahill*, a much rarer shrub. The latter, called *dufrân* by the Arabs, bears berries as large as plums, with a blue down on them. Above this scattered but very interesting growth of trees we find a poor and insignificant growth of prickly and other shrubs, all belonging to the flora of the Oriental steppes, some of which, however, are peculiar to this region, as *Astragalus Acantholimon*, *Cousinia*, and others. Near the snow-fields occurs also the *Ranunculus demissus*. On the S. side of the mountain, which is greener than the others, occur large patches of the large umbelliferous *sukerân*, a kind of *ferula*.

From *Ḥâṣbeiyâ* we ascend the opposite slope of the valley to ($^1/_2$ hr.) *ʿAin Ḳanya* and ($^1/_4$ hr.) *Shuweiyâ*, and reach ($^1/_4$ hr.) the watershed between the wooded *Wâdi Beni Ḥasan* on the left and the *Wâdi el-Hibbâriyeh* on the right. Passing the ruins of *Khirbet Shuweiyâ*, we reach ($^1/_4$ hr.), on the left, the *Mughâret Shuweiyâ*, or ancient tomb-caverns of Shuweiyâ. The ascent of the height

which conceals Mt. Hermon from view is fatiguing. Beyond it we enter the *Wâdi ʿAin ʿAṭâ*, and now see the summits of the mountain before us. In 3 hrs. we reach the crest of the mountain and follow it towards the N. to the ($1^1/_2$ hr.) barren summit.

Mount Hermon culminates in three peaks, consisting partly of rubble; the northern and southern, about 500 paces apart, are each about 9050 ft. in height; the western, about 100 ft. lower, is separated from the others by a small valley, and is 700 paces distant from them. On the S. peak are some ruins (called *Ḳaṣr ʿAntar*), probably belonging to a temple which is mentioned by St. Jerome (4th cent. A. D.). On the summit is a hollow, bounded by an oval enclosure of stones which are placed close together. The well-hewn blocks are inserted in the uneven surface of rubble or rock. To the S. of this elliptical enclosure stood a building, now entirely destroyed, which was probably a sacellum (a small sanctuary without a roof). The rock which formed the foundation has been hewn for the purpose. To the N.E. is a rock-cavern with traces of columns.

The *View is of vast extent, embracing a great part of Syria. In the distance, to the S., we see the mountains of ʿAjlûn extending towards Moab, then the Jordan, with the lakes of Tiberias and Ḥûleh, to the W. of which are Samaria and Galilee extending towards Carmel, and the Mediterranean from Carmel to Tyre; next to this part of the landscape rises the range of Lebanon in a wide curve from Jebel er-Rîḥân and Jebel Keneiseh to the lofty peaks of the Ṣannîn (p. 288) and the Makmal to the N.; between these lies the valley of the Lîṭânî, from Kalʿat esh-Shaḳîf upwards, extending far into the plain of El-Biḳâʿ (p. 296); we next perceive Anti-Libanus; to the N.E. stretches the plain of Damascus, as far as the 'meadow lakes', to the S. of which rise Jebel el-Aswad and Jebel el-Mâniʿ (p. 144); next to these is seen the whole range of the Ḥaurân, in front of which are El-Lejâh and Jeidûr. In the foreground, to the W., lies the Wâdi ʿAin ʿAṭâ, to the E. the Wâdi ʿArnî, and to the S.E. the Wâdi Shibʿa.

The descent may be made by the same route or to ***Râsheiyâ*** (p. 292; 4 hrs., guide necessary).

Another route (guide necessary) descends from the summit to (4 hrs.) *Kalʿat Jendel* on the E. side. This village contains a ruined castle, and at *ʿArnî*, 3 hrs. to the S.S.W., are the ruins of a temple. From Kalʿat Jendel the traveller may proceed to ***El-Ḳaṭanâ***, near Damascus (p. 267), in about $2^1/_2$ hrs.

From Râsheiyâ to Damascus. — a. Viâ Deir el-ʿAshâir (guide necessary). We first ride in 1 hr. to *Kafr Ḳûḳ*, situated at the E. end of a basin-like plain, which in winter forms a lake. The village contains a few relics of antiquity. After 10 min. we ascend a steep hill (E.N.E.), on the top of which (20 min.) we traverse a furrowed plateau. In about $^3/_4$ hr. more we descend into the valley. After 20 min. the valley turns towards the N.E., and leads to (1 hr.) *Deir el-ʿAshâir*, at the E. end of a small plain. The village is inhabited by Druses and Christians. Among the houses stands an ancient temple, the walls of which are preserved. From Deir el-ʿAshâir we descend to the plain on the E.N.E., cross ($^1/_2$ hr.) a

low watershed, and reach (1/2 hr.) *Khân Meithelûn*, on the post-road. Thence we proceed to (10 1/2 M.) *El-Hâmi* (p. 298) and (6 1/2 M. farther) Damascus (p. 298).

b. Viâ El-Katanâ (guide necessary). We cross a narrow plateau to the E., obtain (1/4 hr.) a view of the deep basin of the plain of *Kafr Kûk* (p. 294), and reach (1/4 hr.) *'Aihâ*. To the N. of the village once stood a temple, of which few remains are left. After 1 1/4 hr. (to the N.E.) we come to the top of *Et-Tughra* ('hollow way'), pass some ruins, and in 1 1/4 hr. reach **Rakhleh.** The village stands in a small plain, 5010 ft. above the sea-level, and is surrounded by ruins. Two temples once stood here. The higher, situated in the village, is completely ruined (several Greek inscriptions). The other, better preserved, is about 100 paces below the village, to the N.E. It is noteworthy that this temple faced Mt. Hermon towards the W., while the other temples around the mountain face the E. Outside the S. wall, near the S.E. corner, is a large block of stone, on which there is a kind of medallion with a face in relief, surrounded by flames (possibly the sun-god); to it belongs the figure of an eagle with outspread wings, carved on a stone that has been broken away; the whole is probably from the architrave of the temple. There are also a few rock-tombs at Rakhleh. — From Rakhleh to *El-Katanâ* 4 hrs.; thence to Damascus, see p. 267.

About 1 hr. 20 min. to the S.W. of Rakleh are situated the ruins of **Burkush,** 5200 ft. above the sea-level. The most interesting part of them is the skilfully executed substructure of a large platform, about 52 1/2 yds. long (from N.W. to S.E.) and 39 yds. wide. On the S. side the wall is 39 ft. high; on the N. side the rock has been artificially levelled. A large chamber, 17 1/2 yds. wide, extends along the whole length of the substructure. Above it is a series of arches, of segment shape in the inside. Adjacent are several chambers, one of which seems to have been used as a bath. A large Byzantine basilica seems once to have stood on the platform, perhaps on the site of an earlier edifice. Many capitals of different forms lie scattered around. — About 58 yds. to the N. of this building are the ruins of another, evidently once adapted for use as a Christian church, but the original purpose of which is unknown. We may now descend hence to El-Katanâ (near Damascus; p. 267) in 3 1/2 hrs.

37. Railway from Beirût to Damascus.

91 M. Railway of the *Société Ottomane des Chemins de Fer de Damas*, *Hamâ*, *et Prolongements*, opened in 1895. There are two passenger-trains daily in each direction (from *Beirût Harbour* at 7.20 a.m. and 10.50 p.m., from *Damascus Beramkeh* at 7.30 a.m. and 1.10 p.m.). — From Beirût to (2 hrs. 11 min.) *'Âleih*, fares 18 pi., 12 pi.; to (5 1/4 hrs.) *Reyâk*, 51 pi. 30, 34 pi. 20 pa.; to (7 hrs.) *Ez-Zebedânî*, 75 pi. 30, 50 pi. 20 pa.; to (9 1/2 hrs.) *Damascus* (Beramkeh Station), 110 pi. 10 pa., 75 piastres. — As the time-table is liable to alteration, travellers should make enquiries at the hotels as to the departure of the trains. — Luggage must be at the station not less than 1/4 hr. before the departure of the train. — Travellers are strongly recommended to have the exact fare in readiness. The rate of exchange is as follows: napoleon = 87 pi. 20 pa.; pound sterling = 110 pi.; mejîdeh = 18 pi. 20 pa. — The carriages are seldom over-clean. Ladies should travel first-class, but gentlemen may use the second class without fear, as there are also third-class carriages on the trains. — A halt of 1/2 hr. is made at *Reyâk* (buffet) for dinner (or supper). Fruit and other refreshments are offered for sale at several other stations. — Warm wraps are desirable, as the mountains are often cold.

Beirût, see p. 279; the trains generally start at the Harbour Station. — The railway is a narrow-gauge line, with 20 M. of Abt's rack-and-pinion system in the mountainous parts of the first 30 M.

The line at first skirts the sea-coast and then turns inland towards the main railway station. It is next carried across the Tripoli road by a viaduct, then turns towards the S., and follows the course of the *Nahr Beirût* (p. 285). At Rustem Pasha's Garden (p. 284) it crosses the carriage-road to Damascus and proceeds to the S. on a level course to (4½ M.) *El-Hadet.* Thence the line, turning to the E., ascends steadily. — 5½ M. *Ba'abdâ* (795 ft.; international telegraph office), the winter-residence of the Governor of the Lebanon (p. lvii), who occupies the old château of the Emir (good view), to the W. of the village (summer-residence at Beit ed-Dîn, see p. 291); 7½ M. *Jemhûr.* — Near (10½ M.) *'Areiyâ* (p. 288) is a short tunnel. The line describes a wide curve and doubles back on its track in a loop, affording as the direction changes continuous pretty views of the coast and of the nearer and well-cultivated *Wâdi Shahrûr.* — 13 M. *'Âleih* (p. 288); 17 M. *Behamdûn.* From (19 M.) *'Ain Sôfar* (Hôt. d'Ain Sôfar), a health-resort, a road leads S., viâ *'Ain Zahalteh* (Victoria Hotel) and *El-Bârûk*, to *Beit ed-Dîn* (p. 291) and *Deir el-Kamar* (p. 291). To the E. (a ride of 2 hrs.) is the *Jebel Keneiseh* (7316 ft.); we cross the Lebanon Pass and ascend to the left at the Khân Mishir (5060 ft.). — To the left is the green ravine of the *Wâdi Hammâna.* Vegetation gradually ceases and we enter a bleak region. Between the tunnels of *Mudeirij* (300 yds.) and *Baidar* (*Khân Murâd;* 390 yds.) the line reaches its highest level (4880 ft.) in Lebanon. On the E. side we descend to (27½ M.) *El-Mreijât.* We enjoy a fine view of the Jebel Keneiseh (see above), on the left, and of the *Jebel el-Bârûk* (4823 ft.), on the right. — 29 M. *El-Jedîdeh (J'ditah)-Shtôra;* 32½ M. *Saiyid-Nâyil (Saïd-Neïl).*

35 M. *El-Mu'allaka* (Turkish telegraph-office), a considerable Christian village belonging to the vilâyet of Sûrîya, and containing a school and station of the British Mission and a Jesuit settlement.

To the N.W. of El-Mu'allaka and separated from it by a road only lies **Zahleh** (3100 ft.; *Hôtel Central*, near the bridge, an Arab locanda offering fair accommodation; *Turkish Telegraph Office*), a Christian town with 15,000 inhab., schools of the British Syrian Mission, a Jesuit monastery and church, and numerous other churches. Zahleh belongs to the district of Lebanon, while El-Mu'allaka is in the vilâyet of Syria. The little town nestles among woods, and winds along both banks of the brook *El-Bardûnî*, which descends through a ravine from the *Sannîn* (p. 288). It possesses numerous industries, and much wine is grown here. In 1860 the inhabitants suffered much, when the Druses took the town.

From Zahleh travellers may undertake the ascent of the *Sannîn* (p. 288) with good guides; the ascent is steep and precipitous.

Beyond El-Mu'allaka the line turns to the E. and traverses **El-Bikâ'** ('lowland'), a broad valley, resembling a tableland, between Lebanon and Anti-Libanus. Towards the S. it is bounded by the spurs of the *Tômât Nîhâ* ('twins of Nîhâ'), through the rocks of which the *Nahr el-Lîtânî* forces its way with difficulty. The valley was anciently called *Coelesyria* ('hollow Syria'), a name which, however, is generally used by classical authors to designate all the district to the S. of Seleucia (with the exception of Phœnicia),

as far as the Desert of Mt. Sinai. The Biḳâʿ is much less richly cultivated now than in ancient times. — The train crosses the Nahr el-Lîṭânî.

41 M. *Reyâḳ* or *Rayak* (Buffet, D. or S. 3 fr.), where a halt of $1/2$ hr. is made. Railway hence to Baʿalbek and Aleppo, see pp. 322, 368. — The line now enters the Anti-Libanus and follows the narrow ravine of the *Wâdi Yaḥfûfeh.* — $48^1/_2$ M. *Yaḥfûfeh.* The valley is covered with oaks, plane-trees, and wild rose-bushes, and its sides rise sheer on each side. The train runs to the S.E. to the bridge *Jisr er-Rummâneh* (4335 ft.), then turns to the S.W., and ascends between the two chains of the Anti-Libanus to (54 M.) *Sarghâyâ* (*Zerghaya;* comp. p. 323), on the watershed. This is the highest point (4610 ft.) attained by the line in the Anti-Libanus and commands a fine mountain-view. The railway descends towards the S.W. to —

61 M. **Ez-Zebedâni** (3871 ft.), the capital of a Ḳaḍâ, situated in the midst of exuberant vegetation. It has 6500 inhab. (one-half of them Christians), a garrison, and a Russian school for boys. The apples of Ez-Zebedânî are famous and grapes also abound.

The railway now runs to the S., following the valley of the *Nahr Baradâ* through the *Plain of ez-Zebedânî*, which stretches from N. to S. between mountains of considerable height. The steep range to the W. is the *Jebel ez-Zebedânî.* The well-watered plain, which was probably once a large lake, is nearly 3 M. broad. Its N. end is covered with apple, apricot, and walnut trees, poplars, etc., and many of the gardens are enclosed by green hedges. The S. part of the plain is carefully cultivated. — After crossing the Baradâ, the train passes *Et-Tekkîyeh* (with the electric power-house for Damascus), threads a short tunnel, and reaches —

$71^1/_2$ M. **Sûḳ Wâdi Baradâ**, a village surrounded by orchards, and situated at the outlet of a defile which the stream has formed for itself between precipitous cliffs.

The village occupies the site of the ancient *Abila Lysaniae* (mentioned by Ptolemy, etc.), the district around which was called *Abilene* and is described by Josephus as the tetrarchy of Lysanias. St. Luke mentions a certain Lysanias as tetrarch of Abilene in the fifteenth year of Tiberius (iii. 1). A tetrarchy of Abilene cannot have been established until B.C. 4, when the inheritance of Herod the Great was divided. It was afterwards presented by the Roman emperors to Agrippa I. and II.

The name of Abila is popularly derived from 'Abel', and on the hill to the W. (right) a tradition of the 16th cent. points out the *Nebi Hâbîl* as the spot where Cain (Kâbîl) slew Hâbîl, his brother (according to the Koran). Adjacent are the ruins of a *Temple*, about 15 yds. long and $8^3/_4$ yds. wide. At the E. end of the temple is a vaulted tomb with steps in the rock near it. — Near the bridge, 10 min. above the village, and about 100 ft. above the river, on the left bank, is an *Ancient Road*, 13-16 ft. wide, hewn in the rock for a distance of 300 paces. At places a ledge of rock has been left to form a parapet, and the other parts of the road were probably protected by a wall. At the N.E. end the road terminates at a precipice, whence it was perhaps carried onwards by a viaduct. Latin inscriptions on the rock record that this road was constructed under the emperors Marcus Aurelius and Lucius Verus (*i. e.* after the middle of

the 2nd cent.). A few paces below the road runs an ancient *Aqueduct*, partly hewn in the rock and covered with obliquely placed stones. It may be used as a means of access to some of the *Rock Tombs*.

Beyond Sûḳ Wâdi Baradâ the railway runs to the S.E. to (74 M.) *Deir Ḳânûn* and ($76^1/_2$ M.) ʿ**Ain Fîjeh.** The name Fîjeh is probably corrupted from the Greek πηγή (spring). The spring here is regarded as the chief source of the Baradâ, though not the most distant from its mouth, as it supplies that stream with twice as much water as it contains before it is thus augmented. The spring provides Damascus with excellent drinking-water.

Above the caverns containing the spring rises a kind of platform, partly of rock and partly of masonry, bearing the ruins of a small temple built of huge blocks. A few paces to the S. is a vaulted chamber, $37^1/_2$ ft. in length and 27 ft. in breadth, of which only the walls remain. Niches are visible in the interior. In the direction of the river was once a portal. The remains of this venerable shrine, which was perhaps dedicated to the river-god, are still enclosed by a grove of beautiful trees.

From ʿAin Fîjeh the railway follows the river to —

81 M. *El-Judeideh (J'deydeh)* and (83 M.) *El-Hâmi*, where it once more reaches the carriage-road. — 85 M. *Dummar*, a place consisting of villas. We soon come in sight of the distant minarets of Damascus. On the left rises the *Jebel Ḳasyûn* (p. 321), on the right the hill of *Ḳalabât el-Mezzeh*.

$89^1/_2$ M. *Damascus Beramkeh*, on the W. side of the city, where most travellers alight (see below). The train goes on, skirting the city, to the (91 M.) main station of *Damascus Meidân* (see below).

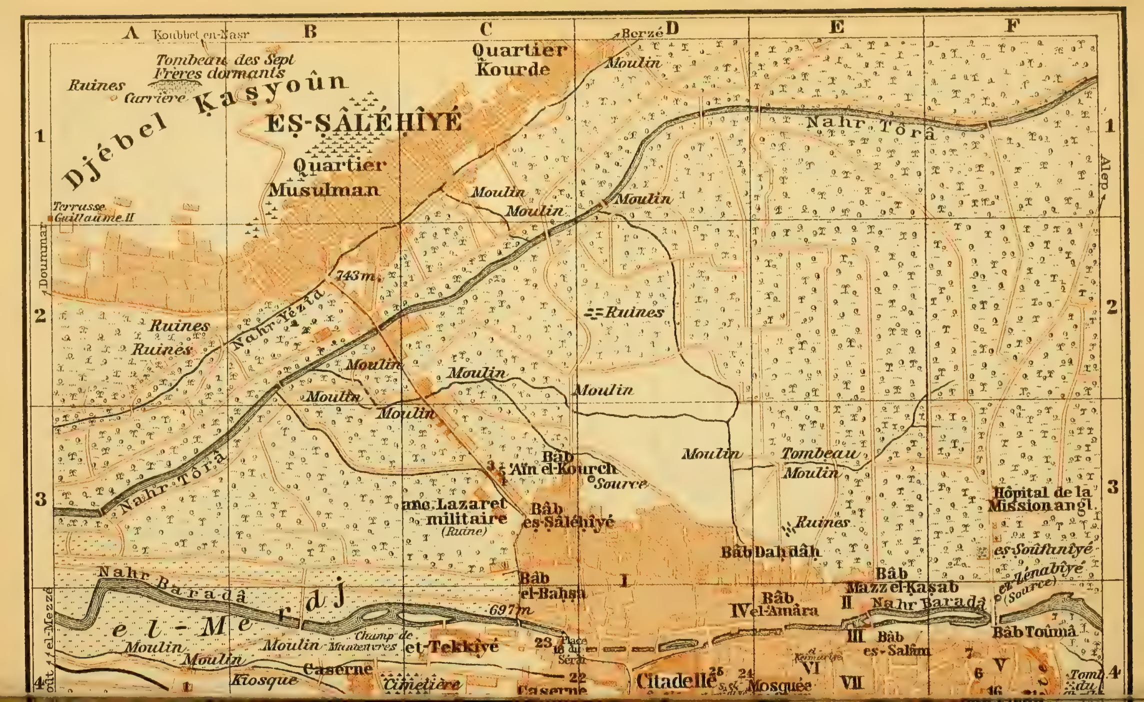
38. Damascus.

Plans. In the accompanying text Pl. I refers to the adjoining general plan of Damascus, Pl. II to that of the central part of the city (p. 305).

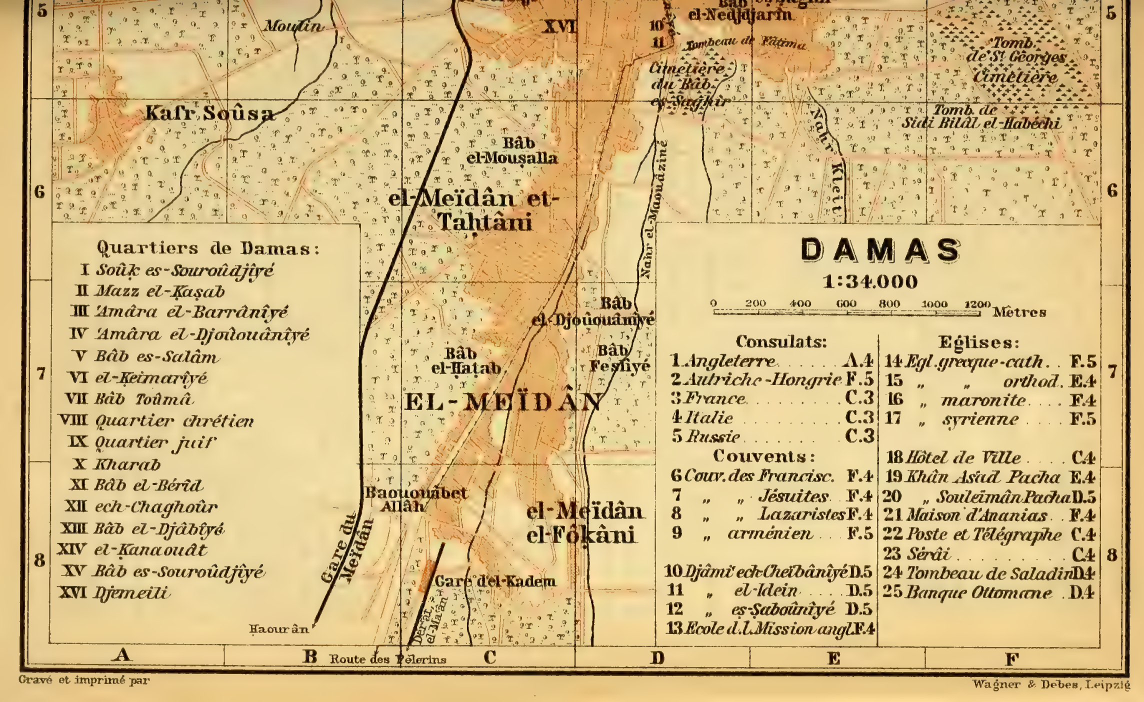
Railway Stations. The *Beramkeh Station* (Pl. I; C, 4), for Beirût, is situated to the W. of the town, near the hotels. — The *Meidân Station* (Gare du Meidân; Pl. I, B 8), the main station of the French line, for El-Muzeirîb and Beirût, lies to the S. of the Meidân suburb (p. 313). — The *Kadem Station* (Pl. I; C, 8), to the S. of the Meidân, is the station for the Ḥejâz Railway (p. 143), but another station is to be built farther N. near the Serâi (ca. 3 min. from the hotels; travellers may already alight there). — Cab (see p. 299) from the Beramkeh Station to the hotels 6-8 pi., from the Meidân and Kadem Stations $1-1^1/_2$ mej. (stringent bargaining necessary).

Hotels (comp. p. xvi). Hôtel Victoria (Pl. II, b, C 4; landlord, *Pietro Paulicevich*, a Dalmatian), Hôtel d'Orient (Pl. II, c; C, 4), Palace Hotel (Pl. II, a, D 4; landlord, *Sarikaki*), all near the Beramkeh Station: pens. 10-15 fr., wine extra (more when travellers are numerous). A reduction is made by all hotels after the season, or for a prolonged stay (6-10 fr. per day). Prices should be agreed on beforehand. — Bottle of Beer 2 fr., of Wine (of Shtôra; very good) $1^1/_2$-5 fr.

The **Arab Cafés** of Damascus are the largest in the East, and a visit to one of them is interesting. Most of them have a stream flowing past one side. They consist of large saloons or gardens with a number of diminutive little tables and still smaller chairs or benches, on which the Damascene sits cross-legged, smoking his nargîleh and playing backgammon. Travellers may visit the garden-cafés along the Beirût road and in front of the Bâb Tûmâ (p. 315).



Koubbet en-Nasr
Tombeau des Sept Frères dormants
Ruines
Carrière
Djébel Kasyoûn
EṢ-ṢÂLÉḤÎYÉ
Quartier Kourde
Quartier Musulman
Terrasse Guillaume II
Doummar
Berzé
Alep
Nahr Tôrâ
Nahr Yézîd
743 m.
Moulin
Ruines
Bâb 'Aïn el-Kourch
Source
anc. Lazaret militaire
(Ruine)
Bâb es-Sâléhîyé
Tombeau
Bâb Dahdâḥ
Hôpital de la Mission angl.
es-Soûfânîyé
el-Zénabîyé (Source)
Bâb el-Bahsa
Bâb Mazz el-Kasab
Bâb el-Amâra
Nahr Baradâ
el-Merdj
697 m
Champ de Manœuvres
et-Tekkîyé
Place du Sérai
Caserne
Kiosque
Cimetière
Citadelle
Mosquée
Bâb es-Salâm
Bâb Toûmâ
el-Mezzé


DAMAS
1:34.000
0 200 400 600 800 1000 1200 Mètres
Quartiers de Damas:
I Soûḳ es-Souroûdjîyé
II Mazz el-Ḳaṣab
III 'Amâra el-Barrânîyé
IV 'Amâra el-Djoûouânîyé
V Bâb es-Salâm
VI el-Ḳeimarîyé
VII Bâb Toûmâ
VIII Quartier chrétien
IX Quartier juif
X Kharab
XI Bâb el-Bérîd
XII ech-Chaghoûr
XIII Bâb el-Djâbîyé
XIV el-Ḳanaouât
XV Bâb es-Souroûdjîyé
XVI Djemeili
Consulats:
1 Angleterre A.4
2 Autriche-Hongrie F.5
3 France C.3
4 Italie C.3
5 Russie C.3
Couvents:
6 Couv. des Francisc. F.4
7 „ „ Jésuites F.4
8 „ „ Lazaristes F.4
9 „ arménien F.5
10 Djâmi' ech-Cheïbânîyé D.5
11 „ el-Ideïn D.5
12 „ es-Ṣaboûnîyé D.5
13 Ecole d. l. Mission angl. F.4
Églises:
14 Egl. grecque-cath. F.5
15 „ „ orthod. E.4
16 „ maronite F.4
17 „ syrienne F.5
18 Hôtel de Ville C.4
19 Khân As'ad Pacha E.4
20 „ Souleïmân Pacha D.5
21 Maison d'Ananias F.4
22 Poste et Télégraphe C.4
23 Sérâï C.4
24 Tombeau de Saladin D.4
25 Banque Ottomane D.4
Moulin
XVI
el-Nedjdjarîn
Tombeau de Fâṭima
Cimetière du Bâb eṣ-Ṣaghîr
Tomb. de St Georges
Cimetière
Tomb. de Sidi Bilâl el-Habechi
Kafr Soûsa
Bâb el-Mouṣalla
Nahr el-Maouâzîné
Nahr Kleit
el-Meïdân et-Taḥtâni
Bâb el-Djoûouânîyé
Bâb Fesîyé
Bâb el-Ḥaṭab
EL-MEÏDÂN
Baouoûâbet Allâh
Gare du Meïdân
el-Meïdân el-Fôkâni
Gare d'el-Kadem
Haourân
Derât, el-Ma'ân
Route des Pèlerins
A B C D E F
5 6 7 8
Gravé et imprimé par
Wagner & Debes, Leipzig



Cabs stand in the Serâi Square (Pl. II; C, D, 4). Price: in the town 10-12 pi. an hour, single trip 6-7 pi. Fares rise considerably during the season and on holidays when the demand is great; a bargain should always be made in advance with the driver.

Electric Tramway from the S. end of the Meidân (p. 313) past the Sinânîyeh Mosque (p. 312) to the Serâi Square (p. 307) and thence past the hotels to the suburb of Eṣ-Ṣâleḥîyeh (p. 320).

Consulates. Great Britain (Pl. I, 1; A, 4), *Geo P. Devey;* United States (in the Christian quarter; Pl. I, viii, F 4), *N. Meshaka*, consular agent; Austria-Hungary (Pl. I, 2; H, 4, 5), *F. Zitterer*, acting vice-consul; Belgium, *J. Misson*, consul; France (Pl. I, 3; C 3), *P. Ottavi*, consul-general; Holland, *Th. Wurst*, vice-consul; Russia (Pl. I, 5; C, 3), *Prince Schachowskoi.*

Post & Telegraph Office (Pl. II, C, D, 4; international; see p. xxv), on the W. side of the Place du Mouchiriat.

Dragomans (comp. p. xvii) should be engaged through the hotel-keepers. Travellers will do well, at any rate at first, to take a valet-de-place with them when strolling through the streets, making purchases, visiting mosques, etc. Fee in the town about 10 fr. in the season. A bargain should be made.

Banks. *Banque Ottomane* (Pl. II; D, 4), in the Sûḳ el-ʿAṣrûnîyeh; *German Bank of Palestine* (Pl. II; D, 4), opposite.

Physicians. *Dr. Frank J. Mackinnon* (English), at the Victoria Hospital (see below); *Dr. Aractingi*, at the French hospital; *Dr. Hurducéanu.* — **Dentists.** *Dr. Zreick*, *Dr. H. Arbeely*, both in the Rue Sanjaḳdâr (Pl. II; D, 4). — **Chemists.** At the hospitals; also, *Pharmacie de la Municipalité*, Serâi Square (Pl. II; D, 4).

Photographs. *Aractingi*, Rue Sanjaḳdâr (Pl. II; D, 4); *S. G. Harentz*, at the W. end of the Sûḳ el-Ḥamîdîyeh (Pl. II; D, 4); *Bonfils* (also photographic materials), opposite the Hôtel d'Orient (p. 298).

Bazaars. The stalls are opened at 8 a.m. and closed 1/2-1 hr. before sunset. The variety of wares in the Damascus bazaars is very tempting. Silks and other goods may be equally well procured at Beirût, but there is more choice here. As regards purchasing, see p. xxviii. A few of the merchants in Damascus speak a little French, but most purchasers will require the assistance of a dragoman. Every dragoman gets a commission of 10-15 per cent from the seller. Some of the dealers bring their wares to the hotels. It is preferable, if only because more interesting, to buy in the bazaars. [*Musa Arouami* and *D. Tarazi et Fils*, in the Sûḳ el-Arwâm (Pl. II; D, 4), and *G. Nassan & Co.*, near the Bâb esh-Sherki (Pl. I, F, 4, 5; p. 315), may be recommended; a visit to the factory of the last-named firm is interesting.]

Churches, Hospitals, & Schools. Protestants. The Victoria Hospital of the *Edinburgh Medical Mission Society* (7 min. from the Gate of St. Thomas) has a British doctor, a staff of British and native nurses, and in-patient and out-patient departments. The *British Syrian Mission* maintains seven schools, including three for girls at outlying stations. Both the *Irish Presbyterian Mission* and the *London Jews Society* have boys' and girls' schools. At *St. John's Church* (London Jews Society), in the Ḥammâm el-Kari Quarter, near the 'Straight Street', there is a Church of England Service in English at 10.30, in Arabic at 8.30 a.m. *Presbyterian Service* (Irish Presbyterian Mission) in English (during the season only) at 10.45, in Arabic at 9.30 a.m. and one hour before sunset. — Latins. The French *Lazarists* (Pl. I, 17; F, 4) have a hospital, served by the *Soeurs de St. Vincent de Paul*, and an excellent 'collège'. The *Franciscans* have a monastery (Pl. I, 15; F, 4) with a parish-church and a boys' school. The *Jesuits* have a settlement. The *Soeurs de St. Vincent de Paul* have an orphanage and a school for girls, the *Soeurs du St. Rosaire* another school for girls. — The United Greeks have three churches, a patriarchal seminary, three boys' schools, and two girls' schools in the Meidân. Their *Patriarch* of Antioch resides here. — Orthodox Greeks and other Christian denominations, too, have schools of their own. — Most of the Jews of Damascus are descendants of those who

were settled here in ancient times, and belong to the Sephardim (p. lxiii). They have fourteen synagogues and a school established by the *Alliance Israélite*.

The **Baths** (comp. p. xxx), all kept by Moslems, are famed throughout the East for their magnificence. A visit should be paid to the *Hammâm ed-Derwîshîyeh* or *el-Malikeh* (p. 312), or the *Ḥ. el-Khaiyâṭîn* (p. 310).

The **Drinking Water** of Damascus is brought from the spring of *ʿAin Fîjeh* (p. 298) by the new conduit and is excellent. The old wells, fed by the Baradâ (see below), still exist but are no longer used for drinking purposes.

The **Streets** of Damascus (comp. pp. 305 et seq.) present quite as rich a variety of thoroughly Oriental scenes as those of Cairo, and should, therefore, be frequently explored by the traveller. Walking is preferable to riding, as the horses and donkeys and their gear are generally bad.

Climate (comp. p. l). Owing to the lofty situation of the town, frost is not uncommon in winter. Spring does not really begin before March, though mild days occur towards the end of February. The maximum temperature is 100-104° Fahr. In the height of summer the traveller should beware of the treacherous night-air, especially in well-watered gardens. In case of illness refuge should at once be taken among the mountains.

Distribution of Time, comp. p. xiv. Travellers generally allow 1-2 days only for Damascus, but a longer stay is very desirable.

Damascus, called *Esh-Shâm* (p. xlvii) by the natives, though the older name of *Dimishḳ* is not wholly unknown to them, is the largest city in Syria and the capital of the Vilâyet of Sûrîya (p. 305), and affords the best opportunity for observing the characteristics of the natives. There are few antiquities or buildings worthy of mention. The chief attractions are the variety of costumes, the brisk and motley traffic in the streets, and the environs. The city lies 2264 ft. above the sea, on the W. margin of the great Syrian desert, and is surrounded by mountains on three sides. To the N. rises Anti-Libanus, extending into the desert towards the N.E. To the N.W., close to the city, rises the bare *Jebel Ḳasyûn* (p. 321), adjoining which, farther to the W., towers Mt. Hermon. On the S. the volcanic hills of the *Jebel el-Aswad* (2559 ft.) and *Jebel el-Mâniʿ* (3642 ft.) are visible. The plain round the city is occupied by umbrageous gardens (the so-called *Ghûṭa*), extending towards the S. and E. for a distance of about 9 M. From the mountain-gorges of Anti-Libanus several brooks descend to the Ghûṭa, the most important being the *Nahr Baradâ* (cold), or, as it was called by the Greeks, the *Chrysorrhoas* (golden stream). This is the *Abana* (or *Amana*) of the Old Testament (2 Kings v. 12); Pharpar corresponds with the present Nahr el-Aʿwaj (p. 157). The Baradâ is well stocked with a small, poor kind of fish. All the streams which water the plain of Damascus flow into the so-called Meadow Lakes, about 18 M. to the E. of Damascus (p. 322). At the outlet of its gorge the Baradâ (sources, see p. 298) divides into seven branches, two of which are used for distributing water in numerous conduits *(ḳanât)* throughout the city, while the rest are employed in irrigating the orchards. In accordance with the description given in the Koran, the Arabs picture to themselves paradise as an orchard, traversed

by 'streams of flowing water', where the most delicious fruits are ever ready to drop into the mouth. This ideal, so rarely approached in the Arabian peninsula, appeared to the natives of that sterile region to be realized at Damascus, and the city and its surroundings are accordingly lavishly extolled by Arabian poets. The European is naturally less impressed by the attractions of the Ghûṭa. Yet in May, when the walnut-tree is in full leaf and the vine climbs exuberantly from tree to tree, or still later, when the large apricot-trees in the midst of their rich carpet of green herbage bear their countless golden fruits, and the pomegranates are in the perfection of their blossom, the gardens are truly beautiful.

History. Jews, Christians, and Moslems have numerous different legends regarding the origin of the city. During the reign of Solomon *Rezon* succeeded in establishing an INDEPENDENT KINGDOM OF DAMASCUS (1 Kings xi. 23-25). The foreign policy of the Northern Kingdom of Israel is almost exclusively occupied with its relations to Damascus (see 1 Kings xv and xx for such struggles). The most formidable enemy of Israel was *Hazael*, whose usurpation of the Syrian throne appears to have been promoted by Elijah and Elisha (2 Kings viii. 7-15). Owing to the hostilities between the two Jewish kingdoms the Damascenes could attack Israel unopposed. Hazael devastated the country to the E. of Jordan, crossed that river, captured the town of Gath, and made the King of Judah pay dearly for the immunity of Jerusalem from siege (2 Kings xii. 17, 18). *Ben-hadad III.*, the son of Hazael, was less successful than his father had been (2 Kings xiii. 25). *Jeroboam II.* succeeded in recapturing the former Jewish territory from Damascus (2 Kings xiv. 28). Shortly afterwards we find Pekah, King of Israel, in alliance with *Rezin* of Damascus against Jotham and Ahaz, Kings of Judah (2 Kings xv. 37). *Ahaz* was compelled to restore the seaport of Elath or Eloth on the Red Sea (p. 213) to the Syrians (2 Kings xvi. 5, 6), but invited the ASSYRIANS to aid him. These allies took one after the other of the three kingdoms which ought to have united their forces against them, and first of all Damascus, to which Ahaz repaired to pay homage to the King of Assyria. In the Assyrian accounts the kingdom of Damascus is called *Imîrisu*, and the city *Dimaṣki*.

Thenceforward the ancient city seems entirely to have lost its independence. After the battle of Issus (B. C. 333) Damascus, where the harem and treasures of Darius had been left, was surrendered to *Parmenio* by treachery. During the contests of the DIADOCHI Damascus and Lebanon sometimes fell into the hands of the Ptolemies. In 112 the step-brothers Antiochus Grypus and *Antiochus Cyzicenus* divided the empire of Syria, the latter residing at Damascus and reigning over Phœnicia and the Biḳâʿ (p. 296). *Demetrius Eucaerus*, the fourth son of Grypus, supported by Egypt, next became King of Damascus. After his overthrow *Antiochus Dionysus*, another brother, reigned in Syria for three years, but fell in B. C. 85 in a battle against *Aretas*, King of Arabia. Aretas next became King of Damascus, after which it came into the possession of *Tigranes*, King of the Armenians, and was subsequently conquered by *Metellus*, the Roman general. In 64 Pompey here received ambassadors with presents from the neighbouring kings, and Syria became a ROMAN PROVINCE. *Herod*, when a young man, visited the proconsul Sextus Cæsar at Damascus and received from him the territory of the Biḳâʿ, and he afterwards caused the city to be embellished with a theatre and a gymnasium, although it lay beyond his dominions. In the history of the Christian church Damascus likewise played a very important part. The miraculous conversion of St. Paul took place whilst he was on his way thither, and shortly afterwards the apostle boldly preached Christ in the city (Acts ix. 1-25). Under Trajan, 150 years later, Damascus at length became a Roman provincial city.

Civilization at Damascus must once have been in a very advanced condition, and the city was undoubtedly an important manufacturing and

commercial place, being the great starting-point of the caravan traffic with the East, and particularly with Persia. The language of the city was Syrian. The chief god of the Damascenes was the ancient Canaanitish god of the weather, Hadad (comp. Ben-hadad, p. 301), also known as Ramman (Rimmon, 2 Kings v. 18); a secondary deity was Astarte (p. 269), under the name of ʿAtar (comp. Atargatis; p. 119). The Græco-Roman influence, however, made itself felt at an early period. A considerable colony of Jews was resident here. — An interesting fact in the history of Damascus is that the *Arabs* gained a footing in the city at a very early period. The Nabatæans sometimes extended their power as far as Damascus (2 Cor. xi. 32). The town has always been a goal for the attacks of the nomadic tribes of the Syrian desert, and the dense hedges and clay walls of the orchards with which Damascus is surrounded were erected for protection. — The city was also politically important to the BYZANTINES as an outpost in the direction of the desert. Damascus afterwards became the residence of a Christian bishop, who in point of rank was the second in the patriarchate of Antioch. The *Emperor Theodosius*, who destroyed the heathen temples in Syria, converted the large temple of Damascus into a Christian church, and a new church was erected by *Justinian*. Damascus suffered severely in the course of the conflicts between the Byzantines and the Persians, and during the reign of *Heraclius* (610-41) many of the inhabitants were carried off as slaves to Persia.

The third and most brilliant period in the history of the city soon afterwards began with the introduction of Islam. Damascus, as already stated, had long been surrounded by the ARABS, who materially aided their kin in their encroachments westwards. [For an account of the powerful Ghassanides in the Ḥaurân, see p. 156.] After the battle of the Yarmûḳ (p. lxxxii) Damascus fell into the hands of the Arabs under *Abu ʿUbeida*. Khâlid Ibn Welîd, the victor on the Yarmûḳ, scaled the walls by means of rope-ladders one night when the Greeks were off their guard, opened the E. gate, and thus gained access for his troops. When the Damascenes observed this, they surrendered to the generals who were besieging their other gates, and the Arabs accordingly entered the city, in the middle of which they encountered the pillaging hordes of Khâlid. The city was, therefore, regarded half as a conquered place, and half as one which had voluntarily surrendered. The Christians were on this occasion secured in possession of fifteen churches (at the beginning of the year 635).

The splendour of Damascus begins with the supremacy of the OMAIYADES (p. lxxxii), who were unquestionably the greatest princes ever produced by Arabia. *Muʿâwiya* was the first who established his residence at Damascus. (With regard to the building of the great mosque, see p. 317.) The central point of the empire was removed to Baghdad by the ABBASIDES, and the Damascenes were therefore dissatisfied with their new masters. During the following centuries the city was in possession of the TULUNIDES of Egypt. The district was devastated by internal feuds, which the later Egyptian dynasty of the FATIMITES were unable to quell. In 1075-76 the city fell into the hands of the *Seljuks* (p. lxxxiii). — In 1126 the *Crusaders* gained a victory, to the S. of the city, over Togtekîn, but were afterwards obliged to withdraw. In 1148 Damascus was besieged in vain by Conrad III. *Mujîreddîn Eibek*, Prince of Damascus, was almost constantly at war with the Franks, but Damascus was at length wrested from him by *Nûreddîn* (1153). The new master of the city embellished it in various ways. He surrounded it with new fortifications, and caused many mosques and schools to be built and fountains repaired. In 1177 Damascus was again threatened by the Franks, but its immunity from attack was purchased by the vicegerent of *Saladin* (p. lxxxiv). The city afterwards became the headquarters of Saladin during his expeditions against the Franks, and during the wars of his successors was subjected to several sieges. In 1260 it was taken by the Mongols under *Hûlagû* (p. lxxxv), by whom the Christians were much favoured, but they again experienced a great reverse when the city was recaptured by *Kotuz* (p. lxxxv), the Mameluke sovereign of Egypt. The successor of Kotuz was *Beybars*, who rebuilt the citadel of Damascus. In 1300 the city was plundered by the Tartars under

Ghazzan Khân, and many buildings were burned. In 1399 *Timur* (p. lxxxvi) marched against the place, but the citizens purchased immunity from plunder with a sum of a million pieces of gold. All the famous armourers of Damascus were on this occasion carried away as prisoners, and introduced the art of manufacturing Damascus blades at Samarkand and Khorasan, where it flourishes to this day, while at Damascus it has fallen into complete oblivion. In 1516 the Turkish sultan *Selîm* marched into Damascus, and since that period it has been one of the provincial capitals of the Turkish Empire.

The tragedy of 1860 must lastly be mentioned. The Moslems, whose minds had been much excited by the Indian Mutiny, commenced a general massacre of the Christians. Though many were saved by ʿAbd el-Ḳâder (p. 321), the Algerian ex-chief, and his Moorish retinue, at least 6000 Christians are estimated to have perished in Damascus. Similar massacres took place among the mountains, where the Druses gave vent to their inveterate hatred of the Maronites. At length the universal indignation of Europe compelled the Turkish government to intervene. A French corps of 10,000 men was despatched to Syria (comp. p. lxxxvi), and dispersed the Druses. Many of the latter emigrated at this period from Lebanon to the Ḥaurân (comp. p. 156), while many Christians removed to Beirût.

a. Topography. Population. Administration.

The city proper contains several different Quarters. The *Jewish Quarter* (Pl. I, ix; E, 5), to the S.E., still lies, as in Apostolic times, near the 'Street which is called Straight' (p. 311). To the N. of this extends the large *Christian Quarter* (Pl. I, viii, F 4; p. 315). The other parts of the town are Moslem. The present form of Damascus is not unlike that of a spoon, the handle being the long and narrow *Meidân Suburb* (p. 313), which extends towards the S. These quarters are subdivided into smaller sections, formerly provided with wooden gates, which were opened on demand by the watchmen. At present it is not advisable to walk through the town at night.

The Houses of Damascus (comp. p. xxvii) are famous for the luxurious style in which they are fitted up. The spacious courts are paved with coloured stones, provided with a large basin of water and fountain in the centre (supplied from the Baradâ), and bordered with flowers and groups of orange, lemon, pomegranate, and jasmine plants. On the S. side, opening towards the N., there is usually a lofty, open colonnade with pointed arches, called the *lîwân*, bordered with soft couches, and forming a delightful sitting-room. The walls are adorned with mouldings in stucco or with mosaics, and sometimes enriched with texts from the Koran. Beyond the first court is a second, and occasionally a third, fitted up in a similar manner.

It is extremely difficult to estimate the Population. According to recent calculations it amounts to about 300,000 souls, four-fifths of whom are Moslems. This total does not include the garrison of 3-4000 men.

The Moslems have in all 248 *Mosques* and colleges in Damascus; of these 71 are large mosques, in which sermons are preached on

Fridays, and 177 smaller chapels. Probably about 100 of the latter were originally endowed schools. Some of them possess *Libraries*. Most of the Moslem schools have been closed, as the purposes for which they were founded have, intentionally or otherwise, been consigned to oblivion. Five '*Medresehs*' only are preserved in which the pupils still receive annual payments from the foundation. The chief branch of study is theology, including the interpretation of the Koran and the traditions of the prophets. Next comes jurisprudence; after which philosophy, especially logic, and grammar are studied on account of their relations to theology. All other branches of learning are almost entirely neglected. Damascus was once a great resort of scholars, but is now almost deserted by them. Education flourished again for a short time under the fostering care of Midhat Pasha, but practically all the schools he founded, with the exception of the 'École des Métiers et des Arts', have again been closed. There are numerous primary schools and a military school. — Latterly the Christians have shown great activity in establishing schools at Damascus (comp. p. 299).

The Damascenes are very fond of their city. The citizens of every creed are notoriously fanatic, and since the middle ages their character has been generally reputed to be insolent and malevolent. The Damascene Moslem is proud and ignorant at the same time. He feels the superiority of the West, and vents his wrath at being disturbed in his rigid conservatism against the native Christians. The Arabs had long considered themselves superior to all other nations, and the circumstance that they have come into contact with a culture undeniably superior to their own renders them jealous and fanatical, instead of stimulating them to greater exertion. The ancient native manufactures, which have never been of importance, are now, however, beginning to show a steady increase from year to year. There are about 4000 looms (of the most primitive character) for the weaving of silk, cotton, and woollen stuffs, which are often of great beauty. The annual value of the imports of Damascus is estimated at 114,000*l.*, that of the exports at 30,000*l.* The chief articles of export are dried apricots and apricot-kernels. — The various handicrafts form a number of guilds. Even the beggars are organized in this way, but they are comparatively rare, as living here is very cheap. When accosted by one of the dervishes or vagrant madmen, who are known by the scantiness of their clothing, the traveller should lose no time in getting rid of him by bestowing a trifling alms. In summer most of the inhabitants live on fruit, which is often imperfectly ripe, and notwithstanding the heavy dews and the coolness of the nights, they sleep on the flat roofs of their houses. In consequence of this ophthalmia, intermittent fever, and dysentery are not uncommon. Dogs are very numerous (comp. p. lv).

Administration. Damascus is the residence of the Vâli of the


DAMAS
(partie centrale)
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es-Sâlélûyé
M. des Roses
Station de Béranké
Aqueduc romain
a
b
c
Trib. criminel
Soûk
S. Alt Pacha
el-Hamîr
Soûk ed-Djemal
Place Khân-Balik
Sérâi
Hôtel de Ville
Place du Sérâi
Nahr Baradâ
Gr. Platane
Marché aux Fruits
Dj. el-Mou'allak
R. Zeitoune
Rue Menac
R. El-Bebeh
Dj. et-Tabé
Bâb el-Amâra
Bâb es-Salâm
Sandjakdar
Dj. es-Sandjakdar
S. es-Souroudjiyé
Postes et Télégr.
Casernes
Artill. Cavalerie Infanterie
Pl. du Mouchiriat
Sérâi militaire
Citadelle
Banque allem. de Palestine
Banque Ottomane
S. el-Asrouniyé
Bâb el-Feredj
Bâb el-Feradis
el-Keimariyé
Bains
Medrésé de Bibars
Tombeau de Saladin
Arc de Triomphe
Khân el-Goumrouk
S. el-Hamîdiyé
Soûk el-Arouâm (Bazar des Grecs)
Bâb el-Hadîd
Mosquée des Ommiades
en-Naoufara
Bazar des Orfèvres
Tombeau de Noûreddîn
S. el-Harîr
Soûk el-Mouskiyé
Minaret
Dj. Ilery
R. Saouaf
S. el-Bzouriyé
Khân Asad Pacha
Soûk el-Kharrâtîn
Djâmi' ed-Derouîchîyé
Dj. el-Kharrâtîn
Soûk et-Taouîlé
Rue Droite
R. Droite
Bâb el-Djâbiyé
Djâmi' es-Sinânîyé
Khân Souleimân Pacha

province of *Sûrîya* and of the general in command of the 8th Turkish Army Corps, who has charge of the military affairs of the province. Municipal affairs are managed by a town-council, which includes several Christians and Jews.

b. Walk through the Bazaars.

The public life of the city is concentrated in the chief bazaars, and many amusing scenes may be witnessed here and in the streets. The public writers, who sit at the corners of the streets, are often surrounded by peasants and Beduins, and sometimes by women. The engraver of seals is another important personage here, as the granter of a deed completes it by appending his seal and not his signature. The Persians are particularly noted for their skill in seal engraving. Since the erection of a slaughter-house in the Meidân animals are no longer slaughtered in public. Carts being unknown, the butchers are often seen carrying the carcases to their shops on their shoulders. The Bakers' Shops are interesting. The thin, flat bread is baked by being pasted against the *tannûr*, or stove. The Orientals prefer to eat their bread warm. The flat cakes are sold by weight, or at about 10 paras each. The boy who carries them about constantly shouts *'yâ rezzâḳ'* ('O Giver of sustenance', — *i.e.* O Allah, send customers), or *'abu'l ʿashara'* ('this for 10 paras'). Benevolent Moslems are sometimes seen buying bread to feed the dogs. Finer kinds of bread are also offered for sale. Thus the *berâziḳ* is thin wheaten bread, spread with butter and grape-syrup, and sprinkled with sesame. The seller shouts *'allâh er-râziḳ, yâ berâziḳ'* ('God is the nourisher, buy my bread'), or *'akl es-snûnû'* ('food for the swallows', *i.e.* for delicate girls). During the fasting-month of Ramadan an unusually large quantity of fancy bread and sweetmeats is consumed. Damascus also contains numerous Pastry Cooks, whose long tables are garnished with bottles of liqueurs, lightly stoppered with lemons or coloured eggs by way of ornament. Lemonade and other beverages are cooled with snow from Lebanon (20 paras per glass). Ice cream is sold by the Confectioners. The shops for the sale of comestibles often contain handsome copper dishes bearing inscriptions with elaborate flourishes, all of which are said to date from the time of Sultan Beybars (p. 302). The bazaars also contain Restaurants. Small pieces of fresh mutton with strips of the fat tail between them *(kebâb)* are slowly roasted on large spits. The traveller may for curiosity taste the flesh of the so-called kebâb in the Greek bazaar (p. 308). Small rooms at the back of the restaurants here, with diminutive stools for diners, are set apart for customers. A peep may also be obtained of a Reading School, where the pupils recite the Koran in chorus, swaying their bodies back and forward like the children in the Jewish schools. The Barber, too, in his stall hung round with

mirrors, incessantly and skilfully plies his trade of shaving heads and bleeding. Everyone is busy. When the merchant is at leisure he sometimes reads the Koran, repeats his prayers, hires a nargîleh from one of the itinerant smoke purveyors, or chats amicably with his neighbour. One pleasant feature of the scene is that there appears to be no jealousy between the rival vendors of similar wares. 'Allah has sent a good customer to my neighbour', they argue resignedly, 'and will in due time send me one also'. In the same spirit they place above their booths, in gilded letters, the words '*yâ rezzâk*' or '*yâ fettâh*' (*i.e.* O Thou who givest sustenance).

The various street-cries are full of interest. The vendor of Refreshments, carrying on his back a wide, two-handled jar, with a narrow neck, or a vessel made of glass, rattles with the brazen cups he holds in his hands, shouting — '*berrid ʿalâ kalbak*' ('refresh thy heart'), or—'*itfi el-harâra*' ('allay the heat'). These are the cries of the dealers in lemonade and *eau sucrée*. The seller of *jullâb*, or raisin-water, shouts—'*muʿallal, yâ weled*' ('well-cleared, my child'), etc., while the purveyor of *khushâf*, a beverage prepared from raisins, oranges, apricots, etc., extols its coolness in the words — '*bâlak snûnak*' ('take care of your teeth'). Liquorice water and plain water are carried about in goat-skins by other itinerant dealers. An interesting custom is the so-called *sebîl* (comp. p. lxxv); that is, when any one is desirous of doing a charitable deed, he pays for the contents of a water-skin and desires the carrier to dispense it gratuitously to all comers. Water-bearers with good voices are selected for the purpose, and they loudly invite applicants with— '*yâ ʿatshân, es-sebîl*' ('O thirsty one, the distribution').

Fruit of all kinds is sold in a similar manner, being generally described by some quaint periphrasis, instead of being called by its name. Many kinds of Vegetables are pickled in vinegar or brine and carried through the streets for sale in wooden tubs on the backs of donkeys. The commonest are beetroot *(shawender)*, turnips *(lift)*, and cucumbers *(khiyâr)*. These last form the principal food of the lower classes during several months of the year, being eaten raw or cooked with meat. The cry of the sellers is — '*yâbu ʿeileh, khudlak sheileh, bitlâtîn rotl el-khiyâr*' ('O father of a family, buy a load; for 30 paras a rotl of cucumbers', *i.e.* 5½ lbs.). The cress is praised somewhat as follows — '*ʿorra tarîyeh min ʿain ed-duʿîyeh, tâkulha 'l-ʿajûz tisbih sabîyeh*' ('tender cresses from the spring of Ed-Duʿîyeh; if an old woman eats them she will be young again next morning'). — '*Seidnâwi yâ Baʿl*' ('from Seidnâya, O Baal') is the cry of the fig-dealers. [Baal now signifies an unwatered or unirrigated district, such as that in which Seidnâya (p. 354) lies; and these districts are considered to produce the best fruit.] — Along with pistachios ('*fistik jedîd*', fresh pistachios), roasted peas are also frequently purveyed, with the cry — '*umm en-nârein*' ('mother of two fires'), which means that they are well roasted, or — '*haya*

halli ma tehmil el-isnân' ('here is something too hard for the teeth to bite'). — Hawkers of nosegays cry — '*sâlih hamâtak*' ('appease your mother-in-law', *i.e.* by presenting her with a bouquet). — The constant din is increased by the lusty singing of the beggars and by the sonorous repetition of the Mohammedan creed by the muezzins, which resounds from one minaret to another throughout the whole city. The scene is frequently varied by the appearance of a Turkish effendi, sometimes accompanied by soldiers, and mounted on a richly caparisoned horse; but his progress is necessarily slow, and he is obliged to clear the way by shouts of '*dahrak, dahrak*' (literally 'your back', anglicè 'get out of the way').

As to the best way of making purchases, comp. pp. xxviii, 299.

The most important bazaars (*Sûk*, market) are grouped round the citadel (comp. Plan II, D 4). Leaving the Orient and Victoria hotels (p. 298) and following the tramway, we skirt the swift Baradâ; across the river are the *Police Offices* and the *Serâi*, in front of which is a marble column with a clock. A few steps farther on we reach the Serâi Square (Pl. II; C, D, 4), with a *Monument* commemorating the completion of the telegraph-line to Mecca. To the W. of this square is the *Town Hall* (Hôtel de Ville); at the S.E. corner is a new building (not yet completed), on the W. side of which a narrow street leads to the *Post & Telegraph Office* (Pl. II; C, D, 4). We skirt the N. side of the square, passing the *Criminal Court (Tribunal Criminel)*, and then proceed to the left through the *Sûk 'Ali Pasha*, a covered bazaar (mostly spices and confectionery) with two popular cafés, to the *Sûk el-Hamîr* (Ass Market, Pl. II, D 4; formerly the horse market).

From the S. side of the Sûk el-Hamîr we follow the open *Sûk el-Jemâl* (Camel Market) to the E., passing the stalls for the sale of grain and beans. A camel market is held here on the arrival and departure of the caravans; and here, too, baskets and mats are sold. Proceeding in a straight direction, we cross a covered bazaar and reach the *Fruit Market* (Marché aux Fruits; Pl. II, D 4).

In May apricots are the most abundant fruit. They are often dried, pressed, and made into thin, reddish-brown cakes called *kamreddîn*. In autumn there are several excellent kinds of grapes, the most esteemed of which are long, thin, and very fleshy; also nuts, peaches, pomegranates, quinces, and delicious water-melons.

From about the middle of the fruit-market a lane (that of the Box Makers) leads to the right to a large plane-tree (Pl. II; D, 4), 29½ ft. in girth, and said to have been planted at the birth of Mohammed. Continuing along the lane we soon come to the broad, covered **Saddle Market** (*Sûk es-Surûjîyeh;* Pl. II, D 4). The saddles are more gaily than tastefully decorated, and some of them are covered with rich cloth. Besides these the bazaar contains an ample stock of straps, girths, bridles, the peculiar sharp Arabian bits, the broad and clumsy stirrups, pistol-holsters embroidered with silver thread, and many other specimens of leather-work.

The saddle-market ends at a small square with two large trees. Opposite lies the *Jâmiʿ es-Sanjakdâr* (Pl. II; D, 4); the road to the Serâi Square (p. 307; tramway) diverges to the right (W.).

We turn to the left and follow the tramway to the S., down the broad *Sûk en-Naḥḥâsîn*, taking its name from the **Coppersmiths** who once pursued their noisy craft here. To-day the N. portion of the bazaar, like the narrow streets beyond it, has been usurped by the dealers in manufactured wares and the like. Towards the S. end, however, a few coppersmiths still ply their trade. Oriental dining-tables are here displayed, consisting of large trays sometimes as much as 6½ ft. in diameter. They rest on low wooden stands and are often adorned with inscriptions. The peasantry and Beduins consider it honourable to possess such large trays, as they are supposed to indicate the measure of the owner's hospitality. There are also various cooking utensils, including coffee-pots with long spouts, made of copper or brass lined with tin.

About the middle of the Sûk en-Naḥḥâsîn, to the left, is the entrance to the **Citadel** (Pl. II, D 4; shortly to be demolished), guarded by sentries. Strangers are not admitted.

The fortress is an ancient building, repeatedly restored, notably by Nûreddîn, Beybars (1262), Melik el-Ashraf (1291), and the Turks in the 16th century. It is surrounded by a moat about 19½ ft. wide and 14½ ft. deep. The moat on the S. side is now covered by the Greek Bazaar (see below). The walls are very thick, and their substructions are ancient. The principal gate faces the W., and there is a small postern towards the E. At the corners of the castle are projecting towers, twelve in all, with overhanging stories. In the entrance-gateway are four antique columns.

Immediately beyond the citadel, on the right, is the covered *Sûḳ el-Ḳumeileh* ('louse-market'), where second-hand clothes are bought and sold. A brisk trade is sometimes carried on here. The auctioneer shouts out the word *ḥarâj* (literally 'raise') and the price last offered, and runs with the article for sale from shop to shop. This bazaar ends at the *Place du Mouchiriat* (Pl. II; D, 4), an open space behind the extensive building of the **Military Serâi** (Pl. II; D, 4). The Turkish military band plays here occasionally.

Opposite the Military Serâi, to the left, is the entrance to one of the largest bazaars at Damascus, rebuilt since its destruction by fire in 1893. It consists of two parts, the first of which, built over the old moat on the S. side of the citadel, is called the **Sûḳ el-Arwâm** or *Greek Bazaar* (Pl. II; D, 4). The dealers usually importune strangers to buy their wares, such as daggers, armour, various weapons, shawls, carpets, clothing, antiquities, coins, gems, pipes, tobacco-pouches, etc. A small fraction only of the prices they demand should be offered, and they will often gladly sell an article for a fourth of what is first asked. The daggers are mostly modern, the blades being probably of the inferior steel largely imported from Solingen in Germany. The handles of these 'Damascus' weapons are showily enriched with mother-of-pearl and other ornaments. Pretty saucers *(ẓarf)* for the small Oriental coffee-cups may sometimes be bought here (or of the

goldsmiths, p. 310). Long pipe-stems made of the wood of the cork-tree, and gaily decked with gold and silver thread, are among the specialities of this bazaar, but the coloured thread with which they are decorated fades very soon. This bazaar is also the headquarters of the tailors, chiefly Greeks, many of whom make the European clothes which are now becoming common among the Christians. Among the caps will be observed small velvet caps for children, the red fez of European manufacture, the felt hat worn by the peasantry. and the white linen skull-caps worn by the natives under the fez.

The second part of the large covered bazaar (p. 308) is new, broad, and well-roofed; it is called **Sûḳ el-Ḥamîdîyeh** (Pl. II; D, 4) and ends at the steps leading to the Booksellers' Bazaar (see below). It contains an Arab confectioner's establishment and several drapers' shops, where practically only European goods are sold. Farther on, on the S. side, is the fine *Khân el-Gumruḳ* ('Customs Khân', formerly the seat of the customs), also with European goods. At the end of the Sûḳ el-Ḥamîdîyeh, beyond a cross-street, we descend a few steps to the bazaar of the *Booksellers*, in which only five small bookshops now remain. Above the entrance to the Booksellers' Bazaar rises an old *Triumphal Arch* (Pl. II; D, 4), whence a double row of columns once led to the ancient temple (p. 317). The relics of these columns may be seen from the lower end of the Booksellers' Bazaar or (better) from the roof of a neighbouring house (bakshish). On six Corinthian capitals rests a highly ornate architrave, one end of which is adjoined by the remains of the arch. The height of the arch must have been nearly 70 ft.

Between the Sûḳ el-Arwâm and Sûḳ el-Ḥamîdîyeh (at the bend) a bazaar-street diverges to the N. Here may be seen the stalls of the vendors of *Water Pipes*, especially of the so-called *Jôzehs*, which are smoked by the peasantry. The coco-nut vessels from which they derive their name are mounted with gold and silver. The nut is filled with water, and the smoke is then drawn from it by the tube on the other side. — Farther on the narrow street, skirting the E. side of the Citadel and passing the *Banque Ottomane* (r.) and the *German Palestine Bank* (l.), leads N. to the *Bâb el-Ferej* (p. 316). We notice to the left the substructions of the citadel, consisting of large, finely hewn, drafted blocks.

Retracing our steps to the Banque Ottomane, we turn to the left (E.) into the *Sûḳ el-ʿAṣrûnîyeh*, where glass of European manufacture and utensils for the table and the kitchen are sold. On small open tables lies the greenish henna with which the Arab women stain their finger-nails red. Attar of roses in small phials is also offered at a high price. The bazaar turns to the right and brings us in a few paces back to the Sûḳ el-Ḥamîdîyeh (see above).

From the Triumphal Arch (see above) the above-mentioned cross-street leads N. to the Medreseh of the Melik eẓ-Ẓâhir Beybars (p. 320); to the S. runs the long, narrow **Bazaar of the Drapers**

(*Sûk ed-Drâ'; Soûk el-Albayîyé* on Plan). Here, especially in the afternoon, we encounter a crowd of women enveloped in their white sheets and covered with fine flowered veils, waddling from shop to shop, carefully examining numberless articles which they do not mean to buy, and vehemently chaffering about infinitesimally small sums. So eager are these customers to gain their point, that they are sometimes seen coquettishly raising their veils by way of enforcing their argument; but in this jealous and fanatical city it is impolite and even dangerous to look at the women too closely (comp. p. xxvii). Near the first side-street to the left is the ancient *Hammâm el-Kishâni*, with fine fayence decoration.

In a straight direction we next enter the **Cloth Bazaar** (*Sûk el-Khaiyâtîn; Soûk el-Albayîyé* on Plan), which is well stocked with German, Austrian, and English materials. The Damascene attaches much importance to fine clothes, and delights to have his *kumbâz*, or long robe, made of the best possible stuff. This bazaar generally drives a brisk trade. The crowd is densest before the great festival of Bairam, that being the orthodox season for new clothes. As Orientals generally sleep in their clothes, they wear them out very quickly. — In this bazaar, to the right, is the *Mausoleum of Nûreddîn* (d. 1174; p. 302; Pl. II, D 4). Non-Moslems are not admitted. Farther on is the *Hammâm el-Khaiyâtîn* (p. 300), immediately beyond which the street terminates in the Long Bazaar (p. 311).

Near the Hammâm el-Kishâni (see above) we may turn into the side-street to the left, in which is the *Sûk el-Harîr* ('Silk Bazaar'; Pl. II, D, E, 4), now chiefly occupied by shops with manufactured goods. It leads E. into the region of the **Khâns**, the seat of the wholesale trade. We first reach, on the right, the *Khân el-Harîr*, or Silk Khân, now used by the furriers. Here begin the shops of the *Shoemakers*, where red and yellow pointed shoes, ladies' slippers of very soft yellow leather, children's shoes embroidered with silver thread, and heavy, hobnailed boots for peasants are displayed in profusion and at moderate prices. Immediately afterwards the street leads into a broad cross-road. Facing us is the **Bazaar of the Goldsmiths** (*Bazar des Orfèvres;* Pl. II, E 4). Few specimens of the goldsmith's art are exhibited here, as each of the dealers keeps his precious wares carefully locked up in a chest before him; but they are always ready to show them when desired. The necklaces and bracelets are too clumsy to be pleasing. Exorbitant prices are asked for jewels and coins. The filigree work is inferior to the Italian; the prettiest specimens of it are the '*zarf*', or saucers, in which the coffee-cups are handed round.

Following the cross-road to the N., we reach the **Bazaar of the Joiners** *(Sûk el-Kabkâbîn)*, adjoining the S. side of the Omaiyade Mosque, where pretty, though not highly finished, objects in wood, inlaid with mother-of-pearl, are largely manufactured. Among these are mirrors, *kabkâb* (a kind of pattens, worn in the baths, and by

women), large chests in which the wedding-outfit of the women of Damascus is presented to them (provided by their future husbands), cradles, small tables, and the polygonal stools *(kursi)* which the natives use as supports for their dining-tables (p. 308).

We return to the E. end of the Sûḳ el-Ḥarîr (p. 310), and, passing the latter, continue in a S. direction. At the point where the street turns, on the left, stands the **House of As'ad Pasha,** one of the handsomest in Damascus. From this house the street leads into a bazaar of drugs and sweetmeats.

We next reach the **Khân As'ad Pasha** (Pl. II; E, 4), the largest and handsomest in Damascus. Around the court, and along the gallery running round the first floor at the back, are rows of shops.

The building is constructed of alternate courses of black and yellowish stone. The entrance consists of a lofty 'stalactite' vault. The court is divided into nine squares by four large pillars, and above the squares rise nine domes enriched with arabesques and pierced with lofty windows. Some of these fell in during the 18th cent. and have been imperfectly restored. The centre of the court is occupied by a water-basin.

After a few paces the street leads into the **Long Bazaar** (*Sûk eṭ-Ṭawîleh;* Pl. II, D, E, 4, 5). This street, which is one of the longest in Damascus, runs almost straight from W. to E. through the whole town, and ends at the E. gate (*Bâb esh-Sherḳi*, p. 315). It answers to the 'Street which is called Straight' (Acts ix. 11; *Rue Droite*, Pl. I, D-F, 4, 5) or, as it is still named (though perhaps by a literary revival), *Derb el-Mustaḳîm.* In ancient times it possessed a colonnade, and traces of the columns have been discovered in and in front of the houses (p. 312). The broad, clean, and airy bazaar with its carriage-road is the work of Midḥat Pasha (p. 304) and is called after him *El-Midḥatîyeh.* We now turn to the right (W.). [The continuation of the street eastwards is described at p. 315.] Close by, on the S. side, is the *Khân Suleimân Pasha* (Pl. II; D, E, 5), in which silks and, in particular, Persian carpets are sold. The patterns of the genuine Persian carpets are more quaint than pretty; but the colours wear admirably. The prices vary considerably according to the demand. — To the right, by the opening of the Cloth Bazaar (p. 310), is the **Silk Bazaar,** which is interesting from the fact that it contains more of the produce of native industry than any of the others. The eye is chiefly attracted by the silk *keffîyeh*, or shawls for the head. The Beduins and peasants are especially partial to those with gaudy yellow and red stripes. Those of smaller size may be used for the neck, and will be found very durable. They cost from 50 to 150 pi., according to quality and size. The thin silk scarfs *(sherbeh)* and the heavy silks are often very beautiful. The embroidered and woven fabrics, tobacco-pouches, slippers, and other articles all come from Lebanon. The fancy dresses, such as jackets for children, are sometimes very tasteful. Another characteristic Oriental article is the *'abâyeh*, or woollen cloak worn by the peasants and Beduins, which is to be had here in every variety, from the coarse striped brown or

black and white to the fine brown and braided mantle of Baghdad. Cotton fabrics are also manufactured at Damascus and Ḥomṣ. The handkerchiefs streaked with yellow or white silk thread, which the Moslems use as turbans, are also worthy of mention. Most of the women's veils sold here are imported from the Swiss canton of Glarus.

Near the W. end of the Sûḳ eṭ-Ṭawîleh, which is continued in a straight direction to the Sûḳ es-Sinânîyeh (comp. below), a lane on the left leads to the *Sûḳ el-Ḳuṭn* (Cotton Bazaar). This is dedicated to mattress-makers and wool-carders, who hold the carding instruments with their toes. The character of the crowd indicates that we are approaching the peasant and Beduin quarter. The small, tattooed Beduin women are frequently seen stealing shyly along, unveiled, and feasting their eyes on all the splendours of the great city. To the left we obtain a view of the court of the great mosque of **Es-Sinânîyeh** (Pl. II; D, 5).

The oblong court is paved with marble; on one side is a colonnade of six black columns. The principal portal on the E. side is interesting on account of its rich stalactites or brackets. The minaret is entirely covered with blue and green glazing *(kishâni)*. The stone balustrade of the gallery which runs round it is of delicate open-work, resembling lace.

The bazaar is here called *Sûḳ el-ʿAṭṭârîn*, or **Spice Market.** Drugs and spices are again displayed in interminable rows of boxes and glasses. At the point where the bazaar joins the broad cross-street, the street to the left (Sûḳ es-Sinânîyeh; Pl. I, D 5; p. 313) leads into the suburb of *Meidân* (p. 313), while that in a straight direction takes us to the suburb of *Ḳanawât* (Pl. I, xiv; D, 5) named after a large conduit.

We turn to the right and go up the broad street to the N., which is one of the main streets of Damascus (tramway) and runs in almost a straight line to the N. from the S. end of the Meidân to the citadel. On both sides are many restaurants (p. 305). We soon quit the covered bazaar, at the end of which the Sûḳ eṭ-Ṭawîleh opens on the right. It offers few attractions from the point where we left it (see above). During the construction of the bazaar a number of columns were discovered, belonging to the 'Straight Street' (p. 311). We now enter the *Sûḳ el-Kharrâṭîn*, or **Market of the Turners** (Pl. II; D, 4, 5). The large mosque immediately on the left, with the white and red stripes, is the *Jâmiʿ el-Kharrâṭîn* (Pl. II; D, 4), beyond which, on the same side, is the handsome *Jâmiʿ ed-Derwîshîyeh* (ca. 200 years old). Farther on, to the left, is a handsome bath, *Ḥammâm ed-Derwîshîyeh* (or *el-Malikeh;* p. 300). The street is shaded here by a few plane-trees. There are several stalls here where the red fezzes are ironed on round moulds. A few paces farther on we again find ourselves at the entrance to the Greek Bazaar (p. 308).

c. Walk through the Meidân and round the City Walls (Christian Quarter).

The long and broad bazaar (tramway) which leads from the citadel to the Es-Sinânîyeh Mosque (p. 312) continues in a S.E. direction as the **Sûk es-Sinânîyeh** (Pl. I; D, 5). It is entirely covered by a wooden roof resting upon stone arches, 29½ ft. in height. This is an emporium for the requirements of the Beduins and the peasantry, such as clothing, sheepskins, boots, weapons, pipes (*'sebîls'*, smoked without a tube), milking-tubs, coloured round straw mats which serve as dining-tables, and oaken mortars for coffee (considered the best). — On quitting this bazaar we observe the handsome *Medreset es-Sinânîyeh*, with stalactite enrichments on the gateway and windows. On the right we next see the *Jâmi' es-Sabûnîyeh* (Pl. I, 12; D, 5), built of layers of black and white stone, and adorned with tasteful arabesques. Opposite is the cemetery of Maḳbaret Bâb eṣ-Ṣaghîr (p. 314). Farther on, to the left, is a tomb covered by two domes; on the right are the *Jâmi' esh-Sheibânîyeh* (Pl. I, 10; D, 5) and several dilapidated schools *(medresehs)*. On the right, where the street bends, rises the mosque *Jâmi' el-Idein* (Pl. I, 11; D, 5). We follow the bend, and soon see the Meidân lying before us to the S.

The suburb of **Meidân** (Pl. I; C, D, 6-8) bears little resemblance to the city itself. It is comparatively modern, and the numerous dilapidated mosques have stood at most for a century or two. The houses are poorer than those in the interior of the town. Part of the bazaar is occupied by smiths, and part by corn-dealers, whose grain is heaped up in open sheds. The most interesting scene to be witnessed in this quarter is the arrival of a caravan. A long string of camels stalk through the street, accompanied by ragged Beduins with matted hair and wild appearance. In the midst of the procession may be seen the Hauranian bringing his corn to market, or the Kurd shepherd, clad in his square cloak of felt, driving his flock to the slaughter-house. The Beduins, poor as they seem, often ride beautiful horses, guiding them with a halter only, and they are usually armed with a long lance or an old-fashioned gun. Some of the Beduins, called *Sleibis*, live chiefly by gazelle hunting, and wear gazelle skins, but these rarely come to the town. Sometimes a Druse of high rank (p. lxxiv) may be seen riding in at the head of an armed troop. His appearance is imposing. His turban is snowy white, he is equipped with a lance, pistols, a sword, and perhaps a gun also, and his horse is often richly caparisoned.

The following mosques are situated in the Meidân. On the right, the *Jâmi' Sîdî Jumân*. Then, also on the right, the handsome *Jâmi' Menjik*, named after the Emir Menjik (d. 1669), with columns painted red at the entrance and in the court. On the left, the *Jâmi' er-Rifâ'i*. On the left lies the *Ḥuḳla* quarter of the town, which contains several handsome houses and some weaving-factories.

Next comes the more recently built mosque *Kâ'at et-Tâniyeh*, then the *Mesjid Sa'deddîn*, and on the right the beautiful mosque *Kâ'at el-Ûla*, with fine arabesques and a stalactite gate between two domes, but sadly dilapidated. On the left is the mosque *Shihâbeddîn*. The end of the Meidân is named *Bauwâbet Allâh* (Pl. I; B, C, 8) or 'Gate of God', so called as being once the starting-point of the pilgrimage (p. lxxii). Adjoining is the mosque *Maṣṭabet Sa'deddîn*. Farther on are the two Meidân railway stations (p. 298): the *Gare du Maïdân* of the French line to El-Muzeirîb (right; p. 157; Pl. I, B 8) and the *Kadem Station* (Pl. I; C, 8) of the Ḥejâz Railway (left; p. 143).

We return to the Jâmiʿ el-Idein (p. 313), and thence visit the *Makbaret Bâb eṣ-Ṣaghîr*, or *Burial Ground* (Pl. I; D, 5, 6).

Two of the wives of Mohammed, and his daughter Fatima, are interred here. The highest of the domes of clay (modern) rising above the tombs marks the grave of Fatima. No trace of the tomb of Muʿâwiya (p. 302) now exists. On Thursday women come to mourn at the graves.

Beyond the burial-ground, at the end of a small bazaar, stands the mosque *Jâmiʿ el-Jerâḥ*, which is said to contain the tomb of Abu ʿUbeida (p. 302). From this point we follow the road leading ound the outside of the walls.

The Walk round the City Wall occupies 2-2½ hrs. — The two or three lowest courses of the **City Wall** are Roman, jointed without mortar, the central part is of the Arabian, and the upper part of the Turkish period. Round and square towers flank the wall at intervals, but are mostly in a tottering condition. The greenish herb with white flowers and an unpleasant smell which grows wild outside the gates of Damascus is the *Peganum harmala*. One of the towers bears an inscription containing the name of Nûreddîn (p. 302) and the date 664 (1171). On the right we soon see the entrance to the Greek cemetery containing the *Tomb of St. George*, a porter who is said to have assisted St. Paul in his escape. This tomb is much revered by the Christians. To the right, a little farther on, we observe a tomb among the fields with a white dome (Pl. I; F, 6), where *Bilâl el-Ḥabeshi* ('the Abyssinian'), Mohammed's muezzin, is said to be buried. Adjacent to it is a minaret. After 2 min. more we pass a built-up gate in the town-wall. This was the old *Bâb Kîsân* (Pl. I; F, 5), which was erected by a person of that name in the time of Muʿâwiya (p. 302) on the site of an older gate.

At the Bâb Kîsân (above the *Turkish* wall!) is still pointed out the window where St. Paul was let down in a basket by night (Acts ix. 25; 2 Cor. xi. 32, 33). The conversion of St. Paul was localized in the middle ages at the village of *Kôkab* (p. 268), to the S.W. of the town, but since the 18th cent. tradition has conveniently fixed the site nearer the Christian burial-grounds, which lie about ½ M. to the E. of the Bâb Kîsân. In one of them is interred *Henry Thomas Buckle*, the eminent English historian, who died here in 1862, on his way home from Jerusalem.

About 500 paces farther on we reach the S.E. corner of the wall, where we perceive the remains of an ancient tower with drafted stones. Nearly opposite is a spot where the caravans which

travel between Damascus and Baghdad two or three times a year generally encamp. These merchants bring Persian carpets and tumbâk (tobacco for the water-pipe, which grows in Persia only, see p. xxix) from Baghdad, and carry back European and other wares. This trade is chiefly in the hands of the ʿAgeil Beduins (p. 342).

On the wall above are several houses of the Jewish quarter. We thus reach the *Bâb esh-Sherḳi* (Pl. I; F, 4, 5), the **East Gate** of the city, which is of Roman origin. It consisted of a large gateway, 38 ft. high and 20 ft. wide, and two smaller gates of half the size; but the principal gate and the smaller S. gate have long been built up. The small gate on the N. is the present entrance to the town. Above the gate rises a minaret. — Outside the East Gate is the interesting furniture and copper-ware factory of *G. Nassan & Co.*

[From the East Gate back to the Bazaar along the *Straight Street* (p. 311). Within the gate we turn into the first lane to the right, at the (3 min.) end of which we reach what is traditionally known as the *House of Ananias*, now converted into a small church, with a crypt, and belonging to the Latins. We are now in the **Christian Quarter** (Pl. I, viii; F, 4), where the lanes are narrow and poor. The second street on the right leads to the *Leper House*, or *Ḥadîra.* Following the Straight Street towards the W., we reach a *Barrack* (Pl. I; F, 5) on the left. A street to the right leads from the barrack to the N. through the Christian quarter to the Gate of St. Thomas (see below). In this street are the large *Monastery* and *School of the Lazarists* on the right. The Emperor Frederick III. of Germany occupied the handsome house to the left in 1869.

In the Straight Street, farther on, we come to a bazaar chiefly occupied by *Joiners*. Arabian locks, of simple but ingenious construction, are manufactured here. Then we reach the bazaar of the *Box Makers* and the beginning of the Midḥatîyeh (p. 311).]

Continuing our walk along the outer side of the town-wall, beyond the East Gate (see above), we observe on the right, between the Gate and the N.E. corner of the town-wall, near the tombs, a building which is styled the *House of Naaman the Syrian* (2 Kings v; Pl. I, F 4). Here again the city-wall contains some ancient materials. The corner-tower of the wall was erected by Melik eṣ-Ṣâliḥ Aiyûb, one of the last of the Aiyubides (1249). Opposite the angle of the wall is the tomb of *Arslân*, a famous sheikh of the time of Nûreddîn. Passing through the archway of the tomb and keeping to the right, we soon reach some gardens and a café on the Baradâ. We keep to the left along the wall, passing first through gardens and then between houses, to the Gate of St. Thomas.

The **Gate of St. Thomas** (*Bâb Tûmâ;* Pl. I, F 4) is in good preservation. The Christian Quarter (see above) lies to the S. of this gate. Here, too, houses are built against the wall. On the other bank of the Baradâ lie attractive gardens and cafés (see p. 316). — A road to the W. skirts the old town-wall and the canal of the

Baradâ, which is here called *El-ʿAkrabâni.* This part of the wall is built of large hewn stones, and probably dates from the Byzantine period. On the left bank of the stream lies the *Mahallet el-Farrâîn,* the quarter of the tanners and furriers. We next reach the *Bâb es-Salâm* (Pl. II; E, 4), which apparently belongs to the same period as the Bâb Tûmâ. A lane called *Bein es-Sûrein* ('between the two walls') leads hence round the inside of the old double-wall. The wall on the right is concealed by houses built in front of it, and it is uncertain whether that on the left still exists. We now come to a cross-road with two gates, the inner of which (a little to the left) is called the *Bâb el-Ferâdîs* (Pl. II; E, 4), the outer (right) the *Bâb el-ʿAmâra* (see below). The lane next leads to the *Bâb el-Ferej* (Pl. II; D, 4), near the N.E. corner of the Citadel (p. 308).

The broad road running towards the N. from the Gate of St. Thomas (p. 315) is the great caravan-route to Aleppo and Palmyra. On the arms of the river are several pleasant cafés and *Public Gardens,* chiefly frequented by Christians. The favourite beverage here is *raki,* or raisin brandy, and Arabic songs are frequently heard. The Arabian style of singing is very unpleasing to European ears, and consists of recitative cadences loudly shouted out in a shrill falsetto, sometimes accompanied by a kind of guitar. A stray Bohemian band sometimes finds its way here. Farther out lie (l.) the *French* and (r.) the *English Hospital* (Pl. I; F, 3). After 4 min. we turn into the street to the left (that on the right leads to Jôbar, p. 321). The street first passes through gardens, then amid houses; a road on the right leads to the beautiful cemetery of *Ed-Dahdâh,* named from a companion of Mohammed who was buried here. Keeping to the left, we reach a covered bazaar (provision-market). Near the entrance a road leads (l.) to the Bâb es-Salâm (see above). At the next crossing a road leads on the left into the city through the Bâb el-ʿAmâra (see above). On the right lies the suburb *El-ʿAmâra.* In a straight direction we pass the *Jâmiʿ el-Muʿallak* (l.; Pl. II, D 4). Farther on is the market-place to which the inhabitants of the Merj district, *i.e.* the pasture country (p. 321) beyond the extensive gardens of the environs, bring their timber for sale. On the left a road leads through the *Bâb el-Ferej* (see above) to the E. side of the Citadel (p. 308). On the broad main road we see several smiths plying their trade. We finish our walk with the Fruit Market and the large plane-tree (p. 307).

d. The Omaiyade Mosque and its Neighbourhood.

Fee to the sheikh who acts as conductor, 1 mej. each person, or less in proportion for a large party; 1-2 pi. more for the use of slippers.

The great ***Omaiyade Mosque** (*Jâmiʿ el-Umawî;* Pl. II, E 4), at the E. end of the Sûk el-Hamîdîyeh (p. 309), ranks with the Dome of the Rock (p. 53) as one of the two most important monu-

ments of this dynasty in Syria. It has been restored in its original style since a fire in 1893. The usual entrance is by the W. gate, the *Bâb el-Berîd* (see below), at the end of the Booksellers' Bazaar (for the other gates, see p. 319).

The site of the present mosque was originally occupied by a Roman temple. This was converted into a Christian church by the Emperor Theodosius I. (379-395) and named the *Church of St. John*, because it contained a casket with the 'head of the Baptist'. To this day the Damascenes swear by the head of 'Yaḥyâ'. Khâlid and Abu 'Ubeida (p. 302) are said to have met near this church, in consequence of which the E. part was regarded as conquered, while the undisturbed possession of the W. part was guaranteed to the Christians. Moslems and Christians entered their place of prayer by the same gate. It was not till the beginning of the 8th cent. that Welîd (705-715) deprived the Christians of their part of the church and gave them in return the guaranteed possession of several other churches in and around Damascus. The caliph then proceeded, without entirely demolishing the old walls, to erect a magnificent mosque on the site of the church. This building is extravagantly praised by Arabic authors. The architects were Greeks, and 1200 artists were said to have been summoned from Constantinople to assist (comp. p. cviii). Antique columns were collected in the towns of Syria and used in the decoration of the mosque. The pavement and the lower walls were covered with the rarest marbles, while the upper parts of the walls and the dome were enriched with mosaics. The prayer-niches were inlaid with precious stones, and golden vines were entwined over the arches of the niches. The ceiling was of wood inlaid with gold, and from it hung 600 golden lamps. 'Omar ibn 'Abd el-'Azîz (717-720) caused the golden lamps to be replaced by others of less value. In 1069 part of the mosque was burned down, and since the conquest of Damascus by Timur (p. 303) the building has never been restored to its ancient magnificence. Several details of the pre-Moslem building are still preserved, such as the handsome *Entrance Archway* on the W. side (p. 309), and the remains of a gateway on the S. side (p. 319). — The sacred tent used in the annual pilgrimage to Mecca is kept in this mosque, which is hence regarded as the official starting-point of the caravan (comp. p. 314).

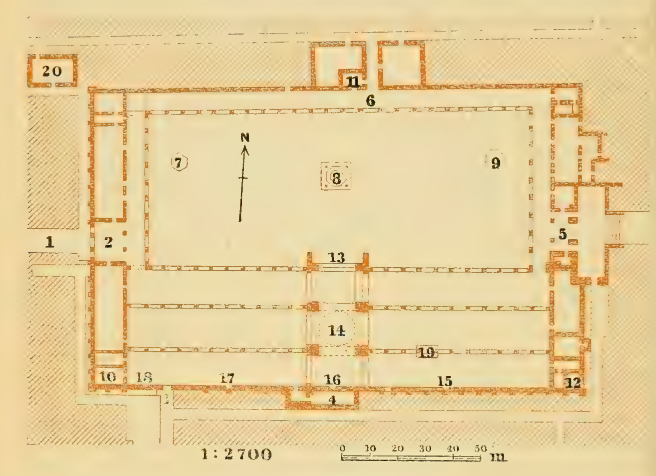
The *Bâb el-Berîd* ('Post Gate'; 2 on plan, p. 318) consists of a vestibule, supported by four columns adorned with texts from the Koran. Over the capitals are round arches, on which remains of old mosaics are still to be seen. The bronze mountings of the double door and the mosaics on the arch above should also be noticed.

The first glance at the INTERIOR of the mosque, forming a rectangle 430 ft. long and 125 ft. wide, shows us that the plan is that of a basilica, with a nave and aisles formed by two rows of Corinthian columns. The columns, which are 23 ft. high, are surmounted by round-arched openings, adorned with small columns. To these openings correspond round-arched windows in the outer walls. Above the nave and aisles are beams supporting pointed ceilings. Towards the court the interior was formerly open, but the spaces between the columns are now filled up by wooden partitions below, and above with open-work plaster. In the S. wall, above the pulpit and the chief prayer-niche, are three lofty round-arched windows filled with fine stained glass. Other niches (ḳibleh) belonged to the Shafeites (Pl. 17 & 18; p. lxxii), and that by the dome to the Hanefites (Pl. 16), the principal sect at Damascus. The E. 'ḳibleh' is also

called *Miḥrâb eṣ-Ṣaḥâbeh* (Pl. 15), or prayer-niche of the companions of Mohammed.

The Dome is called *Ḳubbet en-Nisr* (Pl. 14; dome of the eagle), as the aisles of the mosque seen from this point in the transept have been thought to resemble the outspread wings of an eagle. It rests on an octagonal substructure, on each side of which are two small round-arched windows. The dome is inscribed with the names of Abu Bekr, ʿOmar, ʿOthmân, and ʿAli, the first four caliphs.

The Transept consists of four massive piers, covered with coloured marble. Near the prayer-niche of the Hanefites (Pl. 16)



After Saladin.

No. 1. Sûḳ el-Hamîdîyeh. 2. Bâb el-Berîd. 3. Bâb ez-Ziyâdeh. 4. Roman Gate (walled up). 5. Bâb Jeirûn. 6. Bâb el-ʿAmâra. 7. Kubbet el-Khazneh (Dome of the Treasure). 8. Kubbet en-Naufara. 9. Kubbet es-Sâʿa (Dome of the Hours). 10. Mâdinet el-Gharbîyeh. 11. Mâdinet el-ʿArûs. 12. Mâdinet ʿÎsâ. 13. Bâb el-Kebîr (entrance to the Mosque). 14. Kubbet en-Nisr (Dome of the Eagle). 15. Miḥrâb es-Saḥâbeh. 16. Miḥrâb of the Hanefites. 17 & 18. Miḥrâb of the Shafeites. 19. Tomb of John the Baptist. 20. Tomb of Saladin.

is a fine pulpit. — On the E. of the transept rises a marble dome-covered structure, surmounted by a golden crescent, which is said to stand above the *Head of John the Baptist* (Pl. 19). The conqueror Khâlid (p. 302) is said to have found this revered relic in a crypt below. In the direction of the court is the fountain of John.

We now enter the large Court, which was once likewise paved with costly marble. It is surrounded by two-storied arcades, some

of the pilasters of which are clumsy. The capitals of the columns are not unlike those of the Egyptian style. On the projecting square capitals rest forty-seven round arches, slightly tapered in horseshoe form. A pleasing contrast to this mediæval work is afforded by the *Ḳubbet el-Khazneh* (Pl. 7; Dome of the Treasure) in the W. part of the court. In the centre of the court stands the *Ḳubbet en-Naufara* (Pl. 8; Dome of the Fountain), said to mark the central point of the route from Constantinople to Mecca. Under this dome the Moslems perform their religious ablutions. The easternmost dome is the *Ḳubbet es-Sâ'a* (Pl. 9; Dome of the Hours). — Along the W. and N. sides of the arcades, behind which are sleeping and working rooms for scholars and students, runs a broad, partly defaced band of writing.

As a termination to our visit we may now ascend (permission not always obtainable) the Minaret on the S.W. side, the *Mâdinet el-Gharbîyeh* (Pl. 10), a masterpiece of the Arabian-Egyptian style. It is octagonal in shape, and has three galleries, one above the other. It tapers towards the top, and ends in a ball crowned with a crescent. Beautiful view of the city from the top. — The other two minarets are the *Mâdinet el-'Arûs* (Pl. 11; 'Bride's Minaret'), on the N. side, and the *Mâdinet 'Îsâ* (Pl. 12), on the S.E. side; the latter owes its name to the tradition that Jesus will take his place on its summit at the beginning of the Last Judgment.

We leave by the South Gate of the Mosque, called the *Bâb ez-Ziyâdeh* (Pl. 3; Gate of the Addition), probably owing to its having been newly erected by the Moslems, and enter the Bazaar of the Joiners (p. 310) on the left (E.). From the roof of this bazaar we see the whole of the S. side of the mosque. Near the end of the transept are seen the remains of a beautiful Roman gate, with a smaller one on each side. This was probably the entrance used by Christians and Moslems alike (see p. 317). The architrave is lavishly enriched with garlands and foliage. On the upper beam of the gate is a well-preserved Greek inscription, dating from the time of Theodosius (see p. 317) and overlooked when his church was transformed into a mosque. It runs as follows: 'Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations' (Psalm clxv. 13, the words 'O Christ' being an interpolation).

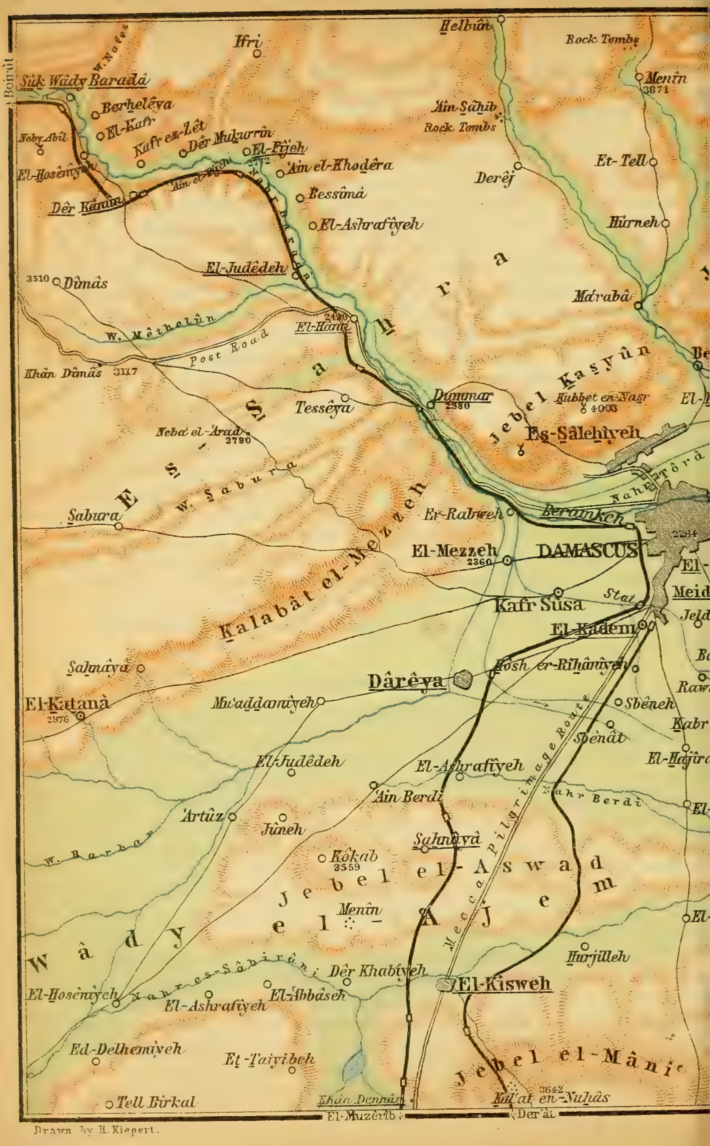
At the S.E. corner of the mosque the Bazaar of the Joiners turns to the left (N.) and reaches the *Bâb Jeirûn* (Pl. 5), the East Gateway of the Mosque. It consists of three different portals. The central portal is usually closed. Of its two old bronze-plated valves that to the right is missing. The left valve is embellished with Arabic inscriptions and two bronze vases in relief (the coat-of-arms of the Mamelukes). The portal is enclosed by a porch. Here, in ancient times, as also on the W. side, a broad colonnade led to the temple. Some of the columns are still visible built into the walls of the houses. The fountain below the stair dates from 1020.

Passing the fountain, entering the next lane to the left, and keeping as close to the mosque as possible, we pass on the left the *Medreset es-Someisatîyeh*, and then the *ʿOmarîyeh*, founded by ʿOmar ibn ʿAbd el-ʿAzîz (d. 720), both being schools attached to the mosque. Between these a passage leads to the *Bâb el-ʿAmâra* (Pl. 6), the easternmost of the two Northern Portals of the Mosque. Farther on in the lane, in a court on the left, is the *Tomb of Saladin* (*Kabr Ṣalâḥeddîn;* Pl. II, D, E, 4; p. 302), a handsome mausoleum with beautiful fayence work (adm. 1/2-1 pi.). A glass-case at the head of the sarcophagus contains the wreath of flowers which the Emperor William II. laid here in 1898. The road ends at the street leading to the Sûḳ el-Ḥamîdîyeh (p. 309). On the right, at the corner, is the medreseh of *Melik eẓ-Ẓâhir Beybars* (Pl. II; D, 4), with walls of carefully polished reddish sandstone, built, according to the inscription, in 1279. The portal with its stalactites is as high as the building itself. The beautiful mosaic pictures on the walls in the interior are worthy of attention. In one of the two simple catafalques reposes Beybars, whose name and exploits are still popular with the Moslems (comp. p. lxxxv). His son rests in the other. Over the catafalques are the bookcases containing the library which Midḥat Pasha collected here. The beautiful manuscripts are readily exhibited to visitors. Opposite is a mosque which the son of Beybars erected. Both buildings, including their details, are fine specimens of Arabian architecture. Turning to the S. (l.) from this point, we pass several bakeries and soon reach the *Sûḳ el-Ḥamîdîyeh*, at the beginning of the Booksellers' Bazaar.

e. Excursions from Damascus.

To Eṣ-Ṣâleḥîyeh and to the Jebel Ḳaṣyûn ([K]eisûn in vulgar dialect). As far as (ca. 25 min.) Eṣ-Ṣâleḥîyeh there is a carriage-road (tramway; p. 299), flanked with villas. The road leads past the hotels (right) and after 1/4 hr. crosses the *Tôra*, a stream conducted out of the Baradâ from a point a good deal higher up.

The village of **Eṣ-Ṣâleḥîyeh** (Pl. I; B-D, 1, 2), with 25,000 inhab., is situated on the *Jezîd*, another arm of the Baradâ, and forms a kind of suburb of Damascus. The Damascenes frequently visit it, especially in December, when the *ḥabb el-âs*, or myrtle-berries are ripe. The village received its name in the 5th cent. of the Hegira, when it was peopled by Turcomans, to whom colonies of Kurds, Circassians, and Algerians were afterwards added. Since 1896 the population has been increased by a number of Moslem refugees from Crete. The interesting old buildings of the schools and mosques are now almost all in a ruinous condition. Some of them are still adorned with rich stalactite vaulting, while their walls and domes are enriched with arabesques. The finest mosque is that which was erected over (or beside) the tomb of *Muḥieddîn Ibn el-ʿArabi*



Beirût
Sûk Wâdy Baradâ
W. Nafes
Ifri
Helbûn
Rock Tombs
Menîn
3871
Berheleya
El-Kafr
Kafr ez-Zêt
Dêr Mukurrin
Neby Abil
El-Fijeh
'Ain el-Khodêra
El-Hosênîyeh
Dêr Kânûn
Bessîmâ
El-Ashrafîyeh
'Ain Sâhib
Rock Tombs
Derêj
Et-Tell
Hâmeh
El-Judêdeh
3510
Dîmâs
W. Mêthelûn
Post Road
El-Hâmi
Mâraba
Khân Dîmâs
3117
Tesseya
Dummar
2380
Jebel Kasyûn
Kubbet en-Nasr
4003
Es-Sâlehîyeh
Neba' el-'Arad
2780
Es Sahra
W. Sabura
Sabura
Kalabât el-Mezzeh
Er-Rabweh
Nahr Tôrâ
Beramkeh
El-Mezzeh
2360
DAMASCUS
2264
Stat.
Kafr Sûsa
El-Kadem
Salhîyeh
Dârêya
Kosh er-Rîhânîyeh
El-Katanâ
2976
Mu'addamîyeh
Sbêneh
Spênât
Mecca Pilgrimage Route
El-Judêdeh
El-Ashrafîyeh
'Ain Berdi
Nahr Berdi
'Artûz
Jûneh
W. Barbar
Sahnâyâ
Kôkab
2559
Jebel el-Aswad
Menîn
Wâdy el-'Ajem
Hurjilleh
Dêr Khabîyeh
El-Kisweh
Nahr es-Sâbirânî
El-Hosênîyeh
El-Ashrafîyeh
El-'Abbâseh
Ed-Delhemîyeh
Et-Taiyibeh
Jebel el-Mâni'
Tell Birkal
Khân Denûn
3642
Kal'at en-Nuhâs
El-Muzêrîb
Der'ât
Drawn by H. Kiepert.


ENVIRONS OF DAMASCUS.
Scale of 1: 250.000
English Miles
Kilometres
Aleppo, Palmyra
Teniyet Abu'l-Atâ
Selîma
amûn
Ma'rûneh
'Adra
Khân
in Kser
Rihân
2133
na
Mejara
Basal
Hôsh el-Mubârekeh
Mizraba
Shafûnîyeh
rbîn
Ifterîs
Medâ'a
El-Boherîyeh
elka
Hôsh-el-Ashari
Utâya
Bet Sawa
Bet Nâîm
Hazrama
El-Ghorêfeh
El-'Atêbeh
eh
Jisrîn
El-Muhammedîyeh
En-Nishabîyeh
El-Jerba
Kafr Batna
Tell es-Sâlehîyeh
El-Kâsimîyeh
Nahr Baradâ
Meîlhi
Hadîdet el-Jerash
El-Belâlîyeh
El-Kesa
Hôsh el-Metbên
Belât
Zibdîn
Bala
Hârestat el-Kantara
El-Jadîyeh
Nahr Hârûsh esh-Sherki
El-Meliha
Bzêneh
Hôsh el-Odmol
Dêr Selmân
Harrân el-'Awâmid
Nahr
Nôla
Khiyâra
Dêr el-Asâfir
En-Nohâsîyeh
El-Kufrên
Dulbeh
Hôsh ed-Duêr
Sekka
El-Hadîteh
Hôsh el-Kôkeb
Nahr Harûsh el-Kiblî
Ghassûleh
Shaîr
Karahta
Abu Yezîd
El-Judêdeh
Tarfa Wood
El-Ghozlânîyeh
Ard el-Musê'a
Bahret-'Atêbeh
Dêr el-Hajar
El-Hijâneh
1969
Nahr el-A'waj
Tell el-Mesken
El-Khunêzireh
Bahret Hijâneh
El-Kasrên
Engraved & printed by Wagner & Debes, Leipzig

(d. 1240), philosopher, poet, and mystic, which is frequented by pilgrims. ʿAbd el-Ḳâder (p. 303) is also buried here. It is not easy to obtain admission to the mosque. Many other handsome tombs are scattered along the hill.

To the W. of the village is a platform constructed for the Emperor William II., which affords a good view of Damascus, encircled by its broad green belt of teeming vegetation. The ascent of the barren **Jebel Ḳaṣyûn** (4003 ft.; Pl. I, A, B, 1), 1½ hr. from the tramway terminus, is fatiguing, but interesting. The fine *View, obtained at a small open building called the Kubbet en-Naṣr (Dome of Victory), which is close to the summit itself, comprises the famous district of the ancient Ager Damascenus (see below). To the W. and N. extend the barren heights of Anti-Libanus; in the distant E. appear the Tulûl eṣ-Ṣafâ (p. 322); to the S. are the mountains of the Ḥaurân (in the extreme distance) and the Jebel el-Mâniʿ and Jebel el-Aswad (nearer).

The Jebel Ḳaṣyûn is held sacred by the Moslems, as Abraham is said here to have learned the doctrine of the unity of God (p. lxviii). Adam is believed once to have lived here, and Mohammed is said to have visited the place, but not to have entered Damascus. The hill consists partly of reddish rock, and its colour gave rise to the legend that it contained a blood-stained cavern in which the dead body of the murdered Abel (Hâbîl) was hidden. On the N. slope stands the *Kubbet el-Arbaʿîn*, where forty Moslem prophets are said to be buried. Numerous fossils are found upon the mountain.

From the Jebel Ḳaṣyûn a path descends on the W. side to *Dummar* (½ hr.), which is 7 M. from Damascus by road. The floor of the valley adjoining the stream is wooded, magnificent walnut-trees being particularly noticeable, and the vegetation is luxuriant. The so-called *Merj* ('Meadow') is the favourite exercising ground for horsemen, and is frequented by walkers also, who are sometimes seen sitting on the banks of the stream smoking water-pipes. At the so-called **Tekkîyeh** (Pl. I; C, 4) the meadow is broadest. The Tekkîyeh, a building in the Turkish style, was erected by Sultan Selîm in 1516, chiefly for the entertainment of pilgrims. It is now inhabited by dervishes and is falling into decay. The colonnade enclosing the court is covered by low domes. The mosque on the S. side has a large dome (overlaid with lead) and two minarets.

To Jôbar (½ hr.). From the Gate of St. Thomas (p. 315) we go a little way along the Aleppo road. In 4 min. a road diverges to the right (comp. p. 316). In the Moslem village of **Jôbar** stands an old *Synagogue* (*Kenîseh*, in the S.E. part of the town), which is visited on the occasion of festivals by many of the Jews of Damascus. Near its entrance is a space enclosed by railings, in which Elijah is said to have anointed Elisha to be a prophet and Hazael to be king of Syria. At the back is a kind of chamber where Elijah is said to have been fed by ravens (1 Kings xvii. 6). There is, however, no mention of this tradition in the work of Rabbi Tudela, who collected all the legends of this kind which existed in the 12th century. A cabinet here contains some scrolls of the Torah, of considerable antiquity.

To the Meadow Lakes (see Map, p. 320; 1½ day; guide necessary). This excursion affords a glance at the famous *Ager Damascenus* of the

ancients, or country around Damascus, where a soil of extreme fertility is cultivated by a peasantry settled here from a very early period, and where many remains of handsome ancient edifices are still to be found. — We ride down the N. side of the Baradâ, and in 2½ hrs. reach the round hill of *Tell es-Ṣâleḥîyeh*. In 2½ hrs. more we come to the village of *ʿAteibeh*, situated on a kind of promontory in the *Baḥrat el-ʿAteibeh*, the largest of the **Meadow Lakes**. These lakes are of considerable size in spring and summer and are then visited by numerous Beduins. In autumn and winter, however, they are nothing but marshes. Beyond the marshes are seen the *Tulûl es-Ṣafâ*, a range of extinct craters. To the E. of the lakes lies a tract called *Derb el-Ghazawât* (road of the robberies) on account of its great insecurity, where the three interesting ruins of *Ed-Diyûra* are situated. From ʿAteibeh we may reach the mouth of the Baradâ towards the S. in 40 min., and *Harrân el-ʿAwâmîd*, where there are three Ionic columns of an ancient temple, in ½ hr. more. From this point Damascus may be regained in 4 hrs.

39. From Damascus to Baʿalbek.

Comp. Maps, pp. 290, 332.

a. Railway viâ Reyâḳ.

64½ M. From Damascus (Beramkeh Station) to *Reyâḳ*, 48½ M., in ca. 3 hrs. (time-table, see p. 295). From Reyâḳ to *Baʿalbek*, 16 M., two trains daily (starting at 5.50 a.m. & 1.10 p.m.; from Baʿalbek at 9.40 a.m. & 5.8 p.m.) in ca. 1 hr. (fares 15 pi. 30 pa., 11 pi.; rate of exchange, see p. 280).

From Damascus to (48½ M.) *Reyâḳ*, see pp. 298, 297. Carriages are changed here, and a delay of about 1-2 hrs. takes place.

The railway traverses the well-cultivated but thinly-peopled plain of Cœlesyria (*El-Biḳâʿ*, p. 296). On the W. margin of the plain we see the following villages, reckoning from El-Muʿallaḳa-Zaḥleh (p. 296) towards the N.: *Kerak Nûḥ*, where the tomb of the 'Prophet Noah' (100 feet in length!) is shown; *Ablaḥ*, a small Christian village in a depression; then *Temnîn et-Taḥtâ* ('the lower') and *Temnîn el-Fôḳâ* ('the upper'), near which are 200 tomb-chambers with entrances in the Phœnician style. On the right, at the foot of the mountain, are *Zerʿîn*, *Tareiya*, and *Berîtân* (probably the ancient *Berothai;* 2 Sam. viii. 8, Ezek. xlvii. 16). — 8 M. (from Reyâk) *Talia.* Beyond (14½ M.) *Dûris*, to the right, lies *Ḳubbet Dûris*, a modern weli built of ancient materials, with 8 beautiful granite columns, over which an architrave has ignorantly been placed. More in the background are seen the stone-quarries of Baʿalbek, and the great columns of the temple of Jupiter.

16 M. *Baʿalbek*, see p. 324. — To Ḥomṣ (Tripoli), Ḥamâ, and Aleppo, see p. 368.

b. Bridle Route viâ Ez-Zebedânî.

13¼ hrs. To *Ez-Zebedânî* (nightquarters) 6¾ hrs., thence to *Baʿalbek* 6½ hrs. Tents necessary if ladies are of the party (comp. p. xviii). Those who travel with tents may spend a night at *ʿAin Fîjeh* and another in *Sarghâyâ*, and may take the route to ʿAin Fîjeh by *Eṣ-Ṣâleḥîyeh* and the *Jebel Kasyûn* (comp. p. 320). — This tour is usually combined with R. 40. — Travellers may also go by railway to Ez-Zebedânî or Yaḥfûfeh, sending the horses in advance the day before, and ride thence in one day to Baʿalbek.

We follow the diligence-road to (1 hr.) *Dummar* (p. 298). Here we leave the road and turn to the right, past some white limestone hills ($\frac{3}{4}$ hr.). We ride for an hour across the barren plain of *Eṣ-Ṣaḥra*, descend a small cultivated valley to the left, pass *El-Ashrafîyeh*, and reach (25 min.) Bessimâ, in the valley of the Baradâ. A curious rocky passage which connects Bessîmâ with El-Ashrafîyeh was probably once a channel to conduct the pure water of the Fîjeh springs to Damascus. It is on an average 3 ft. 8 in. wide; the roof has been broken away at places; at other places there are open galleries affording an outlook towards the valley. — Ascending the valley, we reach ($\frac{1}{2}$ hr.) *El-Fîjeh* and (5 min. later) the spring of 'Ain Fîjeh (p. 298). — The path continues to ascend the valley, following the windings of the brook between barren cliffs, 800-1000 ft. high. We pass (25 min.) *Deir Mukurrîn* and ($\frac{1}{4}$ hr.) *Kafr ez-Zeit* (oil-village). We next perceive (10 min.) *Deir Kânûn* opposite to us, on the right bank of the river, pass ($\frac{1}{4}$ hr.) *El-Ḥuseinîyeh*, and reach ($\frac{1}{4}$ hr.) *Kafr el-'Awâmîd*, on an eminence near which are the ruins of a small Greek temple, consisting of fragments of columns, of capitals, and of a pediment. Beyond this we cross the river by a bridge. On the right, below us, after 25 min., we perceive *Sûḳ Wâdi Baradâ* (p. 297). About 10 min. above the village we cross the stream by another bridge and follow the left bank. After 20 min. the valley expands into a small plain, where the brook forms a waterfall. A little above the fall are remains of an old bridge. The stream is here augmented by the discharge of the *Wâdi el-Ḳarn*, coming from the S.W. Ascending, we ride round the hill to the right and suddenly come upon the *Plain of Ez-Zebedânî*. Traversing the plain, in 2 hrs. 20 min. more we reach the village of *Ez-Zebedânî* (p. 297).

Thence the road ascends the valley. The spring of *'Ain Ḥaur*, with the village of that name, remains on the right (1 hr.); we then cross the watershed and arrive (1 hr.) at the village of *Sarghâyâ* (p. 297). On the spur of the hill to the E. some rock-tombs are visible. The tombs contain six arches with niches for the sarcophagi. Near the tombs is a marble column with a Greek dedication. Beyond the rock are slight remains of a village. Near a large oak are several other rock-tombs.

After 28 min. we descend from Sarghâyâ to the *Wâdi Yaḥfûfeh*, where the brook is crossed by a bridge called *Jisr er-Rummâneh*. We descend the valley on its right bank, after 16 min. cross the brook again, and after 14 min. cross a third time. The village of Yaḥfûfeh (p. 297) lies a little lower down, on the left. We now ascend the hill, disregarding a path to the left. On the top of the hill (23 min.) is revealed a beautiful view of Lebanon and the plain of El-Biḳâ' (p. 296). A village, *En-Nebi Shît* (Seth?), with the conspicuous Maḳâm or chapel of the Prophet, remains to the left. The route pursues a straight direction, passing many cross-paths. After $1\frac{1}{4}$ hr. we see the village of *Khortâneh* below us on the left, and we ride through a deep valley. After 1 hr. we reach the deep *Wâdi eṭ-Ṭaiyibeh*, in 35 min. more avoid a path to the right, and reach (10 min.) the village of *'Ain Berdâi*, beyond which (4 min.) we soon perceive the gardens of *Ba'albek* (p. 324) and its acropolis. In 11 min. we reach a broad road coming from the left, and in 7 min. more the first houses of the village.

From Damascus to Ez-Zebedânî viâ Ḥelbûn, $7\frac{1}{2}$ hrs. Starting from the Gate of St. Thomas (p. 315), we follow the Aleppo road and diverge from it to the left after 11 minutes. In 40 min. we reach the village of *Berzeh*. A Moslem legend makes this the birthplace of Abraham, or at least the point to which he and his servants penetrated in this direction (Gen. xiv. 15). Here we turn to the left, thread a long and narrow gorge, and ($\frac{1}{2}$ hr.) cross a bridge. We see the village of *Ma'rabâ* on the hill to the left. Ascending the course of the principal stream, we reach *'Ain eṣ-Ṣâhib* ($2\frac{1}{4}$ hrs. from Berzeh), with fine tomb-monuments in the rock, and (40 min.) *Ḥelbûn*.

Ḥelbûn. — Ezekiel (xxvii. 18) mentions *Helbon* as the place whence Tyre obtained her wine through the agency of the merchants of Damascus. Its wine is also mentioned in Assyrian chronicles of the time of Nebuchadnezzar, and this appears to agree with the statement of Strabo (and

Athenæus) that the kings of Persia imported their wine from *Chalybon*. The country is admirably adapted for the culture of the vine, the valley being bounded by vast slopes of fine chalky rubble. Some of these are still covered with vines, but the grapes are now all dried to form raisins. Fragments of columns and ancient hewn stones are built into the houses and garden-walls. The mosque is recognizable by its old tower; in front of it is a kind of colonnade, with columns composed of numerous fragments of stone. A copious spring wells forth from below the mosque.

Beyond Ḥelbûn the path ascends the left side of the valley. After 22 min. we descend to the abundant spring *ʿAin Fakhûkh* (4 min.). Our route follows the main valley, traverses plantations of sumach *(Rhus coriaria)*, and reaches (26 min.) a bifurcation, where we ascend to the right. After 43 min. we obtain a survey of the plain of Damascus, and in 17 min. descend into a valley, the bottom of which is cultivated (26 min.). The road again ascends to the right and reaches (24 min.) a small tableland. After 17 min. we descend to the village of *Blûdân* (4845 ft. above the sea-level), whence we reach *Ez-Zebedânî* (p. 297) in 40 minutes. Thence to *Baʿalbek*, see p. 323.

Baʿalbek.

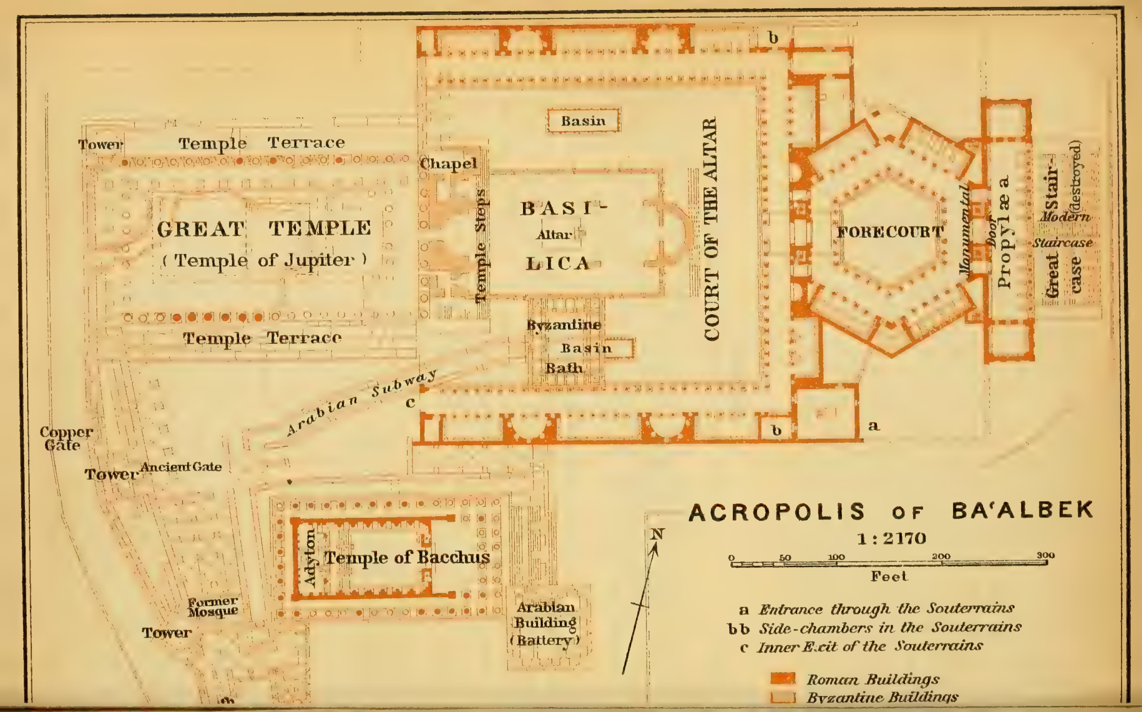
The Railway Station lies 10 min. to the S.W. of the town. *Carriage* 1-1½ fr.

Hôtel Allemand (kept by *Frau Zapf*, a German), well spoken of; Grand New Hotel (Pl. c; *Antoine Arbeed*); Grand-Hôtel de Palmyre (Pl. b; landlord, *Mimikaki*, a Greek); Hôt. Victoria *(Skander Kurbash)*; Villa Kaouam, to the E. of the spring of Râs el-ʿAin (p. 331), about ½ hr. from the ruins. Pension at these, without wine, 8-15 fr.; bargaining advisable.

Post & Telegraph Office (Turkish).

Baʿalbek (3773 ft.), the Greek *Heliopolis*, lies on the E. side of the valley of the *Lîṭânî* (p. 296), which is here very fertile. Not far distant is the watershed between this river and the *Nahr El-ʿÂṣi* (Orontes, p. 368). The town, which is the seat of a Ḳâimmaḳâm, contains 5200 inhab. (2/5 Mohammedans, 2/5 Metâwileh, p. lxxiii, 1/5 Christians), a small garrison, and 2 Greek and 2 Maronite monasteries. The British Syrian Mission has a girls' school; the Sisters of St. Joseph also have a girls' school.

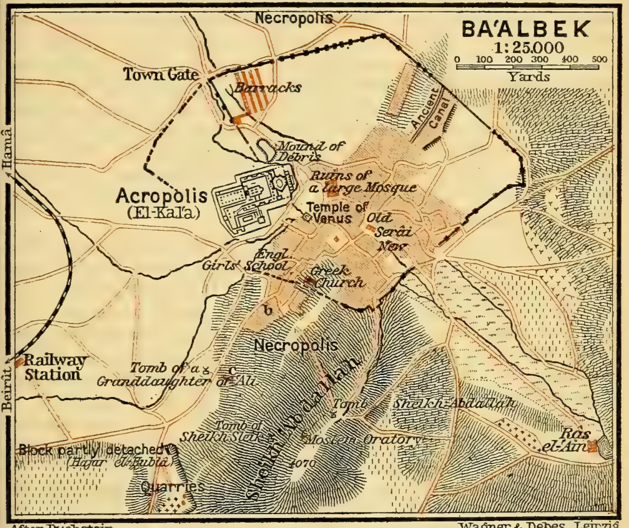
The origin of the town is unknown. On ancient Assyrian and Egyptian inscriptions we find the name of *Balbikⁱ*, which proves the town to have been a centre of the worship of Baʿal. The Greeks, who identified Baʿal with the sun-god Helios, translated Balbiki into *Heliopolis*, and the Romans, in their turn, spoke of Jupiter of Heliopolis. This god was represented (see p. 326) as a beardless young man clad in a kind of cuirass, accompanied by two bulls, and holding a whip in his right hand, and a thunderbolt and ears of corn in his left. Mercury and Venus were likewise worshipped here. Augustus is said to have brought Roman colonists into the town, and coins of Heliopolis show that the town was a Roman colony as early as the 1st century. Antoninus Pius (138-161 A.D.) began the building of a magnificent temple to the three divinities of the town, and the work was carried on by his successors and finished by Caracalla (211-217). A temple was also erected to Bacchus. The worship of Venus was suppressed by Constantine the Great (324-337). Theodosius the Great (379-395) destroyed the great temple, which had already been much damaged by earthquakes, and built a church opposite the façade of the old building (p. 327). Both before and after Constantine the Christians were persecuted at Heliopolis. At a later period bishops of Heliopolis are mentioned. In 634 A.D. Baʿalbek was conquered by Abu ʿUbeida (p. 302) The Arabs converted the acropolis, the erection of which they attributed to Solomon, into a citadel at an early period. As a fortress it was important in the wars of the middle



ACROPOLIS OF BA'ALBEK
1:2170
0 50 100 200 300
Feet
a Entrance through the Souterrains
bb Side-chambers in the Souterrains
c Inner Exit of the Souterrains
Roman Buildings
Byzantine Buildings
N
Tower
Temple Terrace
GREAT TEMPLE
(Temple of Jupiter)
Temple Terrace
Chapel
Temple Steps
BASILICA
Altar
Basin
COURT OF THE ALTAR
Byzantine Basin Bath
FORECOURT
Monumental
Door
Propylæa
Great Staircase
Modern Staircase
(destroyed)
Arabian Subway
Copper Gate
Tower
Ancient Gate
Temple of Bacchus
Adyton
Former Mosque
Tower
Arabian Building (Battery)

ages. In 1139 the town and castle were captured by Emir Zenghi, and in 1175 the district of Baʿalbek came into possession of Saladin. In 1260 Baʿalbek was destroyed by Hûlagû (p. lxxxv), and it was afterwards conquered by Timur.

The ancient *Acropolis of Baʿalbek, surrounded by gardens, and running from W. to E., rises to the N.W. of the little town. It is covered by the remains of two temples of the 2nd cent. A.D., which were erected upon massive substructions and were preceded by courts.



After Puchstein. Wagner & Debes, Leipzig

Coins of Septimius Severus (193-211) show the outlines of these two temples, as do also coins of later date; but it is unknown whether the larger was ever finished. From the votive inscriptions of Antoninus Pius it would appear that the larger temple was dedicated to all the gods of Heliopolis; the smaller was the temple of Bacchus. Both temples most probably date from the same period. For the church of Theodosius and the Arabian fortress, see p. 324. All of the buildings afterwards fell into ruin. In the middle of the 16th cent. the ruins of Baʿalbek were rediscovered by Europeans, but they have again suffered severely from earthquakes, particularly from that of 1759. Various interesting details were brought to light by the German excavations of 1900-1904, while portions in danger of falling were restored. — Comp. *O. Puchstein's* 'Baʿalbek, Thirty Views of the German Excavations' (Berlin, 1910; 2 *M* 40 pf.), and 'Führer durch die Ruinen von Baʿalbek' (Berlin, 1905; 1 *M* 60 pf.).

The *Entrance* (tickets 1 mej. each) is at the E. side. The broad flight of steps which formerly here led up to the Propylæa is now

represented by a narrow modern staircase, erected by Emp. William II. in 1905 among the luxuriant fruit-trees.

The **Propylæa** stand about 19 ft. above the adjoining orchard, on a platform supported by a large vault. They consist of a portico, ca. 66 yds. in length and 13 yds. in width, flanked by two towers. In front the portico had twelve columns, the bases of which are still preserved. Three of these bear Latin inscriptions to the effect that the temple was erected under Antoninus Pius and Caracalla, and was dedicated to the 'great gods' of Heliopolis. The towers are enriched externally by a cornice running round them at the same height as that of the portico. The lower story of the N. tower is alone ancient, the upper was added by the Arabs. Doors led from the vestibule into a chamber in the interior of the tower. The back-wall of this chamber was embellished with niches flanked by Corinthian pilasters, a style of decoration which constantly recurs here, especially in the exedræ of the Court of the Altar (see below). The upper parts of this building were rebuilt in the middle ages as fortified towers. In the richly ornamented rear wall of the portico are three portals; the small left portal is alone open.

A lofty doorway and two smaller side-doors lead from the Propylæa into the hexagonal **Forecourt**, which is about 65 yds. deep, and from angle to angle about 83 yds. wide. It was surrounded with colonnades, the mosaic floors of which are partly preserved. On four sides there were originally square *exedrae*, or lateral chambers, each preceded by four columns. Between these exedræ lay smaller chambers. The Arabs converted these exedræ, with the exception of that to the N.W., into fortifications. — In the N. chamber adjoining the door leading W. to the Court of the Altar, we observe a representation of Jupiter Heliopolitanus (comp. p. 324), taken from a small round temple to the E. of Baʿalbek.

A threefold portal led from the hexagonal Forecourt into the large **Court of the Altar**. The smaller N. portal only is preserved. This court, which is about 147 yds. long from E. to W., and 123 yds. wide, was also surrounded on three sides by colonnades of polished granite columns. Bases of columns, Corinthian capitals, fragments of the entablature, and a monolithic shaft 25½ ft. in length, of Egyptian rose granite, still lie among the ruins. On both sides of the court and at the E. end are exedræ; three of those on each side are square and two semicircular, while at the E. end there is a square chamber on each side of the portal, that on the S. side being adjoined by a small *Museum*, containing objects found in the excavations. The mural decoration is very elaborate, especially in the semicircular exedræ, where the wall-surfaces are articulated by Corinthian pilasters with rich capitals. The lower parts of the fields thus formed contain large niches (five on each side) for statues, sometimes in the form of a shell, sometimes semicircular with a curved entablature. Above each niche is an *aedicula* with a pointed

pediment, projecting from the flat wall and also used as the support of a statue. The narrow wall-spaces between the exedræ are also flanked by two Corinthian corner-pillars and adorned with niches for statues, above each of which is an ædicula. The decoration of the square exedræ is somewhat less elaborate. The place of the lower niches is taken by a row of ædiculæ with a straight entablature; the pediments of the upper ædiculæ are alternately pointed and round. There are no pilasters between them. The exedræ, the best preserved of which are at the W. end of the N. side, were all covered, and in some of them fine fragments of the moulding of the ceiling are extant. The exedræ were intended for the use of visitors, who (*e. g.*) took shelter here in bad weather.

Near the middle of the court, in front of the large flight of steps ascending on the W. to the great temple, stood the colossal *Altar*, one half of which, with the steps which the priests ascended at the time of sacrifice, has been brought to light by the excavations. The other half was destroyed during the erection of the basilica (see below). To the N. and S. of the altar were two oblong basins for lustration, part of the kerb of which, with beautiful reliefs of festoons, heads, sea-lions, and the like, has been preserved. — Immediately above the altar, a Basilica was built at a later date, probably by Theodosius (p. 324), and remains of it are plainly visible. This church was constructed originally with its front toward the W., but at some later alteration it was made to face the E. On the W. it is terminated by a thick rectilineal wall; thus the three apses were not visible from without. They stand on the spot formerly occupied by the temple steps, which were removed to make room for the new building. To the S. of the basilica lay a *Basin* surrounded with vaulted corridors, probably belonging to a bath connected with the church. This was built over the ancient basin of lustration, which has in consequence been partly destroyed.

The **Great Temple** itself was consecrated to all the gods of Heliopolis, or, according to a later statement, to Jupiter (see p. 324); it was also known as the Trilithon Temple (see p. 330). Few remains of it are now extant. The six huge **Columns* of the Peristyle, over 60 ft. in height, are visible to the traveller long before he reaches Baʿalbek. The yellowish stone of which they are composed looks particularly well by evening-light. The columns, which do not taper, have Corinthian capitals. The architrave is in three sections. Above it is a frieze with a close row of corbels, which appear to have borne small lions. Still higher is tooth moulding, then Corinthian corbels, and still higher a cornice, in all 17 ft. high. The smooth shafts are $7^1/_2$ ft. in diameter, and consist of three pieces held together with iron. The Turks have barbarously made incisions in the columns at several places, in order to remove the iron cramps. The peristyle, of which these six columns formed part, had 19 columns on each side and 10 at each end, and many

of these now lie scattered around. — For the *Substructions* of the temple, see p. 330.

Proceeding towards the S.E. from the six columns, we reach the ***Temple of Bacchus,** the smaller of the two. This temple is one of the best-preserved and most beautiful antique buildings in Syria. It stands on a stylobate of its own, lower than the larger temple, and quite unconnected with it. It has no court, but was approached from the E. by a stair, now partly hidden by the Arab wall, ascending in three sections direct to the portal.

The Peristyle, partly preserved, had fifteen unfluted columns on each side, and eight at the ends. The columns and the wall of the cella are 10 ft. apart. The columns, including the Corinthian capitals, are $52^{1}/_{2}$ ft. in height, and bear a lofty entablature with a handsome double frieze. The entablature is connected with the cella by huge slabs of stone, which form a very elaborately executed coffered ceiling, consisting of hexagons, rhomboids, and triangles with central ornaments, while the intervening spaces are filled with busts of emperors and gods relieved by foliage, which have, however, been terribly mutilated. The leaf-work is beautifully executed, recalling the Byzantine style in its treatment. Four connected columns are preserved on the S. side, but of the others the bases only are left, most of the shafts having been thrown down from the stylobate. Here, too, the Turks have destroyed the shafts and bases of the columns, in order to extract the iron. On the W. side three columns are still upright, and connected with each other; of the others fragments alone remain. Huge masses of the coffered ceiling have fallen in, one of the finest fragments being a female bust surrounded by five other busts. The peristyle on the N. side is almost entirely preserved. Its ceiling consists of thirteen more or less damaged sections with fine busts.

The flight of steps at the E. end (see above) leads to a *Vestibule.* In front is a row of 8 columns of the peristyle (see above) with smooth shafts, behind which is a second row (prostyle) of 6 fluted columns, flanked by two of the smooth columns of the peristyle. This second row, with the projecting walls of the cella (antæ), before each of which stood another fluted column, formed the actual vestibule. — Traversing the portico, we come to the very elaborately executed **Portal* of the temple, the gem of the structure. The door-posts are lavishly enriched with vines, garlands, and other symbols of Bacchus; to the left, at the base, the youthful god is represented suckled by a nymph, while above are satyrs and bacchantes. The lintel consists of three stones. On its soffit is the figure of an eagle, holding in its claws the caduceus and in its beak long garlands, the ends of which are held by genii. On both sides of the main portal are two small doors. Above these, round the wall, runs a frieze which was obviously intended to be adorned with representations in relief; only a small part of this,

however, to the right of the door of the cella, has been executed (representation of a sacrificial procession). On each side of the entrance to the CELLA are piers containing spiral staircases. By the right (N.) staircase we can ascend to the roof. The cella is about 87 ft. long and 73½ ft. broad. The N. side is less injured than the S. The system of mural decoration here is that characteristic of the buildings of Ba'albek: each side-wall of the cella is divided into fields by six fluted semi-columns, while the walls of the adyton, to the W., are each articulated by three Corinthian pilasters. The capitals are very elaborate. The wall-faces between have two ædiculæ (niches) above each other, the lower with a semicircular pediment, the upper with a pointed pediment, and both elaborately decorated. The upper niche in the middle of the N. wall now bears a tablet commemorating the visit of the German Emperor. — The *Adyton* at the W. end of the cella lay at some height above its floor. A staircase in three sections and occupying the whole width of the room ascended to a platform or landing, on which rise two half-columns. Between these, a second flight of seven steps led to the adyton proper. The wall on each side of the latter staircase is adorned with reliefs representing Dionysos with bacchantes and mænads. The base for the statue of the god is still recognizable. Between the half-column on the N. and the N. wall are steps descending to a crypt consisting of two vaulted chambers; a corresponding staircase on the S. side ascends to the S. aisle of the adyton.

Opposite the façade of this temple stands a later Arabian building with a stalactite portal, constructed largely of ancient materials.

The extensive SOUTERRAINS or VAULTS (entrance *c* on the ground-plan) were intended to raise the level of the temple. Some of the cellars were used as shops. Another vaulted gallery on the N. corresponds to, and runs parallel with, that on the S. These vaults bear the Propylæa and the rows of columns as well as the walls of all the buildings which surround the elevated courts. The vaults are adjoined by two low side-chambers *(exedrae)*, one under the N.E. and one under the S.E. corner of the altar-court (Pl. *b*, *b*); both of these were accessible from the outside. That to the S., which is still in good preservation, is elaborately decorated; the spaces between the Corinthian pilasters are filled with niches in the shape of shells surmounted by arched or pointed gables (resembling those in the exedræ of the altar-court, see pp. 326, 327). The coffered and vaulted ceiling is adorned with fine reliefs. The façade of the chamber had four Ionic columns, the spaces between which have been built up by the Arabs.

Enclosing Wall. The Great Temple stood upon an elevated TERRACE. Its stylobate lay 44½ ft. above the level of the plain, and about 23 ft. above that of the altar-court. For the construction of

this terrace large *Substructions* were necessary. To the N., W., and S. of the temple-foundations and at a distance from them of about 33 ft. ran the outer enclosing wall of the terrace. The intervening space was filled up with large blocks of stone. This construction may now be best studied on the N. side, where a large number of the intervening blocks have been removed for use in other buildings. This procedure has created a large moat or ditch between the exterior wall and the foundation-wall, and this ditch is entered by a gate formed in the outer wall at a later period. The foundation-wall thus exposed to view consists of 13 courses of drafted stones, each course being 3³/₄ ft. high. On the N., the enclosing wall meets the N.W. corner of the wall of the large Forecourt, which projects about 75 ft. beyond the enclosing wall. A portal here led into the vaults; to the left, above this portal, lies a second door (now walled up) with Corinthian columns. The outer wall is composed of blocks of stones of extraordinary size. The lowest course consisted of stones of moderate size, above which there appear to have been three other layers, each about 13 ft. in height. The lowermost of these three courses, which is still extant on all three sides, consists of stones each about 31 ft. long, 13 ft. high, and 10 ft. thick. The middle row is extant on the W. side only and there consists of three gigantic **Blocks*. One of these is about 64 ft., another 63³/₄ ft., and a third 63 ft. in length; each of them is about 13 ft. high, and about 10 ft. thick. The greatest marvel is that they have been raised to the top of a substruction already 23 ft. high. It was probably from these three extraordinary blocks that the temple derived its name of *Trilithon* ('three-stoned'). The uppermost row has long been missing. The numerous carefully chiselled square holes observed on the blocks, were probably intended for the insertion of levers. On the W. side an Arab wall has been erected on the top of the large blocks.

In the modern village, to the E. of the Acropolis, is the **Temple of Venus** (or possibly of *Fortuna*), a small, well-preserved circular structure (key with the custodian of the Acropolis). Curiously enough, the steps ascend to it on the N. side. At the top a pair of columns stood both to the right and left; the projecting ends of the cella-wall were also flanked by two columns, of which one (a monolith) is still standing. The rounded cella stands at the back of this straight façade. The ornamentation of the interior is similar to that in the buildings of the Acropolis; below are niches, surmounted by ædiculæ with pointed pediments. The outside is the most remarkable part of this temple, which is a fine example of the late-Roman baroque style. The cella is surrounded by fine Corinthian monolithic columns. The podium between these columns is not convex, as the wall of the cella would seem to suggest, but concave, as is also the entablature, the cornice of which is lavishly enriched. The bases and capitals of the columns are pentagonal. Between the

corresponding pilasters or responds of the cella-wall are shell-niches, with a curved architrave borne by small Corinthian pilasters. Along the upper part of the wall of the cella runs a frieze with wreaths of foliage. The building was formerly used as a Greek chapel (of St. Barbara), whence the remains of crosses on the interior walls.

Environs of Baʿalbek. At the S.W. foot of the hill of *Sheikh ʿAbdallah* (so named after the grave of a saint), ½ M. to the S.W. of Baʿalbek, are the ancient **Quarries,** where another colossal hewn block (*Ḥajar el-Ḥublâ*, or 'Stone of the Pregnant Woman'), probably likewise destined to be used in the construction of the outer wall of the Acropolis (p. 330), but not yet separated from the rock, is still to be seen. It is 70 ft. in length, 14 ft. high, and 13 ft. wide, and would probably weigh at least 1000 tons. How such a mass of stone could be transported remains an insoluble problem. From the hill above (4070 ft.) we enjoy an admirable survey of the little town, the Acropolis, the beautiful wide plain with its red earth (coloured with oxide of iron), the summit of the Ṣannîn, and to the N. of it the Muneiṭireh mountain, with its wooded slopes. To the E., in the small valley separating this spur from Anti-Libanus, is the spring Râs el-ʿAin (see below). On the hill are the remains of a Moslem chapel, and higher up is the tomb (see above), surrounded with fragments of columns. The old town-walls of Baʿalbek skirt the slopes of this hill. — Following the slope towards the N.E., we come to a heap of fragments of columns, and in a few minutes to large *Rock Tombs* extending along the N.E. slope. [From this point we may return through the town.] — If we follow the hill to the right, we may proceed to (20 min.) *Râs el-ʿAin.* A copious brook here bursts from the earth and is enclosed in a basin. Adjacent are the ruins of two *Mosques.* The smaller was built, according to the inscription, by Melik eẓ-Ẓâhir in 670 of the Hegira (1272), and the larger by his son Melik el-Asʿad. The outer wall of the latter is still standing. From this point a shady road following the course of the brook brings us in ¼ hr. back to the town.

40. From Baʿalbek to Tripoli and Beirût viâ the Cedars of Lebanon.

4-5 Days. From Baʿalbek to the *Cedars* a ride of 9¼ hrs.; thence to *Tripoli* 8¼ hrs.; thence to *Beirût* 16½ hrs. — It is preferable (and even necessary for travellers not provided with tents) to devote 5 days to the expedition. We spend the first night at *Deir el-Aḥmar* (3 hrs.) or at *ʿAineita* (2¾ hrs. farther), both of which afford very modest quarters; the second night at (6¼ hrs. from ʿAneita) *Ehden* (or at *Bsherreh;* 4¾ hrs.); the third night at *Tripoli* (4¾ hrs.; 9¾ hrs. from Bsherreh); the 4th night at *Jebeil* (9¼ hrs.; poor accommodation). — In spring, until about the end of May, the tour over Mt. Lebanon on horseback is generally impracticable owing to the snow. In that case the *Cedars* may be visited on foot from ʿAineita (3½ hrs. each way).

The road passes the *Kishlak*, a large barrack of the time of Ibrâhîm Pasha, and crosses the plain towards the N.W. After 4 min. it turns to the right, and after 27 min. to the right again. On the left we see the village of *Hôshet es-Sâf*. We next pass (5 min.) the village of *Ya'ât* (left), which is occupied by Metâwileh (p. lxxiii), and is badly supplied with water. Farther on (28 min.) our road is joined by another from the left. In the fields to the left we soon see (17 min.) the large *Column of Ya'ât*, which we may reach by making a digression of 10 minutes. It is a memorial monument with an illegible inscription on the N. side, standing on a pedestal about $6^1/_2$ ft. high and altogether about 65 ft. in height. The Corinthian capital is much disintegrated. — After 1 hr. we reach the end of the plain; towards the S. rises Mt. Hermon. We now ride by a stony path to the N. round a hill. In 32 min. we reach —

Deir el-Ahmar, an extensive village with a large church. Here begins the territory of the *Maronites* (p. lxii), who are rather importunate. The water is bad. The village derives its name ('red church') from the abundant red stone in the neighbourhood.

A guide from Deir el-Ahmar to 'Aineita is necessary. We first enter the small valley to the S.W. of the village, and ascend a bad path through an oak-wood. The oaks are low, but have thick trunks, and are interspersed with juniper and barberry. After 40 min. on the height we avoid a path to the right, and in 25 min. descend into a green valley which we go up. Proceeding in a N. direction, we cross several small valleys with numerous transverse paths and pass the village of *Bsheitîyeh* on our left. In $1^3/_4$ hr. we reach the miserable Maronite village of **'Aineita,** near which is a dale planted with walnuts. We cross this dale by the upper (N.) road (5 min.); on our left is a beautiful spring, and then a second and larger one (12 min.). Here we take the path to the left, which ascends along the right slope of the valley. After 25 min. we pass a gorge ascending to the right. The path ascends steeply in windings, continuing to afford a fine view of the village of 'Aineita, of the Lake of Yammûneh to the S., and of the range of Anti-Libanus opposite. After 55 min. we cross to the left side of the valley. In 20 min. more we reach the top of the pass of the *Jebel el-Arz*, or **'Cedar Mountain'** (7700 ft.), on which snow often lies even in summer. The range of Lebanon stretches from S.W. to N.E.; its chief summits rising to the N. of the pass are *Dahr el-Kodîb* (10,050 ft.), *Nab'a esh-Shemeila* or *El-Miskîyeh* (10,037 ft.), and *Jebel Makmal* (10,013 ft.). The view from the top of the pass is very extensive. The whole landscape seems tinted with different shades of blue, from the dark blue of the foreground to the pale blue of the horizon. The valley of the Bikâ' (p. 296) is spread like a map at our feet. The long range of Anti-Libanus terminates with the summit of Mt. Hermon, to the right of which the depression of the Jordan valley is distinguishable. Towards the S.



NORTHERN LEBANON
Scale of 1:500.000
English Miles
Kilometres
MEDITERRANEAN SEA
Homs
El-Mina
Tarâbulus
(TRIPOLIS)
Mar Domit
J. Turbul
Dêr Amm
Zawi
Mariata
Ardi
Ashâ
Zgharta
Kefr Ha
Mâr Yakûb
Kalamûn
Dêr Natair
Diddeh
Râs Meska
Kefr Hayeh
Hasnûn
Enfeh
Belment
Kefr Zênâ
Kefr Yashit
Mezi
Fî'a
Bdibhôn
Shakka
'Aba
Bturrân
Râs Shakka
(Theuprosopon)
Dêr en-Nuriyeh
Kefr Hazîr
Bsherrin
Darêya
Astû
Amiûn
Kefr 'Akka
Sba'îl
Hâmât
Kefr Hai
Kefr Hatta
Kesba
Kerm Seddeh
Kala'at Msêliha
Reskiddeh
Tahûm
Hantûra
Kefr Sarûn
Sira
Batrûn
(BOTRYS)
Kalmûn
'Abrîn
Dêr Bala'târ
Keftûn
Bzîza
Jibbet
Addeh
Jederfîl
Tûrza
Kefr 'Abîda
Sûrat
Hadta
Hardîn
Beshtûdâr
Nîha
Semâr Jebeil
Asia
El-Hadeth
Tehûm
Shellâla
Kefûr
'Abdallah
Dûma
Tannûrîn
Maâd
Ehmej
Berbâra
Gherzûz
N. Beheshta
D. Hûb
El-Munsif
Ghabâleh
Terratâj
Bijeh
Meifûk
Burj er-Rihâni
Hasarât
Hâmât
Tannûrîn el-Fôka
W. Hallâweh
Habâlîn
'Abîdât
Jâj
Amshit
Kfûn
Lahfit
W. Fartûsh
Jebeil
(BYBLUS)
Bhadîdât
Meshmûsh
Dêr Meifûk
Bkesta
Bzummâr
Arnaya
Fedâr
N. Fedâr
'Alamât
'Akûra
Halât
Meisra
El-Fetreh
Bilhâs
Moghêriyeh
Natural Bridge
Nahr Ibrahîm
ADONIS
Zeitûn
Kartaba
El-Bawâr
Atshît
Shaûn
N. Ibrahîm
El-Munêtira
El Fetûh
Namûra
Taberja
Ghazîr
El-Ghâneh
Wata el-Joz
Khirbet Afkâ
APHECA
Adma
'Aramûn
Shebrûh
J. Mûnêtra
Ma'âmiltên
Shenanâ'îr
Meirûba
Neba' el-'Asal
natural Bridges
Neba' el-Leben
Sahel-'Alma
'Ain Warka
'Ashkût
Jûneh
Feitrûn
Kala'at Fakra
Ghazîr
Ghosta
Bzummâr
Zûk Mekâil
Mezra'at-Kefr Dhibiân
Reifûn
Zûk Musba
Ajeltûn
Nahr el-Kelb
Assyr. & Egypt. Monuments
Keserwân
Jâ'ûta
Rûmieh
Bieghrûn
Biskinta
Jebel
9022
Dik el-Mahdi
Zûk el-Kharâb
Esh-Shuwêr
Kefr 'Akkâb
Khân Sannîn
Sannîn
Antelias
Bêt Shebâb
Mâr Elias
Bosherîyeh
'Ain 'Ar
Bekfeya
El-Judêdeh
Kornet Shewân
Mâr Yôhanna
Kesrouan
BEIRÛT
(BERYTUS)
Bhannis
Zarûn
El-Marûj
Hosn Nîha
Rd. Temple
Ez-Zalka
331
Metn
El-Kubbâbîyeh
Ba'abdât
El-Metên
Antûra
Mejdel
Ferzul
Rûmiyeh
Es-Sahel
Bêt Meri
Brummâna
Sella
Bulûna
5050
'Azirteh
'Afrên
Shiah
El-Mansûriyeh
Sulîma
Arbânîyeh
Zebdîn
Tershîsh
El-Ghurb
Dêr el-Kala'a
Zanduka
Charcoal M.
Kornâil
Kefr Silwân
Zahleh
Kerak
'Arêya
Arsûn
Dêr el-Harf
3100
El-Hadeth
Kefr Shîma
Ba'abda
'Abadîyeh
Râs el-Metn
Falûgha
7316
Sa'adanâil
El-Mu'allaka
Ghurb
Bzebdîn
Bûhât
J. Keneiseh
El-Judêdeh
Esh-Shuweifât
W. Shahrûr
Râs el-Harf
Hammâna
Shtûra
Tha'labâya
Saida

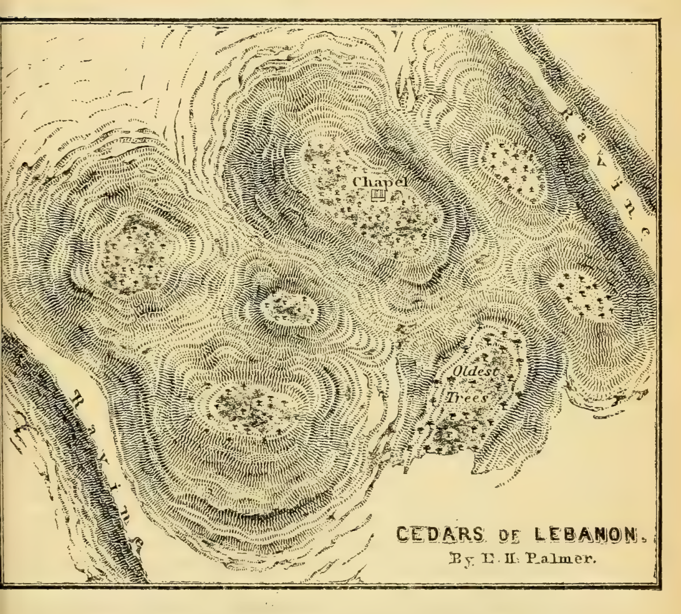


Jebel Akkâr
Ebŷ
Ribla
Faissen
Dibl
El-Harâ
Bter mâz
Hawara
Jûsieh
Nahr el-ʿÂsi (Orontes R.)
El-Hermil
Hosn
Merh es-Surej
Sîr
Bârgûta
Bkâʿṣefrîn
Kamûʿa el-Hermil
El-Kâʿa
Mâr-Mârûn
ʿAin el-ʿÂsi
great fountain
Bukdash
Kornet es-Sauda
11024
J. Tizmârûn
10518
Sahlet el-Jubab
J. Makmal
10013
J. Muskîeh
J. ʿUyûn Arghush
ʿUyûn Arghush
Dhahr el-Khodib
Râs Baʿalbek
Zabûd
Fikeh
El-ʿAin
Ruined Temple
Halîmet Kabû
Halîmet Kurʿd
Halîmet Kurres
Berkha
Harbata
Nebha
Nebi ʿOthmân
Lebweh
ʿArsâl
ʿAinâta
Shaʿad
Resm el-Hadeth
W. Jemâdûn
Khirbet Yûnîn
Eastern Mountains
Dêr el-Ahmar
Bteddâr
El-Knêseh
Shelîf
Yûnîn
ʿAmîd-Yaʿât
Khirbet ʿAin-esh-Shems
Ruined Temple
Talaʿat Mûsa
8793
Bûdêh
Yaʿât
Moghûr Saʿîdeh
Hôsh Tell es-Sâfîeh
Nahleh
W. Jubâb
Kefr Dân
3293
3773
Baʿalbek (HELIOPOLIS)
Hôsh Barada
Râs el-ʿAin
Neby Reshâdi
Mejdelûn
Dûris
ʿAin Berdâi
J. Neby Barûkh
8005
W. el-Khashaba
Et-Tayibeh
Tallîyeh
Beritân
W. Zaʿrûr
Hurtalieh
W. Sebât
Shaʿibeh
Ru.
Dêr Takht el-Karna
Târeya
Asâl el-Ward
Râs Hâm el-Kabsh
Rmâdi
Neby Shît
El-Khorebeh
W. Marhala
Kana
Yafûfeh
Rmêdeh
Maʿlûla
Jenta
W. el-Hawa
Maʿmûra
Maʿarabûn
Kasr Nemrûd
Ruined Temple
Jibb ʿAdîn
Bridge
Jisr Rumanâna
Jebel esh-Sherki (Anti-Libanus)
Esh-Shaʿara
Homs, Hamâ
Damascus
Engraved & printed by Wagner & Debes, Leipzig.

the Jebel Ṣannîn (p. 288) and the lake of Yammûneh (p. 332) are visible. Towards the W. lies Tripoli, with its harbour. The foreground consists of a grand amphitheatre of mountains with the cedar groves.

We now descend into the valley where the deep ravine of the *Nahr Ḳadîsha* ('sacred river') begins. In $1^1/_4$ hr. we reach the bed of the brook, and in 20 min. more the famous group of —

***Cedars** (6315 ft. above the sea), situated at the foot of the *Ḍahr el-Ḳoḍîb* (p. 332), a precipitous and bald snowy peak. Opposite them, to the N.W., rises the peak of *Fum el-Mîzâb* (10,049 ft.). The group, protected by a wall, occupies the top of a hill (a moraine), on the E. and W. sides of which runs a water-course. It is one of



the smaller groups, and contains about 400 very old trees, the tallest of which, however, does not exceed 80 ft. in height. The rock on which they grow is white limestone, and the decaying spines, cones, and other matter have formed a dark-coloured soil. The oldest trees, seven in number, are on the S.E. height. In the midst of the N.W. cluster stands a Maronite chapel. A few paces to the N. of the chapel by the house stands the largest cedar; it

has a circumference of 47 feet. The peasants celebrate an annual festival here in August.

The *Cedar (Cedrus Libani;* Arab. *arz*, Hebrew *aeraez)* is always mentioned in ancient works of botany as the noblest of trees. The Israelites especially admired it as the ornament of Lebanon (Ezek. xxxi. 3 et seq.; Psalms xcii. 12, civ. 16), where it formerly covered many summits that are now bare. No such trees grew in the land of Israel, so that Solomon caused cedars to be brought from Lebanon for the building of the Temple (1 Kings v. 6), and a supply from the same source was obtained for the second Temple (Ezra iii. 7). The trunk of the cedar was also used for the masts of ships (Ezek. xxvii. 5). It is possible, however, that by *aeraez* the Hebrews may also have meant other trees of the pine family.

The cedar belongs to the conifers, most nearly resembling the larch, but is distinguished from it by its evergreen leaves which do not fall off in winter, by the horizontal roof-like spreading of its branches, and by its superior size in every part, and especially by its cones, which are nearly as large as a goose's egg. So flatly do the branches and twigs of the cedar extend from the trunk, that the cones seem to lie upon them as if on small patches of meadow. In the character of its branches the cedar resembles the oak. The wood is whitish and moderately soft, and for economical use is far inferior to the timber of the cypress. The great modern region of cedars is the Cilician Taurus, where the extensive mountain-range beyond Mersina and Tarsus, and above the ravines, is beautifully clothed with these trees, interspersed with black firs. In the Taurus, as well as on Lebanon, two varieties occur: one is the dark green, with bright green leaves; the other the silvery white, the leaves of which have a bluish bloom. The cedar of Lebanon is only a local form of a more widely extended species, of which there are two other varieties, *viz.* the cedar of the Himalaya *(Cedrus deodara Roxburgh)* and that of the Atlas *(Cedrus atlantica Manetti).* Between these three great groups there is no specific distinction; they differ merely in size, and somewhat in habits, according to the climate to which they belong. The Indian cedar, the 'wood of the gods' (dêvadâru) in Sanscrit, is one of the most magnificent trees in existence. It attains a height of 165 ft. (twice that of the Lebanon cedar) and a circumference of 39 ft., while its cones are also much larger. The cedar of the Atlas, on the other hand, is smaller than that of Lebanon; its leaves are very short, its cones smaller, and its growth more gnarled. — The cedar has been frequently introduced into Europe, and thrives particularly well in England. The famous Enfield cedar was planted between 1662 and 1670. One specimen in the Jardin des Plantes at Paris dates from 1735, but is not so tall as one near Geneva, which has attained a height of 121 ft.

Leaving the Cedars, we again turn towards the W. and descend to the road, which we follow towards the N.W. In 25 min. the path divides, the branch to the left leading to Bsherreh (p. 335). We keep to the right and pass (20 min.) the large spring *'Ain en-Neba'*. We obtain repeated glimpses of the valley of the Ḳadîsha, which is surrounded by villages. In 40 min. we reach the beginning of a large basin, into which we descend. After 1 hr. we cross a valley which descends from the monastery of *Mâr Serkîs*. Skirting the margin of the gorge, we ascend to (1/4 hr.) **Ehden** (4740 ft.; *Hôtel Asad Sachia*, pens. 6-8 fr.; *Pierre Saade*, pens. 4-5 fr., plain; tents are pitched under the walnuts above the village). The village (ca. 450 Maronite families) lies on a slope at the extremity of the amphitheatre of mountains surrounding the valley of the Ḳadîsha, and is encircled with pines, mulberry and fig trees, and vineyards. On the E. side flows a large brook.

From the Cedars to Ehden viâ Bsherreh and Kannôbîn (6½ hrs.; interesting). From the point where the path divides (25 min. from the Cedars, see p. 334) we descend a steep path through a side-valley, watered by the ʿAin en-Nebaʿ (p. 334), to (40 min.) **Bsherreh** (*Hôtel Beauté d'Orient*, *Hôt. des Cèdres du Liban*, pens. at both 5 fr.), beautifully situated on a spur above the Kadîsha valley, the slopes of which are terraced, and planted with walnut, fig, mulberry, and poplar. The country gives manifest tokens of the industry and prosperity of its inhabitants. The village has four churches and a Latin monastery, the large Maronite church being apparently old. [From Bsherreh to Beirût viâ Khirbet Afkâ, see p. 341.]

From Bsherreh we descend the valley on the right side (guide necessary). In a sheltered situation below is visible a small Maronite monastery; on the opposite hill is the village of *Bakâfra*, and farther off *Bkarkâsheh* (p. 341). On the hill to the right, after 16 min., we see *Deir Hamallâh*, and to the left, below, *Mâr Jirjis*. After 6 min., a large brook; then *Deir Mâr Tedrus*, on the hill to the right; opposite, on the left side of the valley, the village of *Bezʿûn*. In 12 min. more we cross the *Wâdi Hajît*. After 11 min. we pass under an arch of the aqueduct of *Hajît*. On the opposite side of the valley lies *Hasrûn* (p. 341). In 34 min. we pass opposite to *Dîmân*. Below, towards the valley, lies *Blôzeh*. We then obtain a view (¼ hr.) into the profound *Wâdi Kannôbîn*. After a very steep descent of ¾ hr. we reach the monastery of —

Kannôbin (where the monks entertain travellers hospitably, comp. p. xvii). The monastery, which derives its name from the Greek *κοινόβιον* (monastery), stands romantically poised on the rock on the right side of the Kadîsha valley, about 390 ft. above its bed, and enclosed by precipitous mountains. The hills are sprinkled with villages with gleaming white churches. The country is richly cultivated. The gorges contain numerous caverns, once used as hermitages. The monastery is said to have been founded by Theodosius the Great (379-395). Since the middle of the 15th cent. it has been the seat of the Maronite patriarchs, whose tombs lie beneath the church. The patriarchs bear the title 'Patriarch of Antioch' and now reside at the adjacent village of Dîmân (see above).

We again ascend the hill by the same path, and after 23 min. turn to the left. In the valley below lies the village of *Sibʿil*. In 25 min. we reach the village of *Hawar*. A valley opens here to the right, on the slope of which Ehden (p. 334) is situated. Nearer is the village of *Bân*. After 12 min. we cross a small valley; Bân is left on the hill to the right. We soon see the monastery of **Kezhayâ** in the valley below *Mâr Antûn Kezhayâ*, and reach it in 35 min. more. The monastery contains a printing-office, and also several rooms for travellers. The church was erected in 1860.

We retrace our steps, cross the bridge, and ascend to the left. After 10 min. we turn to the left and obtain a charming retrospect. 40 min. *Kafr Sâb*, a large village, opposite to *ʿAnturîn*. In 20 min. we come to the bridge crossing the Ehden, and in ¼ hr. more *Ehden* itself (p. 334).

From Ehden we proceed towards the W. from the village. After ¼ hr. we enjoy a grand prospect towards the sea. The bad road next enters (¾ hr.) the wooded *Wâdi Heirûna*. The path divides (25 min.), that to the left being the better; (8 min.) *Murhef Kersâbîyeh* is seen below. The path reaches (33 min.) the bottom of the valley, passes (21 min.) a small valley containing water, and (23 min.) affords a view of *Mershîneh* on the hill to the right. We have now reached the hill-country. After 10 min. we leave the village of *Iyal*, with its castle, on a hill to the right. We pass (18 min.) *Kafr Hatta* and reach (20 min.) *Zegharta*, with its large church, the winter-quarters of many of the inhabitants of Ehden. The path descends hence into the valley of the *Kadîsha*, which is

here a considerable stream, and crosses the bridge. To the right, on the hill (10 min.), we see the weli of *Ardât*, and (10 min.) on the left *Ḥâret Nejdelâya.* In ½ hr. we enter the olive plantations, and 10 min. later see *Tripoli* below, which we reach in 3 min. more.

Tripoli. — The Railway Station (*Gare;* Pl. C, 2) for the new line to Ḥomṣ (see p. 371) lies on the shore to the N.W. of the town, near the Burj es-Sebâ' (p. 337).

Hotels. In Tripoli: *Hôtel d'Angleterre*, *Hôt. Beauté d'Orient* (landlord, Iskander Shawi, an Arab; pens. 8 fr., wine extra), both in the main street. — At El-Mînâ (p. 338): *Hôtel Bellevue* (Pl. a; A, 1), at the landing-place; *Palace Hotel* (Pl. b; A, 1).

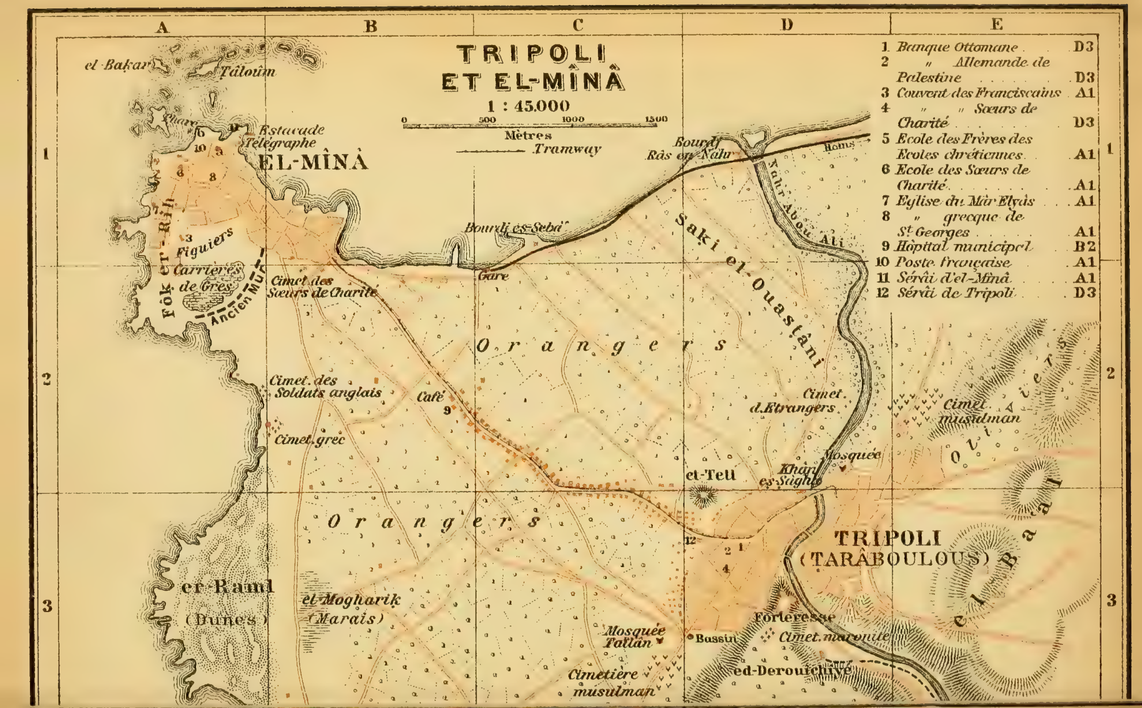
Consulates. Great Britain, *G. H. Fitzmaurice, C. B., C. M. G.*, acting consul-general; United States and Germany, *Dr. Harris* (of the American Mission), consular agent (at El-Mînâ); Norway, *W. F. Riley*, vice-consul; France, *Hepp*, vice-consul; Austria-Hungary, *R. Catzeflis*, consular agent; Netherlands, *Ch. Catzeflis*, vice-consul; Russia, *G. Catzeflis*, vice-consul.

Post Offices. *French* (Pl. 10; A, 1), *Austro-Hungarian*, *Russian*, and *Turkish*, at El-Mînâ; also offices in the town. — Turkish and International Telegraph Offices in the town and at El-Mînâ (Pl. A, 1). — Banks. Branches of the *German Palestine Bank* (Pl. 2; D, 3) and the *Banque Ottomane* (Pl. 1; D, 3).

Tramway to El-Mînâ in 25 min. (1st class 4, 2nd. cl. 2 metalliks). — Steamers, see p. 364.

Tripoli (Ṭarâbulus), the capital of a Liwa in the Vilâyet of Beirût, has 30,000 inhabitants: 24,000 Moslems, 4500 Orthodox Greeks, 1500 Maronites. The town contains 14 mosques, 1 synagogue, and 14 churches, of which 3 are Greek-Orthodox, 5 Latin (*viz.* 2 belonging to the Franciscans, 1 to the French Sisters of Charity, 1 to the Lazarists, and 1 to the Carmelites), 4 Maronite, 1 United Greek, 1 Protestant. The American Presbyterian mission has a station and girls' school; the French Sisters of Charity have an orphanage and a girls' home; and the Frères des Ecoles Chrétiennes have a convent and school both here and at El-Mînâ. The Moslems and other confessions also have their schools. The Moslems are said still to possess valuable libraries here. In 1910 the port was entered and cleared by 661 steamers of 896,154 tons register and by 1944 sailing ships of 41,444 tons. In 1909 the imports (chiefly cotton goods and other manufactures) were valued at 300,000*l.*, the exports at 400,000*l.* (raw silk 100,000*l.*, soap 90,000*l.*, oranges and lemons 55,000*l.*, grain 50,000*l.*, olive-oil 35,000*l.*). Since the opening of the Reyâḳ-Aleppo railway trade has steadily diminished, goods now passing to and from the interior viâ Beirût; it is expected, however, that the new railway from Tripoli to Ḥomṣ (p. 371) will revive it. Silk-weaving and soap-making (11 factories) are the chief industries. The environs are extremely fertile; olives, oranges, lemons, and mulberries (for silk-worms) are largely grown. Tobacco is also cultivated.

The ancient Phœnician name of Tripoli is unknown. The town was built, probably not earlier than B.C. 700, after the foundation of Aradus (p. 357), and was a member of the Phœnician League (comp. p. 270), but does not seem to have been an important place. It then lay close to the sea. The Sidonians, Tyrians, and Aradians occupied separate quarters.


TRIPOLI
ET EL-MÎNÂ
1 : 45.000
Mètres
Tramway
1 Banque Ottomane . . . D3
2 " Allemande de Palestine . . . D3
3 Couvent des Franciscains . A1
4 " " Sœurs de Charité . . . D3
5 Ecole des Frères des Ecoles chrétiennes . A1
6 Ecole des Sœurs de Charité . . . A1
7 Eglise du Mâr Elyâs . . A1
8 " grecque de St Georges . . . A1
9 Hôpital municipal . . B2
10 Poste française . . A1
11 Sérâi d'el-Mînâ . . A1
12 Sérâi de Tripoli . . D3
el-Bakar
Tâloûm
Phare
Estacade
Télégraphe
EL-MÎNÂ
Fôk er-Rîh
Figuiers
Carrières de Grès
Ancien Mur
Bourdj es-Seba'
Gare
Bourdj Râs en-Nahr
Homs
Nahr Abou Ali
Saki el-Ouastâni
Cimet. des Sœurs de Charité
Cimet. des Soldats anglais
Cimet. grec
Café
Oranges
Cimet. d. Etrangers
Cimet. musulman
Oliviers
Mosquée
Khân es-Sâghe
et-Tell
TRIPOLI
(TARÂBOULOUS)
el-Bâal
er-Raml
(Dunes)
el-Mogharik
(Marais)
Mosquée Tallân
Cimetière musulman
Bassin
Forteresse
Cimet. maronite
ed-Derouchîye

The Seleucides and the Romans adorned the town with splendid buildings; no trace of them, however, remains. The town surrendered to the Moslems without resistance. When the Crusaders attacked the place it was governed by an independent emir. The siege was begun by the Provençal Count Raymund of St. Giles in 1104, and in order to prevent possibility of relief, a castle was built on the hill opposite, named by the Franks Mons Pellegrinus, and by the Moslems Sanjîl (St. Giles). The capture of the town was delayed for five years, and when it was taken a valuable Arabic library of upwards of 100,000 vols. is said to have been burned. Under the Franks the town prospered for 180 years, in spite of internal discord and terrible earthquakes. In 1289 it was captured by Sultan Ḳilâwûn (p. lxxxv). At that period no fewer than 4000 silk-weaving looms are said to have been worked at Tripoli. The modern Moslem *Ṭarâbulus* was then founded a little inland, near the 'Pilgrims' Mount'. In the 16th cent. the place again became large and populous, and consisted, as at the present day, of a seaport town and an inland town.

Tripoli is considered unhealthy, although fever rarely prevails until the end of summer, and is seldom dangerous. The Tripolitans call their town Little Damascus. The streets are tolerably paved and provided with footways, and many of them have arcades, as at Jerusalem. The building material used is a porous conglomerate. The aspect of many streets is quite mediæval. Native silks are to be seen in the bazaar. There are also several large khâns, the finest of which is the *Khân eṣ-Ṣâgha* (Pl. D, 2, 3). Tripoli is best surveyed from the castle-hill (comp. below), which is reached in about 5 minutes. Towards the S.W. is seen the Tailân Mosque (see below). Beyond the town extends a beautiful forest of orchards. On the promontory lies the seaport of El-Mînâ; beyond it stretches the sea, and to the S. are mountains. Higher up, situated on a narrow ridge, is the *Castle* (*Forteresse;* Pl. D, 3). It contains few relics of antiquity and is not open to visitors. Towards the S. is a fragment of vaulting, possibly the remains of the apse of a Crusaders' church. Parts of the castle may have belonged to Raymund's original edifice (see above). At the foot of the hill, on the S.E., is the *Derwîshîyeh* (Pl. D, 3), a monastery of dancing dervishes. — On the S.W. side of the castle a paved path descends to the right, and from this point we may visit the restored *Tailân Mosque* (Pl. C, 3). Inside the court is a stalactite portal. The minaret, with its double winding staircase, is interesting.

On the coast to the N.W. of Tripoli, a little to the E. of the *Railway Station* (Pl. C, 2; p. 336), rises an ancient tower, called *Burj es-Sebâʿ* (Tower of the Lions; Pl. C, 1). It was one of the six towers erected in the middle ages between the *Ḳadîsha* (here called *Nahr Abu ʿAli;* Pl. D, 1) and the seaport of El-Mînâ for the defence of the coast. High up on its S. side are six slightly pointed windows, and in the middle a large arch. The portal consists of a pointed arch of white and black stones alternately. The inscription-slab has been removed. To the E., near the bridge across the Ḳadîsha, is another of the towers called *Burj Râs en-Nahr* (Pl. D, 1), which is not so well preserved. About 1/4 hr. to the W. of the Burj es-Sebâʿ is the seaport of —

El-Minâ (hotels and tramway, see p. 336), with about 5000 inhab., which has grown in importance of late years. On the N.W. of the town is a *Lighthouse* (*Phare;* Pl. A, 1). The islands forming the harbour are seen from this point. Fine sponges, with coral still adhering to them, are offered for sale, and sometimes also antiquities. The steamboat offices, the International Telegraph Office (Pl. A, 1), and also some cafés are at the harbour.

About 5 min. to the S. of the harbour, on the Beirût road, is a modern tower called *Burj esh-Sheikh ʿAffân.* In the vicinity is the Protestant church; to the right is the Greek church (Pl. 8; A, 1); and farther to the S. is the *Franciscan Convent* (Pl. 3; A, 1).

From Tripoli to El-Lâdiḳîyeh, see p. 355; railway or carriage-road to Ḥoms, see p. 371.

From Tripoli to Beirût, 56 M., carriage-road. Following the telegraph-wires to the S.W. of Tripoli, we reach (22 min.) the road leading from the seaport towards the S., and ascend (8 min.) a hill. After 17 min. we regain the coast, and in 20 min. reach the village of *Ḳalamûn*, the *Calamos* of Pliny. The road now crosses the promontory *Râs en-Naṭûr.* After 3/4 hr. we see the village of *Naṭûr* below us to the right. We pass (35 min.), on the left, the village of *Zekrûn.* Farther on, below us to the right, we see the village of *Enfeh* ('nose'), and in front of us *Râs Shaḳḳâ.* To the left on the slope above (40 min.) we see the village of *Sikka* with its church. The path passes (12 min.) a khân, and beyond the *Nahr el-ʿAṣfûr* a second, in the background of the picturesque bay of *Râs Shaḳḳâ* (35 min.). This promontory was the ancient *Theouprosopon* ('god's visage'). Several Greek monasteries are situated on the hill. We surmount the precipitous extremity of the cape, and at the top (40 min.) we have a view, to the N., of the barren chalk hills, the Râs en-Naṭûr (see above), and El-Mînâ. To the S.W. lies a wooded valley, into which we descend (1/2 hr.). The path descends the valley, in the middle of which, on a precipitous rock, rises an Arabian castle, where the Metâwileh (p. lxxiii) formerly levied blackmail from travellers. After 12 min., a bridge over the *Nahr el-Jauz;* 5 min., a brook coming from the S. is crossed, and tobacco-fields are passed. We soon (10 min.) quit the valley. On the slope to the right lies the village of *Ḳubbeh*, and nearer the sea is a castle. In 20 min. we reach Batrûn.

18 1/2 M. **Batrûn** (Turkish telegraph-office), the ancient *Botrys*, was founded by the Phœnicians under Itobaʿal, in the time of Nebuchadnezzar, still earlier than Aradus (p. 357), as a frontier-fortress for the defence of the coast-route. As, however, the harbour is very small, the town never became a place of importance. Batrûn has about 5000 inhab. (chiefly Christians), is the seat of a Ḳâimmaḳâm, and belongs to the Sanjaḳ of the Lebanon (p. lvii). In the middle of the town is a mediæval castle. To the S. of Batrûn are several rock-tombs with sarcophagi.

Beyond Batrûn the rocks approach the sea, where they are curiously eroded. We follow the coast. On the hill to the left is (33 min.) the village of *Kafr ʿAbîta;* then (16 min.) that of *Thum.* We cross the (12 min.) *Wâdi Medfûn* by a bridge. High up to the left (22 min.) lies the village of *Berbâra.* On the hill (27 min.), to the left, is *El-Munsif;* (25 min.) *ʿAmkeid* (ʿAmshît), a water-course, and two khâns; (12 min.) another khân. On the hill are some houses and gardens with palms. We soon obtain (7 min.) a view of the extensive bay stretching to Beirût. Above us, to the left ($^1/_4$ hr.), is an old church. We next pass (13 min.) a khân and a water-course and (10 min.) a rock-tomb (below). In 7 min. more we enter —

Jebeil, an unimportant little town of 1000 inhab., throughout which are scattered numerous fragments of ancient columns.

Jebeil was the ancient *Gebal*, the inhabitants of which (Giblites) are mentioned in the Bible as 'hewers of stone' (1 Kings v. 18) and as skilled in shipbuilding (Ezek. xxvii. 9). The Giblites were related to the Berytans. The Greeks called the town *Byblos.* Byblos was the birthplace of Philo (p. 269) who states that it was one of the most ancient places in the world, having been founded by Baʿalkronos himself. On the local religion of Byblos, to which pilgrimages were made, see p. 269. In 1103, when it was known as *Giblet*, it was taken by the Crusaders; in 1188 it was recaptured by Saladin, and it was afterwards recovered by the Franks.

The *Castle* was probably erected by the Crusaders with the aid of ancient materials. In the principal tower are several large blocks (at the S.E. and S.W. corners). On the N.E. side, towards the cemetery, a fragment of sculpture and two small columns are built into the wall. — In the W. part of the town stands the fine Maronite *Church of St. John*, dating from the early part of the 12th century.

It consists of nave and aisles. The nave is covered with arched vaulting, and contains capitals in a style imitated from the Gothic; on the sides, by the capitals, are also small enrichments. The arcades are pointed, the windows round-arched, and enriched with small columns outside. The pointed windows of the apses are built up, and the portal has been restored. On the N. side the church is adjoined by a small baptistery, with a semicircular dome resting on four pointed arches, each of which is differently ornamented. Around this building runs a cornice with the ends of the beams projecting.

To the W. of this is the *Church of St. Thecla*, with finely executed small domes. A third church, now within a house, dates, according to the inscription, from 1264. — The *Harbour*, which was once defended by fortifications on the islands in front of it, contains heaps of ruined columns.

Near Jebeil are extensive *Necropoles;* and many sarcophagi, the famous *Stele of Jehavmelek*, with its inscription (Corp. Inscrip. Semit. I. 1, No. 1), and even Egyptian antiquities have been discovered. Cippi with step-like enrichments are especially common. The winged ball, a Babylonian device, has been found here also. About 3 min. to the S. the road to Beirût passes through a large necropolis, but many of the tombs are buried in sand. A curious feature, especially in the S. necropolis, is that the rocks here contain numerous round holes, which could not have been intended

for admitting light or air, as they taper away to nothing. A stone is generally placed over the mouth of such holes. On the coast, to the S. of Jebeil, is a large rock-cavern; and many tombs are to be found at *Kaṣṣûba*, 10 min. to the E., where a chapel has been erected with ancient materials. Beyond Kaṣṣûba are the substructions of a large temple, which was probably the ancient sanctuary of Adonis. Somewhat farther to the N.E. are other caverns, some of which contain tomb-niches. To the N. is the chapel of *Seiyidet Mâr Nuḥra*, an interesting rock-cavern with a stair.

On the road from Jebeil to Beirût we reach (12 min.) a bridge, and then (22 min.) another bridge. Above, to the left, is the village of *Meʿaiteh*. We pass (1/2 hr.) a khân, and the village of *Hâlât* on the hill; (5 min.) tomb-caverns on the left; on the hill to the left, *Deir Mâr Jirjis*. The road next crosses (20 min.) the *Nahr Ibrâhîm* (*Adonis*, p. 341), which issues from a wild ravine. We pass numerous khâns; 11 min., *Mâr Dûmiṭ*; 11 min., a khân; 10 min., *Khân Buwâr*. We pass (1/4 hr.) the village of *Berja*, near a small bay, and (13 min.) a khân, where a view is disclosed of the great *Bay of Jûneh*. Ghazîr is seen on the hill. Round the hill runs a paved Roman road, hewn in the rock. From (37 min.) *Maʿâmiltein* (railway to Beirût, see p. 286) a path ascends to Ghazîr (see below). From Maʿâmiltein to *Jûneh* (28 min.), to *Nahr el-Kelb* (50 min.), and to *Beirût* (2 1/4 hrs.), see pp. 286-284. — *Beirût*, see p. 279.

From Maʿâmiltein viâ Ghazîr to the Nahr el-Kelb, 5 3/4 hrs. (comp. Map, p. 285). We ascend to (1 hr.) **Ghazîr**, where a fine panorama is enjoyed from the roof of the Jesuit Institution. From Ghazîr (guide advisable) we ascend to the S.E., passing a guard-house on the hill. After 1/4 hr. we see on the opposite hill the Armenian monastery *Mâr Anṭânius*, which we reach in 1/4 hr.; we then descend to the (1/4 hr.) bottom of the valley, where there is a famous spring. The path next passes (8 min.) *Shananʿîr*, and farther on (27 min.) commands a view of the Maronite monastery of **ʿAin Warḳa**, situated in a picturesque, pine-clad ravine, which is soon reached (13 min.). *Ghusṭâ* is next passed (10 min.). Rounding a corner (40 min.), we see the village of *ʿAlmâ* below us on the right. To the S., below, lies the village of *Derʿûn*. *Jûneh*, *Ghâdîr*, *Sarbâ*, and *Ḥâret Saḥen* lie close together in the plain. In 53 min. we perceive *Deir Bkerki*. Beyond it we reach (14 min.) the bottom of the *Wâdi ʿAnṭûra* near a mill, and then, after a slight ascent, the (25 min.) large Lazarist monastery of **ʿAnṭûra**, which was founded at the end of the 17th cent. by the Jesuits. A large school is conducted here. To the N.E. lies the village of *Bzummâr*. On the Nahr el-Kelb, a little to the S. of ʿAnṭûra, are interesting and extensive grottoes, to explore which a rope and candles are necessary. They lie about 2 hrs. above the mouth of the Nahr el-Kelb. Descending from ʿAnṭûra we pass the villages of *Zûḳ Mikâyil* and *Zûḳ Maṣbaḥ* on our right, and reach (1 hr.) the *Nahr el-Kelb* 5 min. above the old bridge (p. 286).

From the Cedars to Beirût viâ Bsherreh and Khirbet Afḳâ.

Three Days (about 26 1/2 hrs.). The first night may be spent in *ʿÂḳûra* (9 1/4 hrs.) or *El-Muneiṭira* (2 hrs. farther on); the second night in *Reifûn* (11 hrs. from ʿÂḳûra) or *ʿAjeltûn* (3/4 hr. farther on); from ʿAjeltûn to *Beirût* is 5 1/2 hrs. The accommodation is fair; tents are desirable, and indispensable for ladies. Guide necessary for the whole route (1 mej. a day). Provisions should not be forgotten.

From the Cedars to *Bsherreh*, see p. 335. — We cross the *Nahr Ḳadîsha*

$^1/_2$ hr. above Bsherreh, and ascend to the W. along the steep slope of the valley. On the left (20 min.) we see the village of *Bakâfra*, pass ($^1/_4$ hr.) *Bkarkâsheh* and ($^1/_4$ hr.) *Bez'ûn*, and reach ($^1/_4$ hr.) *Hasrûn* (Hôt. Fleur du Liban, pens. 6 fr.), a large village, prettily situated opposite *Hajît* (p. 335) amidst olive and mulberry groves. Beyond Hasrûn our route leads to the left, gradually diverging from the gorge of the Kadîsha and commanding magnificent views. After 1 hr. we see *Hadet*, on the hill, high above us. (Between Hadet and *Nîhâ* is a group of cedars.) Ascending the lateral valley to the left, we come to ($^1/_4$ hr.) *Brîsât*, and after 40 min. reach the top of the hill (magnificent view), whence we cross a tableland to the (20 min.) narrow *Wâdi ed-Duweir*. In 10 min. we reach the brook in this ravine, and ascend thence for 20 min. on the other side. After 40 min. we cross the *Wâdi Harîsa* and then (35 min.) a brook, where sandstone rock makes its appearance, and (35 min.) reach the top of the ridge. We ride across the tableland. Below, to the right, is the wild and narrow *Wâdi Tannûrîn*. After 40 min. we cross the deep *Wâdi Bushrîkh*, beyond which we come to the (20 min.) lofty plain of *Ard 'Aklûk*, inhabited by half-caste Beduins. About $^3/_4$ hr. farther on the route skirts a hill, and in 20 min. more reaches its highest point, whence we look down on 'Akûra, situated in the *Wâdi el-Mugheirîyeh* at the foot of steep rocks. We reach the village in 1 hr. 20 minutes.

In 35 min. after leaving 'Akûra we cross the valley by a **Natural Bridge*, and reach (1 hr. 20 min.) the village of *El-Muneitira*. In $^1/_4$ hr. we reach the *Springs of Adonis*, now called *Nahr Ibrâhîm*. In 1911 a great landslide took place here, which not only marred the beauty of the landscape but also reduced the pretty little village of *Afkâ*, $^3/_4$ M. from the spring, to a heap of ruins, now called *Khirbet Afkâ*. This was the ancient *Apheca*, the site of a famous temple of Venus, which was destroyed by order of Constantine on account of the impurity of the rites celebrated in it. The myth of Venus and Adonis was connected with this place on account of the Springs of Adonis. The stream is occasionally coloured red with mineral matter, which the ancients regarded as the blood of Adonis shed by the wild boar (p. 269).

The route from Khirbet Afkâ follows a narrow terrace of the mountain towards the W.S.W. After about $1^1/_3$ hr. we begin to ascend the hill to the left, and in 35 min. reach the top. Opposite us towers the Sannîn (p. 288). The path next descends to the bottom (35 min.) of the *Wâdi Shebrûh*, follows the valley, and then ($^1/_2$ hr.) leads into the basin of the *Nahr el-Kelb* (p. 286). The village of *Meirûbâ* lies to the W. on a terrace (curious rock-labyrinth). Proceeding towards the angle of the hill to the S.E., we next reach ($^1/_2$ hr.) the large spring *Neba' el-'Asal* (honey spring). The path leads hence to the W. to the ($^1/_2$ hr.) gorge of *Neba' el-Leben* (milk spring), which it crosses $^1/_4$ hr. below the spring by means of a huge **Natural Bridge (Jisr el-Hajar)* with a span of 125 ft., about 68-78 ft. above the stream. [The famous Natural Bridge in Virginia is 215 ft. high and 90 ft. in span.] We now follow the conduit coming from Neba' el-Leben to ($^1/_2$ hr.) *Fakra*, where we first observe, on a terrace to the left, the ruin of a large temple. The court of this building is partly enclosed by walls of natural rock, while the front wall, towards the E., and the portico are artificial. About 5 min. to the N. of the temple is the ruin of a substantial tower, perhaps a sepulchral monument. On the right of the portal is an inscription mentioning the name of Tiberius Claudius. — In 1 hr. we reach the village of *El-Mezra'a (Mezra'at Kafr Dubyân)*, on the slope of the hill, and, riding through the whole length of the village ($^3/_4$ hr.), descend to the valley of the *Nahr es-Salîb* ($^3/_4$ hr.). We again ascend the hill ($^3/_4$ hr.), and pass *Klei'ât* on the left. We pass ($^1/_2$ hr.) *Reifûn*, ($^1/_4$ hr.) *Deir Reifûn* (large Maronite monastery), and (40 min.) the straggling village of *'Ajeltûn*. Opposite 'Ajeltûn lies Bekfeiyâ (p. 286). We next reach ($1^1/_4$ hr.) the village of *Je'itâ*, and (35 min.) *'Antûra* (p. 340). Thence to the Dog River and to Beirût, see p. 340 and pp. 286-284.

41. From Damascus (or Ḥomṣ) to Palmyra.

Comp. Maps, pp. 155, 320, 411.

The distance from Damascus to Palmyra is 160 M. This route is best made by Carriage, reckoning 5 days for the journey to Palmyra, and 4 for the return-journey (250-300 fr., incl. a stay of 24 hrs. in Palmyra; each additional day at Palmyra 25 fr.). The escort (see below) should be hired in Nebk (p. 343) and also left there on the return-journey. The usual nightquarters (tents almost a necessity for ladies) are: $5^1/_2$ hrs. *El-Kuṭeifeh* (p. 343); $4^1/_2$ hrs. *Nebk* (p. 343); 8 hrs. *Karyatein* (p. 343); $9^1/_2$ hrs. *ʿAin el-Beiḍâ* (p. 344); 5 hrs. *Palmyra*. On the return Damascus may be reached in 1 day from Nebk. — Riders need ca. 45 hrs. or 4-5 days, but with a camel (now comparatively seldom used) it takes one day less. The usual nightquarters are: 9 hrs. *Jerûd* (p. 343); 12 hrs. *Karyatein* (p. 343); $13^1/_2$ hrs. *ʿAin el-Beiḍâ* (p. 344; 9 hrs. from *Palmyra*). A somewhat longer route to Karyatein (25-26 hrs.) leads viâ *Ṣeidnâya* and *Nebk* (comp. pp. 354, 353). — A Dragoman (comp. p. xvii; tariff, see p. xi) and a tent are indispensable for this expedition. Good drinking-water should also be taken, as none is obtainable between Karyatein and Palmyra, without a digression (see p. 344), and as the water at Palmyra itself is also poor (p. 351). It should, therefore, be stipulated in the contract that the dragoman hire at his own cost additional camels at Karyatein to carry water. The traveller should also take tobacco for distribution to the escort and to Beduins whom one may chance to meet. The tribe of the *ʿAgeil Beduins*, which was many years ago transferred from the Nejd to Baghdad, affords the most famed caravan-leaders, camel-drivers, and camel-riders in the Syrian desert. — The return-journey may be made if desired viâ Ḥomṣ (see below) or viâ Baʿalbek (p. 354).

A shorter way to make this excursion is by carriage from Ḥomṣ (p. 370). The distance is about 87 M., which is accomplished in two days, *i.e.* in 20 hrs. of actual driving (on horseback in 3 days). We start in the afternoon, pass the nights in *Forklus* ($4^1/_2$ hrs.) and *ʿAin el-Beiḍâ* (p. 344; ca. 11 hrs.), and reach Palmyra early in the forenoon of the third day. The charge for the Carriage is 300 fr. for a week (more in proportion if a longer stay be made in Palmyra). The total expenses for each member of a party, including guides and all necessaries, amount to about 4-500 fr. for a week. Tents are very desirable for ladies, but cannot be obtained in Ḥomṣ.

The best Travelling Season is April and May. The desert is very hot in summer (including Sept.), while in winter it is often uncomfortably cold. — An Escort (p. xxvi) is sometimes indispensable and always desirable. Information on this point should be obtained at the consulate in Damascus or from the authorities in Ḥomṣ, and not from the dragoman. The escort should be provided and paid (each man 3-4 fr. a day) by the dragoman.

Damascus, see p. 298. Leaving the Bâb Tûmâ (p. 315), we drive along the broad Aleppo road, between orchards, passing (on the left) the *Zeinabîyeh*, a well which is said to contain the best water at Damascus. After 1 hr. we reach the village of *Ḥarestat el-Baṣal*, and next (20 min.) see the large village of *Dûma* (2130 ft.). Trees gradually cease, and we come to open fields. $^1/_2$ hr., Spring of good water. After 50 min. we see the village of *ʿAdrâ*, which lies below the road, to the right, surrounded by vegetation. The desert now begins. We turn more to the left (N.), towards the mountains. The conspicuous round peak is called *Teniyet Abu'l-ʿAṭâ* (hill of Abu'l-ʿAṭâ). We next pass two caravanserais (35 min.), the smaller of which is the modern *Khân el-ʿAṣâfîr* (khân of the sparrows); there

is a cistern at the older *Khân ʿAiyâsh*. The ascent is now steeper and stony. Farther on we pass a cistern with rain-water (bad), on the left; on the right, some ruins. The road then passes (1 hr. 20 min.) a ruined khân *(Matnâ el-Maʿlûli)*, dating from the year 1000 of the Hegira (*i.e.* 1592). In the distance we see before us the villages of *Aila* and *El-Kuṭeifeh*, and reach the latter in 55 min. (khân).

The following route from El-Kuṭeiʿeh to Karyatein viâ Jerûd is especially adapted for riders. After 40 min. we reach the village of *El-Muʿaddamîyeh*, whence distinct vestiges of an old wall with small towers lead to another village. On the right we pass (1 hr.) the remains of an ancient *Conduit*, which begins at the foot of the mountains. This conduit, which is also visible at Palmyra, is constructed on the Persian system, with the channel entirely under ground. It is lined with masonry, and large enough to walk in. For the purpose of keeping it clean it is provided with air-shafts with steps, at intervals of 16 yds. In 1 hr. more we reach **Jerûd**, the ancient *Geroda*, the gardens of which have long been visible. To the right of the road is a salt lake, which is sometimes dry. The village is a modern and tolerably clean place, with three mosques and 2000 inhab., whose language and customs resemble those of the nomadic tribes.

The route now traverses a broad valley between barren hills, and reaches (25 min.) the small village of *El-ʿUtnî* (with a spring). A supply of water must be taken here for the whole day. After about 35 min. we reach *En-Nâṣirîyeh*. The scenery is very dreary. To the right are hills of salt, and the soil yields nothing but dry woody herbs, affording scanty nourishment to the camel, and sometimes used for fuel. After 2¼ hrs. we pass the ruined *Khân el-Abyaḍ* (white khân), which lies 10 min. to the right. In 1¾ hr. we come to some heaps of stones, apparently the remains of some building, and in 1 hr. more reach a dilapidated khân (no water) on the left. The hills on the left are encrusted with salt. After 2¾ hrs. we quit the outskirts of this chain of hills, and ascend to a somewhat higher plateau. After 3¼ hrs. more of brisk riding we reach *Karyatein* (see below).

In 3 hrs. 25 min. from El-Kuṭeifeh we pass *Hasta* and after 1 hr. 5 min. we reach —

Nebk (Turkish Telegraph Office; American Mission Station), a small town in a very fertile district, surrounded by well-watered orchards. Among its 2000 inhab. are many Christians. The *Greek Catholic Monastery* is a clean and handsome building; the mud walls often have coloured plates built into them by way of ornament. To the S. of the village are the ruins of a large khân.

About 1¼ hr. beyond Nebk we reach the gardens of the large Christian and Moslem village of *Deir ʿAṭîyeh* (station of the American Mission). In 1¼ hr. we come to a pretty spring shaded by willows (good drinking-water; ca ¾ M. from *Hafar*). *Mahîn* is reached in another 3 hrs., shortly after which we cross the route from Homs (comp. p. 342). Another 2½ hrs. brings us to the village of —

Karyatein, or *Kraitein*, the ancient *Nezala* (quarters at the house of the sheikh or the schoolmaster; tents are best pitched on the threshing-floors to the W. of the village). The inhabitants are Moslems and Christians, the latter consisting of Syrian Catholics, Maronites, and Greeks. Around the village lie thriving gardens, where the vine also is cultivated. Some sculptures and Palmyrene inscriptions have been built into the walls of Fayad Aga's house.

Among the Beduins Karyatein is famous for a cure for insanity practised here. The patient is bound and confined in a room by himself for a single night (Mark v. 3). Next morning he is found without his fetters and cured. If, however, he omits to pay for his miraculous recovery, he relapses into his former condition!

Beyond Karyatein the Palmyra route leads to the E.N.E. in a broad, barren valley of the *Jebel er-Ruwâḳ*. A small valley, containing a little water, is soon passed. The route is very monotonous. In 5 hrs. 20 min. from Karyatein we reach an old castle named *Ḳaṣr el-Ḥeir*, the tower of which has long been visible. Extensive walls and windows are still standing. Maltese crosses are said to have been detected on the walls. About 60 yds. to the E. of the tower we see the lintel of a portal that is still buried in débris; it is ca. 14 ft. long and has fine Palmyrene decorations. Close by are two large brackets. (If water has run short, a digression of 3 hrs., which is practicable on horseback only, must be made to the spring *ʿAin el-Wuʿûl*, situated among the hills to the E.; guide necessary.) After $1^3/_4$ hr. we cross the small *Wâdi el-Muṭera*, which lies about halfway between Karyatein and Palmyra. In about $2^1/_2$ hrs. more we reach the barracks of *ʿAin el-Beiḍâ*. The ground here is covered with woody herbs, and honeycombed at places by the jerboa (Arab. *yerbûʿ*; p. lvi); it also swarms with lizards and small snakes. The mountain-range to the left is the *Jebel el-Abyaḍ*.

After a drive of 3 hrs. 20 min. we arrive at the pool of *Abu'l-Fawâris* and obtain a distant view of a sepulchral tower of Palmyra, which we reach in ca. $1^1/_2$ hr. more. Traces of an ancient conduit are again met with here (comp. p. 343). On the hill to the left are some ruins. We now traverse a small valley with sepulchral towers. We soon come in sight of the temple of the sun and the columns of *Palmyra* and of the Moslem castle on the hill to the left.

Palmyra *(Tudmur)*.

ACCOMMODATION. Tents, for which a guard of soldiers is indispensable, had better be pitched in the orchards, or at the gate of the temple near the mosque. *Sheikh Muḥammed ʿAbdallah* receives travellers in his house. — Two or three shopkeepers sell coffee, tobacco, and similar articles. Drinking-water, see p. 351. — It is advisable to call on the *Mûdîr* and make him a small present. — The various sheikhs act as GUIDES. One day is hardly enough for a thorough inspection of the ruins.

ANTIQUITIES. The coins the people of Tudmur offer for sale are generally Roman, Greek, or Arabian, in bad preservation. Those with the Palmyrene characters, such as are seen on the tombs, as well as lamps and gems with the same writing, are valuable.

The modern village of *Tudmur* (1310 ft.), consisting of about 50 huts, lies amidst the ruins of the old city, and is built in part of fragments of columns and other ancient material. Visitors to the ruins need have no hesitation in entering the houses or climbing on their roofs. On account of its spring (p. 351), the trading-caravans between Damascus and Baghdad all call at Palmyra.

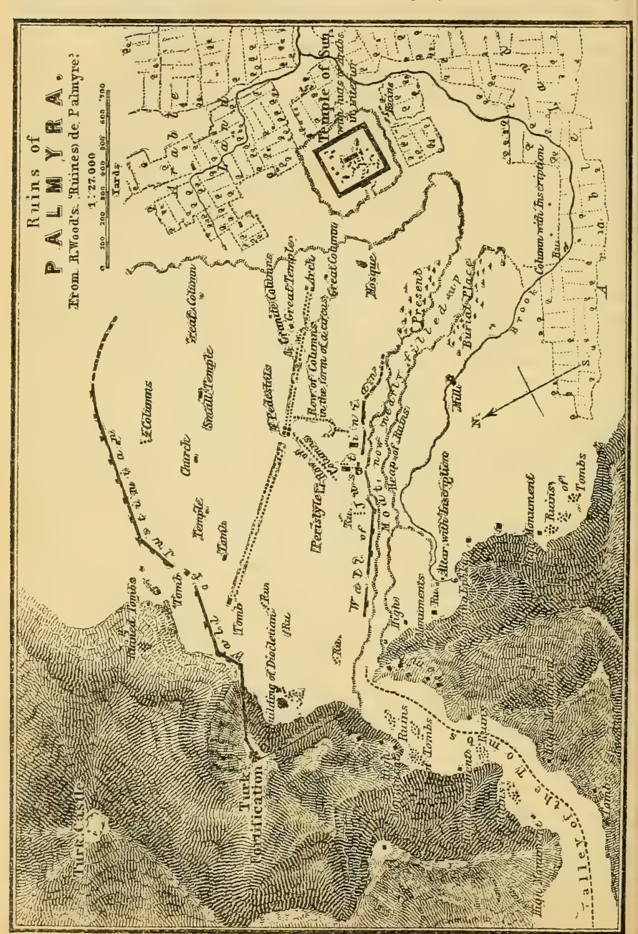
Tadmor was a caravan-station of importance at a very early period, although the Revised Version is almost certainly right in reading *Tamar* (comp. Ezek. xlvii. 19) instead of Tadmor in the passage in 1 Kings ix. 18, to the effect that Solomon 'built Tamar in the wilderness, in the land'. The climate of the place was also favourable to its development, but it was not until the beginning of the Christian era that *Palmyra* (the name by which it was known in the Greek period) is mentioned as an important commercial place. At that time it formed a depôt for silk and other E. Asiatic and Indian products on their way to the West. In B.C. 34 Antony made a predatory expedition thither, but the inhabitants carried off their treasures and deposited them in safety with their friends the Parthians beyond Euphrates. Palmyra attained the height of its prosperity in the 3rd cent. of our era. At that time it formed a republic under the protection of Rome. *Odenathus*, who styled himself King of Palmyra, rendered important services to the Romans in their war against Sapor, King of Persia, after which he arrogated to himself the title of 'emperor'. He was at length assassinated, leaving his authority to his widow *Zenobia* (267), a woman who was celebrated at once for her talents, her warlike disposition, and her refined taste. Under her Palmyra reached the height of its glory, and adopted the Græco-Roman culture more freely than before. The people still spoke Aramaic, as most of the inscriptions prove, but the upper classes studied and spoke Greek and Latin. Zenobia succeeded in extending her supremacy over Syria, Mesopotamia, and even part of Egypt, but her ambition caused her ruin. *Emp. Aurelian* marched against her, defeated her troops near Ḥomṣ, and besieged her capital. She fled, but was taken prisoner (273), and afterwards graced the emperor's triumphal procession at Rome. The Palmyrenes received a Roman garrison, but soon afterwards revolted, and the city was destroyed by Aurelian. Palmyra's glory was now gone. The walls and the temple of the sun were indeed restored. At a later period Palmyra was merely a frontier-town in the direction of the desert, and was fortified by Justinian (p. 350). — In the meanwhile the Arabs had penetrated to this district and formed the ruling class even before the Christian period. It is even probable that the majority of the inhabitants were Arabs, as many of the names mentioned in Greek inscriptions at Palmyra, as well as in the Ḥaurân, are genuine Arabic. The Arabs probably served the Palmyrenes as mercenaries. — The Moslem conquest left Palmyra uninjured, but the town suffered during the conflicts between the Omaiyades and Abbasides in 745. In 1089 it was visited by an earthquake. In 1173 the Rabbi Benjamin of Tudela still found a considerable colony of Jews at Palmyra. Later, the town fell so completely into oblivion, that, when it was visited by members of the English factory at Aleppo in 1678, they seemed to have made an entirely new discovery. — Comp. 'Les ruines de Palmyre autrement dite Tedmor au Désert', by *Wood* and *Dawkins*, Paris, 1812 (somewhat out of date). At that period more of the ruins were preserved than at the present day. See also 'Relation of a Voyage to Tadmor', by *Dr. William Halifax* of Aleppo (1691; reprinted in P. E. F. Quarterly Statement, 1890); 'Dix jours en Palmyrène', by *R. Bernoville* (Paris; 1868); 'An Account of Palmyra and Zenobia', by *Wm. Wright* (London; 1895); 'From Damascus to Palmyra', by *J. Kelman* (illus.; London, 1908; 1*l*.).

Ruins of the Old Town.

On the E. side of the ruined city lies the ***Great Temple of the Sun,** which was dedicated to Baal. It was restored in 273 under Aurelian, but what parts date from his period cannot now be easily distinguished. The material, as of all the buildings at Palmyra, is a slightly reddish shell-limestone, obtained from quarries lying to the W. of the castle.

The temple stood upon a raised terrace and was enclosed by an Outer Wall, about 50 ft. in height and forming a square of which

each side was 256 yds. in length (inside measure). One of these sides only (N.) is now fairly well preserved. The substructure, which is probably still in existence below the surface of the earth in other places also, is about 10 ft. in height, formed of fine large



blocks, and about 20 ft. broader than the wall. The wall itself was divided into sections by thirteen pilasters, which still exist, and flanked by pilasters 68 ft. in height, projecting in groups of three, and presenting the appearance of corner-towers. The square windows between the pilasters are also preserved, although for the most part roughly filled with stones. One of those not so obstructed may be used as an entrance to the interior. Small gates were also inserted in the enclosing wall, and one of these, still turning on its ancient stone hinges, is extant. The foundations only of the other three sides of the outer wall are ancient, the upper part having been carelessly built of ancient materials by the Arabs who used the temple as a fortress. A kind of moat was also constructed by them. On the W. side is the *Principal Entrance*, which is also an addition of the Moslem period, with a lofty pointed portal, occupying the site of the ancient portal, which was purposely destroyed. A grand flight of steps, 120 ft. in width, ascended to the *Portico*, formed by Corinthian columns 12 ft. in height. Within this was a large triple *Portal*, the pilasters of which are still to be seen in the modern tower, but probably no longer in their original places. Inside are fine remains of the ancient portico, with rich garlands.

Our survey of the Interior is considerably hampered by the houses of the modern village. The inside of the enclosing wall is elaborately adorned with niches and recesses, and is connected by beams with an imposing Colonnade, which received its light through the windows in the wall. On three sides this colonnade was double, but on the entrance-side (W.) there was a single row of columns only. (The Herodian Temple at Jerusalem was built on a similar plan; comp. p. 52.) Besides the corner-pilasters there are still preserved whole rows of columns with entablature, distributed among the houses, about fifty in all. The original number of columns was about 390. Almost every column has, about two-thirds of the way up, a kind of bracket and a pedestal, and sometimes even two of the latter, on which statues and other votive offerings were placed. The frequency with which these pedestals occur points to the period of the decline of art, or to ignorance of the principles of Roman architecture.

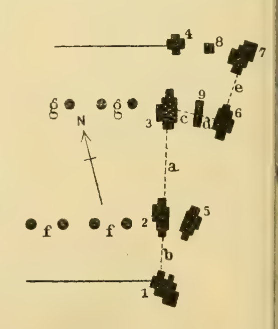
The imposing colonnade enclosed a large square Court, traces of the paving of which are still visible at places. The large reservoirs *(birkeh)* still existing were anciently used for religious ablutions.

In the centre of this court, a little nearer the S. side, rose a second platform, on which stood the Temple itself, situated from N. to S. (about 65 yds. long and 34 yds. wide). It was a peripteros, or temple with a single peristyle of columns. Of these columns, which were 50 ft. in height, eight only are intact, chiefly at the back of the building (E. side). They are fluted, and are now destitute of their capitals, which were probably of bronze and therefore eagerly appropriated as booty. Opposite the ancient

portal in the outer wall (see p. 347) the temple had a rich *Portal* between two columns, leading into the colonnade. This is the most favourable point for a survey of the rich ornamentation of the frieze, with its figures and garlands. The longer walls of the temple (E. and W.) have each four windows, while two columns with Ionic capitals project from each side of the end-walls (N. and S.). The *Portal of the Cella* (W.), one of the most beautiful architectural relics of Palmyra, is about 33 ft. high and is lavishly enriched. The lintel is adorned with a relief representing an eagle with outstretched wings on a starred ground, flanked by genii. A large fragment of the entablature has fallen, and may be closely inspected. — The ceiling of the ancient *Cella* has fallen in, and the roof of the mosque occupying its site rests on ill-constructed arches (fee 3 pi.). In the N. wall is a niche containing a square slab of stone bearing a circle with the signs of the zodiac, in the centre of which are seven pentagons with busts in high relief. All this, however, has been sadly damaged by Moslem vandalism. The temple-walls are still all well preserved. On the S. side is now the Miḥrâb or prayer-niche (comp. p. lxxv). On the N. side a richly decorated door leads to a staircase. The striking view from the top embraces the temple, the village, and the castle on the hill towards the N. (p. 353).

Beyond the space in front of the W. façade of the ancient temple stands the *Jâmiʿ el-Faḍel*, a small modern mosque. The minaret is curiously constructed upon obliquely laid fragments of columns.

About 165 yds. from the N.W. corner of the temple begins a **Street of Columns,** which intersects the entire town from S.E. to N.W. for a distance of about 1240 yds. It begins with a Portico. We here find many traces of magnificent buildings and columns. One large column, in particular, now overthrown, is of gigantic dimensions. Huge capitals are scattered around, some of them remarkably fine. The space here was perhaps the *Market Place*, where several streets converged. On a column here, in front of the portico, the votive inscription of the leader of a commercial caravan has been discovered. As the street of columns had a different axis from that of the portico, the discrepancy was masked in the manner shown on the accompanying ground-plan. The portico is, as it were, wheeling round on Pillar 1 as a pivot, so as to get into line with the colonnade. The following parts are preserved: Pillars 1 and 2 with imbedded columns and the arch *b*, above which are remains of a large square



window. This arch is still lavishly enriched on the N.W. side, the most highly ornate parts being the tapered corner-pilasters and the festoons running round the arch. The erosion of the soft limestone should be noticed in Pillar 1. Arch *c*, with a roofed niche above it, and arch *d*. Then arch *e* with pillar 7. The best-preserved part of all is arch *a*, seen from the colonnade. The Corinthian pillars (Pl. 2, 3) at the sides are very imposing; the arch, about 34 ft. in height, is richly decorated. Unfortunately, the keystone has slipped, so that the whole of this beautiful arch threatens to fall.

From the great central portico extend the Rows of Columns (Pl. f, g), which are still preserved. In one row stood about 375 columns, each 55 ft. in height. Of these about 150 are wholly or partly extant, twelve of them, next the portico, still bearing their entablature. All the columns are provided with corbels or pedestals like those of the Temple of the Sun (p. 347), about two-thirds of the way up, projecting towards the main street. Inscriptions are still to be seen, recording the names of meritorious citizens whose statues were placed here. The central street, many traces of the pavement of which still exist, was flanked on each side by a covered colonnade or peristyle, closed at the back by houses. Between the columns were doors, which probably led into shops. Above the peristyle, at places at least, ran a second and smaller covered colonnade, commanding an excellent survey of the busy street below.

The row of columns is interrupted farther on by a *Tetrapylon* (p. xcvii). Here, instead of the columns, were lofty pilasters, adjoining which four columns projected into the street. The only one of these columns now standing is a huge monolith of granite speckled with blue, probably brought from Egypt. One of the two now prostrate on the ground measures 29 ft. in length, and is near the base a little more, and near the top a little less, than 3 ft. 4 in. in diameter. To the right, at the back of the pilasters, we observe the beginnings of arches. One of the streets bordered with columns led to a small *Temple*, of whose peristyle ten fine Corinthian monolithic columns are preserved. The W. front of this peristyle is preserved, besides which a pilaster is still standing on the S.W., and a column on the N.W. side. — Beyond the tetrapylon begins a beautifully preserved row of columns, eleven in number, and connected by an entablature. Farther on is a *Portico* between the columns, with an arch resting on pilasters of the same height as the corbels projecting from the columns. This portal also was double on the W. side. Between this point and a second portal are twenty-five more columns, also connected by an entablature. Two of these columns have corbels for statues on their W. side. The W. side of the capitals has suffered seriously from exposure to the weather. By the seventeenth column of the twenty-five is a large round opening in the centre of the main street, resembling that of a cistern, and doubtless belonging to an ancient conduit.

To the left, at the back of the row of columns, we come to a considerable building, near the street, now called *Dûr ʿAdleh*, and containing a fine niche over the portal in the interior. From this point a slightly curved row of columns diverged to the left. This enclosed a theatre, the stage of which was formed by the Dûr ʿAdleh building (see above). Ten columns are preserved, which lead towards a large palace (?), now called the *Serâi*. The ground-plan of these structures is almost obliterated by the sand. To the N. a well-preserved single row of 20 columns runs towards the main street.

Returning to Dûr ʿAdleh, we next come to a series of columns preserved on the left side, and then to a handsome *Portal*, about 22 ft. wide, leading on the left to the colonnade of the theatre (see above). Beyond this the series of columns continues, and it is noteworthy that those which follow are higher than those we have passed. On the right are four columns, the first of which bears another smaller column. We now reach a small open space, at the corners of which are four massive pedestals of large blocks (resembling those at Jerash, p. 141), about 32 ft. apart. This was an important cross-way and business centre of the city, and was probably also a vaulted *Tetrapylon*. Curiously enough, the main street extended beyond this point at a slight angle (towards the right) with the preceding part, an arrangement which was perhaps designed to enhance the effect of the perspective.

Farther on are remains of columns, and traces of a street of columns leading to the left. We finally reach a point where the columns were terminated by a *Building* placed across their line at a right angle. The front, consisting of six monolithic columns on slightly raised ground, with well-preserved bases, is still in existence. So also is part of the pediment, behind which is a very handsome pilaster which formed one corner of the building. Around the ruin are a number of large hewn blocks, some of which are elaborately enriched. Near it stands a second monument of similar character.

The **Town Proper** lay on both sides of the row of columns. The courses of the streets are not at once distinguishable, although they probably lie at no great depth below the rubbish, and the direction of the side-streets can be determined only by the position of the buildings. On the N.E. side of the city, a number of large buildings have been preserved. Towards the hill are the remains of an ancient *City Wall*, for the towers of which the ancient sepulchral towers (p. 351) were made use of. It probably dates from the time of Justinian (d. 565), and was erected for the protection of the then much reduced city against the Arabs. The dwelling-houses of Palmyra must have extended a long distance towards the E. and S. The wall of Justinian runs to the S.E. angle of the Temple of the Sun. Outside the wall, to the N., we observe a number of ruined sepulchral towers. Near the wall runs a *Conduit*.

From the end of the street of columns, we turn to the first *Temple* still preserved on this side It is a small square building of arge hewn blocks, with a pilaster at each corner. The entablature nd the roof have fallen. — To the E.S.E. of this we next come o the remains of another small *Temple* (or perhaps a church, as narked on the Plan). On each side three columns are still standing; he capitals of five columns have been thrown down. Proceeding traight on again, we reach a beautifully preserved *Temple* with a orch of six columns, four of which are in front. The building rests n a stereobate. The portal is somewhat defaced; the roofed windows t the sides are better preserved. About 300 paces to the E. of this oint is a gigantic Column, which, according to a bilingual inscription (*i.e.* Greek and Palmyrene) on the S. side of its base, was rected in the year 450 of the Seleucidan era (A.D. 139) in honour f the family of a certain *Aailamis*.

The orchards, which are planted with apricot, pomegranate, and ven palm trees, contain many antique fragments. Passing round he Temple of the Sun through the gardens at the back, we come to a rook which descends from the sulphur spring (see below), and is ometimes swollen to a considerable size. Following the course of his stream, we reach ($^1/_4$ hr.) a *Column* similar to that above menioned; but this circuit perhaps hardly repays the trouble.

The interesting sculptures in the modern Serâi are probably all rom tombs. Some of them have inscriptions.

By proceeding towards the W. from the Temple of the Sun, we irst reach a number of Moslem tombs, among which are several tones bearing Palmyrene inscriptions. We descend to a small Arabian mill, cross the steaming brook near it, and soon reach the *Spring*, which gushes forth from a cavern on the W. hills. This, the nly spring in Palmyra, tastes strongly of sulphur and has a temperature of 84° Fahr.; it improves after standing a little, and is lso better about 10 min. below the source. A little below the pring, on the right bank, is an ancient *Altar* with an inscription.

In the plain, a little to the S. of the spring, there is also a *Necropolis*, but most of the tombs are covered with earth. The tombs are ewn in the rock and most of them are vaulted over, but some are pen. The numerous sculptures are generally somewhat rude, but hese works are interesting from the fact that they are the product of Greek art influenced by Oriental taste, and that they, with their ccompanying inscriptions, are an important source of information vith regard to the history and social life of the Palmyrenes.

Over the whole slope of the hill are scattered the so-called **Sepulchral Towers,** mainly copied from Asiatic models, and doubtess used as family-tombs. These were probably erected by vealthy inhabitants, who were acquainted with the culture and the anguages of the West, a memorial of which is to be found in the

bilingual inscriptions which these tombs invariably bear on the ex terior. In the inside the names are sometimes in the Palmyren character only.

The best-preserved of these towers are situated on the right (N. bank of the water-course coming from the W., which is bounde on the S. side by the *Jebel Sitt Belkîs* (Queen of Sheba) and on th N. by the *Jebel Ḥeseini.* The second tomb on this side is a buildin which once had four stories. The door is covered with earth, bu an opening admits us to a long passage. A handsome portal lead into a chamber with narrow, but deep, recesses on each side, whic resemble the Jewish shaft-tombs (p. xcvi). The bier with the bod of the deceased was probably placed on the projecting ledges Among the dust and rubbish accumulated in the interior lie bones remains of busts, and reliefs mutilated by Moslem vandalism, c injured by their fall from the ceiling. Immediately to the left c the entrance a staircase ascends to a similar upper chamber.

The next tomb towards the W. is built of large hewn blocks The well-preserved ceiling of the first floor is extremely interesting — Passing a tomb buried in rubbish, we next reach another wit its lower floor imbedded in the earth. — Passing another monument we now come to the *Best-preserved Tower*, which rises to a heigh of about 59 ft., and tapers towards the top. The portal on the N side is covered with a small roof. A slab built into the wall abou halfway up bears a bilingual inscription, above which is a bracke with two winged figures. The bracket bears distinct traces of hav ing once been occupied by the bust of the most renowned occupar of the tomb, which was protected by a roof above. The interior c the tomb is finely enriched. The chamber is 27 ft. long and 20 f high. The recesses are separated by Corinthian pilasters. At th back of the chamber were two rows of busts, five in each, abov which is a recumbent figure in high relief. The ceiling, with it panels, is particularly fine, although a considerable part has faller and the reliefs are much damaged. The blue and red colouring c the stucco panels is still traceable at places. The ceiling of th upper floor is similarly enriched, though in many cases the uppe stories appear never to have been completed.

A tomb on the opposite (S.) bank, called by the Arabs *Kaṣr el ʿAdbâ*, which is adorned with the bust of a woman holding one c her own shoulders, with an inscription below, is especially striking To the N.E. are several caverns, in front of one of which is a sarco phagus with busts and garlands.

Leaving the valley by following the left (S.) side of the broo towards the E., we again come to Justinian's wall (p. 350), whic here runs a little way up the hill and describes an angle. Withi it, on a raised terrace approached by flights of steps, are the remair of an important building which resembles a basilica. A large aps with niches and roofed windows still exists. Adjoining it, on th

terrace, are numerous pedestals of columns. A few columns are still upright, but they are much disintegrated. Four of them bear rich acanthus capitals, and each pair is coupled by an entablature. A large block of stone here bears a Latin inscription in which the name of Diocletian (d. 313) is mentioned. In front of this edifice, in wild confusion, lie relics of other palatial buildings.

The **Moslem Castle** *(Ḳal'at Ibn Ma'n)*, on the hill to the N., is of mediæval, or perhaps more recent, origin, and is said to have been built by Fakhreddîn (p. 283). We reach it in 20 min. and gain the interior best by climbing up at the S.W. corner. The highest pinnacle commands an admirable panorama of the Street of Columns, the Temple of the Sun, the Necropolis, and the desert surrounded by barren hills.

From Palmyra to Damascus viâ Nebḳ and Seidnâya (ca. 49 hrs.), a more interesting route for riders than that viâ Jerûd (p. 343). — From Palmyra to *Nebḳ*, beyond which we still have a journey of about 14 hrs., see pp. 344, 343. Following the telegraph-wires towards the S.W., we pass (1 hr.) extensive vineyards and reach the village of (25 min.) **Yabrûd**. The place is mentioned by Ptolemy as *Jebruda*, and a bishop of Yabrûd is mentioned as having been present at the Council of Nicæa. The village is said to contain 1000 families, of which one-fifth are Christian (Greeks and a few Protestants). The *Greek Church* is said to have been built by the Empress Helena. In the interior it resembles an ancient basilica; the wooden ceiling is modern. The different kinds of stones of which the outer wall is composed on the N. side indicate that the building is of great antiquity. To the N. of the town rises the *Kasr Berdawîl* (Baldwin), a castle with ancient relics. A colonnade on the E. side is half preserved.

Beyond Yabrûd we ascend towards the S., passing orchards to the right, on the bank of the brook, above which rises a barren mountain, intersected by a deep valley. Beyond a meadow (27 min.) is situated a large spring. In the rocks to the left are rock-tombs, consisting of square chambers, with three niches in each. We pass several cisterns. After 2 hrs. a road to the left leads to the Moslem village of *Bakh'â* (see below). After 13 min., a cistern. In 4 min. more we diverge from the direct route to Ṣeidnâya (by which we may send on the luggage), and descend to the left into the large, vine-clad amphitheatre of hills. In 3/4 hr. we reach the conspicuous and picturesquely situated Greek monastery of *Mâr Serkîs* (excellent wine). A few paces farther to the E. the rocks descend precipitously. We are here on a ridge between two deep ravines. Perpendicularly below us lies the Christian village of *Ma'lûla*, the ancient *Magluda*. On the E. side of the narrow gorge which runs to the N. lies the Greek monastery of *Mâr Thekla*. Paths descend to (7 min.) the village through gorges, but they are difficult for horses. At this village, as well as at *Bakh'â* (see above), and in the neighbouring *Jubb 'Âdîn*, the Aramaic (Syrian) language, which, mingled with Hebrew, prevailed throughout Palestine and Syria in the time of Christ, is still spoken, but is gradually dying out.

Quitting Ma'lûla, we follow the slope of the hill to the right, passing numerous reservoirs. After 50 min. our route is joined by the telegraph wires and road from the mountains on the right (from Jubb 'Âdîn). On the left (42 min.) is *Dawâni*, then (40 min.) *'Akôbar*, through which leads the route from Ma'arrâ to Damascus. We next see (1 hr.) *Telfîta* and *Ma'arrâ* on the left, and (3/4 hr.) reach —

Ṣeidnâya (accommodation at the convent). The large *Greek Nunnery* (40 nuns) stands on a precipitous rock, the top of which is gained by flights of steps. It is said to be very ancient, but, like the church, has

been recently restored. The Iconosterium contains old pictures, one of which is said to be a miracle-working Madonna. On the E. side of the rock are ancient tombs. Higher up, among the mountains, is the monastery *Mâr Jirjis*. Below the convent is a curious square building, now in possession of the United Greeks, known as *Mâr Buṭrus er-Rasûl* (Apostle Peter). This, which is possibly a tomb of the Roman period, stands on a basement of three steps, and is 9¾ yds. square and 26 ft. high. Each wall consists of ten courses of finely hewn stones. On the S. side is a small door surrounded by a moulding. The vaulted interior is unadorned, except with a few modern pictures. We may ascend to the roof for the sake of the view.

There are two routes from Ṣeidnâya to Damascus. One crosses the plain, descends the hill, and leads through a defile in about 1¾ hr. to *Menîn*. The other leads viâ Maʿarrâ. We descend into the valley (12 min.), and in 22 min. reach *Maʿarrâ*, with an excellent spring. Following the telegraph, we ascend to the top of the hill (35 min.); 35 min., a reservoir. From the right (50 min.) a mountain-path descends to our road. We pass (14 min.) the orchards of *Et-Tell*, and (27 min.) a reservoir. We begin (5 min.) to descend rapidly, (22 min.) pass another reservoir, and (13 min.) skirt the gardens of *Berzeh* (p. 323). On the left we see (18 min.) *Abûn*, and then (20 min.) join the Aleppo road. In 25 min. more we reach the *Bâb Tûmâ* (p. 315).

From Palmyra to Riblah, ca. 36¼ hrs. — From Palmyra to (22½ hrs.). *Karyatein*, see p. 344. From Karyatein the route leads to the N.W. in 3 hrs. to *Hawârîn* (Roman castle and basilica with some other relics); then to (3 hrs.) *Ṣadad*, a village occupied by Jacobite Christians, the ancient *Zedad* (Numbers xxxiv. 8; Ezek. xlvii. 15), on the N. frontier of the Israelites. In 4 hrs. more we reach *Hasyâ*, on the caravan-road from Ḥomṣ to Damascus, whence we reach *Zarâʿa* in 3 hrs., and *Riblah* (p. 369), near the Baʿalbek and Ḥomṣ Railway, in 40 min. more.

From Palmyra to Baʿalbek. — To Yabrûd, see p. 353. From Yabrûd to Baʿalbek, 12 hrs. Diverging to the right at the spring beyond Yabrûd we reach (2 hrs.) Maʿarrâ (see above). We skirt the N. side of the *Râs el-Fai* ('head of a shadow'), from which we have a fine view. On the roadside are some Greek inscriptions, badly preserved. The descent to Baʿalbek is steep and stony. — *Baʿalbek*, see p. 324.

From Palmyra to Ed-Deir, 131 M. The journey occupies 5 days and is somewhat fatiguing. The route traverses the Syrian Desert, passing (15½ M.) *Erek*, (19½ M.) *Sukneh*, with 6000 inhab. and warm springs impregnated with sulphur, and (56 M.) *Ghabâghib*, near which lies the military post (Ḳishla) *Bîr el-Jedîd*, with a mineral spring. — *Ed-Deir*, see p. 435.

V. NORTHERN SYRIA.

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42. From Tripoli to El-Lâdikîyeh by the Coast.

$26^1/_2$ hrs. — From Beirût to Tripoli, see pp. 340-338.

Tripoli, see p. 336. — To the N. of Tripoli the coast forms a large bay *(Jûn ʿAkkâr)*, while the Lebanon chain takes the name of *Jebel ʿAkkâr* and approaches its N. extremity. The well-cultivated plain of the coast is called the *Jûniyeh* (from the Greek γόνυ, *i.e.* corner). — Leaving Tripoli, we ride along the carriage-road to Homs as far as ($2^1/_2$ M.) the *Kubbet el-Beddâwi*, a dervish monastery, with an excellent spring near it, containing fish *(Capoeta fratercula)* which are regarded as sacred. We next cross ($5^1/_2$ M.) the *Nahr el-Bârid* ('cold river'), which is named *Bruttus* in the ancient Itinerarium Hierosolymitanum (A.D. 333). On the S. bank are the ruins of *Orthosia* (1 Macc. xv. 37); on the opposite side is a khân. We cross ($3^3/_4$ M.) the *Nahr ʿArkâ* by a bridge; $2^1/_2$ M., *Kuleiʿât* (left); $1^1/_2$ M., bridge over the *Nahr ʿAkkâr*. We now leave the highroad and, riding to the left, skirt the sea in a N. direction; we next reach ($1^1/_4$ hr.) the bridge over the *Nahr el-Kebîr* ('the great river'). This river, the *Eleutheros* of antiquity (p. 269), separates the Lebanon from the *Nosairîyeh Mts.*, the ancient *Mons Bargylus*. About 25 min. farther N. we see *Sumra*, the ancient *Simyros*. This may have been the territory of the Zemarites (Gen. x. 18; p. 358). In 1 hr. more we cross the *Nahr el-Abrash* ('speckled river').

To the right, on the hills above us, lies the district of *Sâfîtâ*, t[l] principal place in which, *Burj Sâfîtâ*, possesses a large castle of the tin[...] of the Crusades, but is not easily reached owing to the unsafe state [...] the country. Nearer the sea, on the slope of the Sâfîtâ mountains, li[...] *Kal'at Yahmûr* (1½ hr. to the S. of Amrît), another handsome castle from t[...] Crusaders' period, though an inscription seems to mention Constantin[...]

In about 1¼ hr. from the Nahr el-Abrash we reach the *Nahr e[l-]* *Kibleh* ('southern river'); thence we next pass the *'Ain el-Haiy[ât]* ('serpents' spring'; see below) and reach (¼ hr.) the *Nahr Amr[ît]*. The last-named stream is joined a little above its mouth by the Na[hr] el-Kibleh, which turns to the N. near the sea. On both stream[s], nearly opposite the islands of ***Hebles***, to the S.W., and ***Aradus***, [to] the N.W. (now *Ruâd*, see p. 358), lay the ancient town of —

Marathus. — The name of *Marathus* is preserved in *Amrît.* The tow[n] was founded by the Arvadites (p. 357) and was ruled over by the King [of] Aradus. When visited by Alexander it was a large and prosperous plac[e]. In B.C. 219 Marathus became independent of Aradus, and in 148 the A[r]vadites attempted to destroy the town. During the Roman period it ha[d] ceased to be a place of any importance. The ruins of Marathus da[te] very probably from the Phœnician period.

The first REMAINS OF THE ANCIENT MARATHUS are observed to the rig[ht] of the road, about 10 min. before we cross the Nahr el-Kibleh (see above). The first object of interest is a *Rock Tomb.* About 165 yds. to the N. [of] it is another and larger tomb, called the *Hajar el-Hublâ* ('stone of t[he] pregnant woman'), with remains of a pyramid near it. We descend in[to] a cavern, the walls of which taper upwards. The tomb consists of thr[ee] chambers with deep niches. — About 5 min. to the N.W. of this tomb, [to] the left of the road, rises a large cubical mass of rock. A similar cube [of] rock, called *Burj el-Bezzâk* ('snails' tower'), is situated among the bushe[s] 110 yds. to the W.N.W. Two entrances (on the E. and S. sides respe[c]tively) lead into a somewhat rude chamber; and a staircase ascends [to] the top of the cube, which is about 16 ft. in height, and was probab[ly] surmounted by a pyramid. On the façade are seen the holes where beam[s], probably belonging to a porch, were once inserted. In about 5 min. mo[re] we reach the Nahr el-Kibleh. The road leads towards the N.W. to t[he] (9 min.) 'Ain el-Haiyât (see above). Near the spring are the insignifica[nt] remains of two small *Temples*, in the Egyptian style.

The best-preserved *Tombs* of Amrît are situated opposite, and to t[he] E. of, the serpents' spring, about 5 min. distant, and to the right of t[he] road, on the hills running parallel with the shore. We observe he[re] several monuments of the kind called by the Arabs *El-Maghâzil* ('spindles'). The northernmost of these consists of a somewhat rude and unfinish[ed] cubic pedestal, bearing a monolithic cylinder, 13 ft. in height, which [is] surmounted by a small pentagonal pyramid. The second monumen[t], 6½ yds. distant, is much more carefully executed. The circular pedest[al] of this monument is adorned with four rude and perhaps unfinished figur[es] of lions. On this pedestal rises a monolithic cylinder, 6½ ft. high, wi[th] a rounded summit. Both the lower and upper part of the cylinder a[re] adorned with indented moulding and steps running round it. — A thi[rd] monument of simpler character is situated about 2 min. to the S.E. [of] these two. Above the cube is a hollow moulding, and above the latt[er] rises a second and smaller cubical block which once bore a pyrami[d]. The entrance to the staircase which descends into the tomb-cavern belo[w] the monument is covered with a large, well-hewn block of stone.

About 5 min. to the N. of this necropolis stands a large *House*, hew[n] in the rock. The W. façade is 33 yds. long; the walls are about 19 ft. i[n] height and 2½ ft. in thickness. The interior of the house was once divide[d] by walls hewn out of the rock into three chambers. The N. side is bounde[d] by a wall built of hewn stones, and so is part of the S. side.

We now proceed to the N.W. from this house to the (5 min.) Nahr mrît (p. 356), before reaching which we perceive the shrine of *El-Maʿbed* n the left. This consists of a court, 52 yds. broad and 60 yds. long, hewn ı the rock. The S. wall of the court is now about 16 ft. high. The . (front) side was probably once closed by a wall of hewn stones, with ateways, where a hedge now stands. Remains of pillars near the corners f the court appear to indicate that the walls were flanked by corridors. ı the middle of the quadrangle stands a mass of rock, about 10 ft. high nd 18 ft. square, serving as a basement for the cella, which is open owards the N. in the direction of the valley, and consists of four hewn locks and a monolithic roof, vaulted inside and projecting in front. (The ella was probably once entered by a porch.) A simple frieze and cornice orm the only decoration of the building. On each side are traces of stairs. he basement seems to have stood in water for a long period. On the . side of the court is a spring, and the arrangements may possibly have een such that the cella alone was intended to appear above water.

Opposite El-Maʿbed, on the N. (right) bank of the brook, are remains f similar temples and other buildings. To the right, a little farther up, re the ruins of a large *Stadium*, 137 yds. long and 33 yds. wide. The rena is enclosed by ten tiers of seats, all of which are hewn in the rock n the N. side, while half of them on the S. side are constructed of hewn ones. The stadium was bounded on the E. by an amphitheatre.

To the N.W. of Amrît we perceive the island of Ruâd (p. 358) to he left. We next reach (40 min.) the *Nahr Ghamḳeh* and (20 min.) —

Tarṭûs (*Tortosa;* Turkish Telegraph Office). — History. It is ecorded that *Aradus*, on the small island of the same name now called uâd (p. 358), was founded by refugees from Sidon, but it is probable ıat this was the resuscitation of a more ancient town. Aradus often ppears as a tributary town in the Assyrian chronicles. In the Persian eriod Aradus is mentioned as the third of the towns of the Phœnician eague. The Arvadites, or Aradians, were famed as skilful mariners nd brave soldiers (Ezek. xxvii. 8, 11). The little island, however, was ıerely their place of origin and headquarters. The territory subject ɔ them lay on the mainland, their colonies being Paltus, Balanea, Karne, nhydra (between Tarṭûs and Amrît), and Marathus (p. 356). The island erived its supply of water from the mainland, but in time of war could btain water from fresh springs in the sea, which still exist. The Aradians vere remarkable for their commercial enterprise; their chief place of usiness and seaport was at Karne (now Karnûn; p. 358), about 3 M. to the . of Aradus. King Strato of Aradus, with the whole of his dominions, which appear to have extended as far as the Orontes, at length surrendered ɔ Alexander the Great. At a later period Aradus was surpassed in importance by its mainland colony *Antaradus*. This town is mentioned for he first time by Ptolemy (2nd cent. A.D.), after whose time the two owns are frequently named. In 346 Constantine caused Antaradus to be ebuilt, and for a time it was called *Constantina*. In the middle ages Anaradus was named *Tortosa*. During the Crusades it was an important lace, and belonged to the countship of Tripoli. In 1188 the town was taken y Saladin, but he succeeded in capturing one of the castles only. In 291 Tortosa, which was defended by the Templars, and was the last lace held by the Christians in Syria, was finally taken by the Moslems.

The *Town Walls* of Tarṭûs are about 1 M. in circuit, and on he S. side are protected by a moat. The present inhabitants live within the walls of the old *Castle*, which dates from the time of he Crusades, though ancient materials were probably used in its onstruction. From N. to S. the castle is 165 yds. in length. It is enclosed on all sides, except that next the sea, by a double wall of drafted blocks, and by double moats hewn in the rock. The prin-

cipal entrance is on the N.E. side, next the sea, where the mo
was formerly crossed by a bridge. Within the gateway rises a lof
Gothic corridor with a stone roof. In the inner court of the cast
is a spacious hall, 51 yds. long and 18 yds. wide, the vaulted ro
of which is borne by five columns of red granite with capitals
Corinthian character. One of the capitals represents the head of
crowned monarch. Over one of the windows is the relief of a lam

On the S.E. side of the town stands a handsome *Crusade Church* (44 by 30 yds.). The aisles are separated from the nave slender pillars with capitals of Corinthian tendency. The W. faça has a pointed and richly ornamented portal, with three windo above it. At the W. ends of the aisles are pointed windows. T lateral apses are enclosed within square towers rising to the heig of the roof. The roof of the church consists of tapered barrel-vaultin in the lower part of which rectangular windows are introduced.

The island of **Ruâd** (comp. p. 357) may be reached by boat from T tûs in less than an hour. The island, which commands a charming vie lies about 1¾ M. from the mainland, and consists of an irregular ridge rock, about 880 yds. long and 550 yds. broad, on which layers of sa have been deposited. The modern village contains 2-3000 inhab., who chiefly sailors and sponge-fishers. A broad wall, skirting the artificia hewn margin of the island, once enclosed the whole of it, except on t E. side, where the harbour lay in the direction of the mainland. Ma remains of columns are still to be seen near the harbour. The m extensive remains of the *Town Walls* are on the W. side, where they still 28-38 ft. in height. On the highest point of the island is a large *Sa cenic Castle*, with substructions hewn in the rock. A second castle lay ne the harbour. — The island contains several handsome cisterns, and the S. side are remains of rock-hewn dwellings with niches for lamps, e

To the N. of Ṭarṭûs we reach (10 min.) the poor harbour. A buil ing on a rock near it was probably used as a warehouse during t Crusaders' period. In the vicinity are several rock-tombs. From t harbour we reach (50 min.) *Karnûn*, the ancient *Karne* (p. 357 (10 min.) *Nahr el-Ḥusein;* (10 min.) *'Ain et-Tîn* ('fig spring' (25 min.) *Khirbet Nasîf*, with numerous ruins; (½ hr.) *Tell B sîreh;* and (20 min.) *Zemreh* (Zemarites are mentioned Gen. x. 1 but see p. 355). After 35 min. more we cross the brook *Marak* called after an ancient place of that name. In the middle ages t Franks erected a huge seven-storied tower in the sea oppos Marakia, but in 1285 they were compelled to surrender it to t Moslems. In 1 hr. 10 min. we come to *'Ain el-Frenj*, in 1 hr. m to the *Nahr el-Bôs*, and in 2⅓ hrs. to —

Bâniyâs *(Turkish Telegraph Office)*, which since ca. 1885 l been the seat of the Ḳâimmaḳâm of the Ḳaḍâ el-Merḳab (p. 35

Bâniyâs is the *Balanaia* of Strabo and other ancient geographers. Episcopus Balaneorum is mentioned as having attended the Council Nicæa. In the middle ages the Moslems called the place *Bulunyâs*, the Franks *Valania*. Knights of St. John resided here. The river Valania once formed the boundary between the kingdom of Jerusal and the principality of Antioch.

The town is charmingly situated on the N. side of the strea but is now deserted. On the E. side of it are still to be seen t

undation-walls of an old church, and near the shore a number of anite columns and remains of a castle.

About 4½ M. inland from Bâniyâs lies **El-Merkab** ('the watch-tower'), e capital (1500 inhab.) down to 1885 of the Kaḍâ, which is chiefly inhab-ed by Nosairîyeh. The very extensive *Castle* occupies the summit of a ap rock, which rises to a height of nearly 1000 ft. above the sea-level. On e S. side a deep moat has been hewn in the rock, and adjoining it rises tower 66 ft. in height, with walls of basaltic blocks 16 ft. in thickness. ne tower contains a Gothic chapel, now a mosque. The fortress could commodate 2000 families and 1000 horses. The vast cistern outside the stle was formerly supplied with water from the hills to the E. It is not nown by whom this castle was erected. In the middle ages it was called e *Castrum Merghatum*, and was a place of great importance. In 1285 it as captured from the Hospitallers by Sultan Kilâwûn of Egypt.

Proceeding from Bâniyâs, we next reach (1 hr.) the river *Jôbar*, 20 min.) the *Nahr Huseisân*, and (¾ hr.) the *Nahr es-Sinn* or *ahr el-Milk* (called *Badas* by Strabo, and supposed to have some onnection with the Sinites, Gen. x. 17). To the S. of the river es *Beldeh* (the ancient *Paltus*), consisting of extensive heaps of ins, including several granite columns. A little farther to the N. es the ancient harbour, which was artificially sheltered. From the ver a canal was conducted towards the E. — From the Nahr s-Sinn we ride in 35 min. to the *Nahr Sukât*, which empties itself ito a pretty bay on which lie extensive ruins. On the N.E. side ses the *Tell Sukât*, bearing the ruins of a castle. In 1 hr. we reach ne *Nahr 'Ain Burghuz*, and in ½ hr. more —

Jebeleh *(Turkish Telegraph Station)*, a poor Moslem village with 000 inhab., situated in a fertile plain and the chief place of a ̣adâ (p. lvii).

Jebeleh answers to the ancient *Gabala*. In 639-640, when the Moslems onquered this district, a fortress of the Byzantines stood here, and ad-oining it a second castle was built by Caliph Mu'âwiya. Jebeleh was aptured by the Byzantines in 969, but retaken by the Moslems in 1081. n 1109 the Crusaders took the place, and in 1189 it was finally captured y Saladin.

The small harbour is protected by piers of stones, some of which re 11 ft. long. On the shore are seen several granite columns, obvi-usly belonging to some fine old building. Near the coast are a num-er of rock-tombs, some of which seem to have been used as Chris-ian chapels. To the N. of the town is a large *Roman Theatre*, which as a radius of 49 yds. The vaults on which the tiers of seats rest-d still exist, and have 17 entrances, flanked by massive pillars. The arena and part of the tiers of seats are now covered with houses. — The *Mosque of Sultan Ibrâhîm* was originally a church.

Our route now leads towards the N., through a bleak district requently infested by Nosairîyeh robbers, to (½ hr.) the *Nahr Ru-naileh* and (1 hr.) the *Nahr Rûs*, over which there is a dilapidated ncient bridge. To the N. rises a hill covered with the ruins of an xtensive castle. After 1 hr. we reach the *Nahr Mudîyukeh*, in ½ hr. the *Nahr Snôbar*, and in 1 hr. more the *Nahr el-Kebîr* ('great iver'). We now turn to the W., and in 1 hr. reach —

El-Lâdikîyeh. — International Telegraph Office. — British Vice-Consul, *T. Vitali;* also Austro-Hungarian and French consular agents.

In ancient times El-Lâdikîyeh was the Phœnician *Ramitha*, but it i better known by its later name of *Laodicea*, as it was called when rebuil by Seleucus Nicator, who founded six towns of that name in honou of his mother Laodice. This Laodicea (*not* the Laodicea of Rev. iii. 14 was distinguished by the epithet '*ad Mare*'. It was advantageously situatec facing the island of Cyprus, and possessed a good harbour and productiv vineyards. Antony conferred on the town the privileges of independenc and immunity from taxation. Pescennius Niger, the rival of Septimiu Severus, devastated the town, but it was afterwards embellished by Severu (193-211). During the Christian period Laodicea prospered as the seapoı of Antioch. On the approach of the Crusaders it was in the possessio of the Byzantine emperors. In 1102 the place was captured by Tancred and in 1170 destroyed by an earthquake. In 1188 it was taken and destroye by Saladin. Many Europeans were allowed to stay here on payment o tribute. Under the protection of the Count of Tripoli the place bega again to prosper. In 1287, however, it was again destroyed by a violen earthquake, after which Sultan Kilâwûn finally put an end to the Christia supremacy and caused the castle to be razed. — See *Hartmann*, Das Liw el-Ladkije, in ZDPV. xiv (1891), 151 et seq.

El-Lâdikîyeh, or *Latakia*, is picturesquely situated near the sea in a fertile plain, where water is found in abundance a little belov the surface. The town contains 30,000 inhab., about 18,000 o whom are Moslems, 8000 Orthodox Greeks, 1000 Gregorian Armenians, 500 Maronites, 200 Latins, and 300 Protestants. It i the seat of a Muteṣarrif and of a Greek bishop. An American missionary-station is established here, and there are also a conven and school of the Frères des Ecoles Chrétiennes. 'Latakia' tobacc (p. xxix) is cultivated in the environs (export in 1909 ca. 100,000 *l.*) and the silk-culture and sponge-fishery are also carried on. In 191(the harbour was cleared by 137 steamers of 169,816 tons and 124' sailing vessels of 16,469 tons. The exports in 1909 were valued a 200,000 *l.*, the imports at 100,000 *l.*

The present squalid town lies to the E. of the ancient town. Th low hills to the S. probably indicate the direction of the ancien city-walls. To the N. a double wall is still traceable. Between thes walls lie rock-tombs. To the N. of the outer N. wall are the remain of a church. On the E. side runs a conduit in the direction of th town. To the S.E. probably once rose a castle, where the mosqu now stands. On the same side is a kind of *Triumphal Arch* datin perhaps from the time of Septimius Severus. It is about 48 ft square. On each side is an arch (now built up), resting on a pilaster The large arch in front is flanked by two corner-columns, bearing a handsome entablature, above which rises a projecting pediment Over the latter rises a kind of attic story, which was adorned witl a relief representing the implements of war. Near this monumen stand four Corinthian columns with handsome entablature, whicl perhaps once belonged to the colonnade of a temple. — The roa from the town to the small *Harbour* (1/2 M. to the W.) leads throug olive-groves. Near the harbour are several cafés, a custom-house and the quarantine-station. The coast forms a bay looking to the S.

'hile the 'Promontory of Lâdikîyeh' extends far into the sea on the [. side. The entrance to the harbour is narrow, being contracted y the ruins of a castle which was once connected with the mainland y an embankment on the N.E. side. Numerous ancient columns re immured in the walls. To the E. there seems to have once been nother small square basin.

From El-Lâdikîyeh to Antioch.

Direct Route, 23 hrs. Escort desirable. — We at first ride along he plain of the coast towards the N. to ($2^1/_2$ hrs.) the Nosairîyeh village f *Kusâna*, and then (2 hrs.) cross the *Nahr el-ʿArab* (which separates the egions where Arabic and Turkish are spoken) to the *Wâdi Kandîl*. We ow follow this valley, in which we observe on the right the Turkish illages of *Kandîljik* and *Bellurân*, and on the left those of *El-Kufr*, *Kirjali*, *Karâineh*, and *Kainarjik*. After ascending this valley for 2 hrs., ve leave it and ascend to ($1^1/_4$ hr.) the village of *Kestel el-Maʿaf*. We ext ascend to (2 hrs.) the top of the watershed between the Nahr el-Kebîr (p. 355), and the streams which descend to the coast. We are now n the district of *Bâyir*, the W. part of which is called *El-Bujâk*, and he E. part *Jebel el-Akrâd* (Kurd Mts.). These regions are inhabited by Turks and Nosairîyeh. We descend in 2 hrs. more to the river *Kurashi* tributary of the Nahr el-Kebîr), cross it, and ascend to ($^1/_2$ hr.) *Urdeh*, t the E. foot of the Jebel el-Akraʿ (see below). About 1 hr. farther n we reach a valley which we follow for 1 hr. (numerous plane-trees), beyond which the hills are traversed to (3 hrs.) the village of *Sheikh Köi* (?). We reach *Beit el-Mâ* (Daphne) in 4 hrs. more. Thence to *Antioch*, see p. 391.

Viâ the Jebel el-Akraʿ and Es-Suweidîyeh (Seleucia), 28 hrs. — From Lâdikîyeh to *Urdeh* ($12^1/_4$ hrs.), see above. The route from Urdeh to Es-Suweidîyeh (11 hrs.) leads to (2 hrs.) the large Armenian village of *Kesâb* (with a Protestant community), which lies on the E. slope of the ebel el-Akraʿ, in a very fertile region. As in Armenia, the houses here re half under ground. The ascent of the mountain (3 hrs.) from this point orms an interesting excursion. After 1 hr. we pass a spring. Beyond his we must proceed on foot, sending the horses round to await our escent on the N. side of the hill. Farther up are pines, cedars, and various erbs. — The **Jebel el-Akraʿ** (5806 ft.), the most conspicuous landmark of N. Syria, derives its name, *el-akraʿ* ('the naked'), from the baldness of its ummit. It has been held sacred from a very remote period. The Greeks nd Romans here worshipped *Zeus* or *Jupiter Casius*, probably in reminis-cence of some earlier rites. Hadrian is said once to have ascended the nountain in order to witness the spectacle, during the fourth watch of he night, presented by night towards the W., and by day towards the E.; nd Julian the Apostate offered sacrifices here. The summit commands n extended view. The island of Cyprus is visible. In the extreme N. ise the snowy, indented, and deeply furrowed masses of the Taurus Mts. Nearer us rises the chain of the Amanus (p. 365), forming the W. boun-dary of the plain of Antioch. Beyond the latter the Lake of Antioch is visible. To the S. towers the snow-clad Lebanon.

The N. slope of the Jebel el-Akraʿ is steep, but the descent on this side is the shortest. In $2^1/_2$ hrs. we reach the Turkish village of *Bezga*. Immediately at the base of the mountain are a gigantic flight of steps nd a road hewn in the rock. — From Bezga we next reach (3 hrs.) he ferry over the *Orontes*, near its mouth. The alluvial soil here is ex-tremely fertile, and the cool sea-breezes render the climate healthy. This listrict is also comparatively well peopled by Nosairîyeh, Greeks, and Armenians, most of whom, however, speak Arabic. — Beyond the ferry ve proceed to the N. and reach *Es-Suweidîyeh* in 1 hr. About $2^1/_2$ M. to he N.W. of this village lie the ruins of —

Seleucia (Arab. *Selûkiyeh*), situated on the steep slopes of the Jebel Mûsâ (p. 365). — The fortunes of the seaport *Seleucia Pieria*, which was founded by Seleucus Nicator on the site of an earlier town, were similar to those of Antioch (comp. p. 387). During the wars of the Diadochi Seleucia was occupied by the Ptolemies, but was recovered for Syria by Antiochus the Great, B.C. 219. The Seleucidæ appear to have fitted up the city in a very handsome style. Pompey erected the place into a free city. The Emperor Constantius likewise embellished Seleucia, and caused the harbour to be enlarged by extensive excavations in the rock (A.D. 338). Before its capture by the Moslems, however, the city appears entirely to have lost its importance. The *Suweidîyeh* of the middle ages, the seaport of Antioch, which is probably identical with the *St. Simeon's Harbour* of the Crusaders, lay to the S. of the ancient harbour of Seleucia, near the *Chapel of St. George*. — Comp. *Victor Chapot*, Séleucie de Piérie (Mémoires de la Soc. Nat. des Antiquaires de France; Paris, 1906).

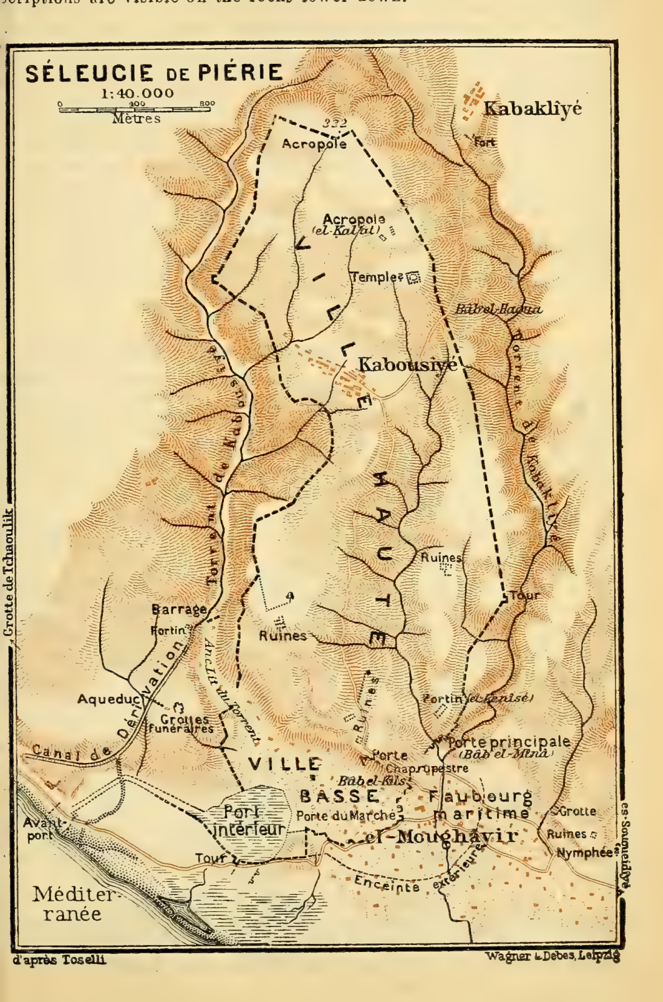
On our way from Es-Suweidîyeh we cross a brook, which flows on the right from the ruins of a fountain (? Nymphée on Plan), in the form of a square recess in the rock, the walls of which are adorned with arches. Continuing across the fertile plain of *El-Mughâyir*, with scattered modern dwellings, we skirt the cliffs, which are here nearly 200 ft. high and contain numerous rock-tombs. Above, on the right, is a heap of ruins (perhaps of tombs), and then a natural grotto with a water-course.

Beyond the ancient *Maritime Quarter* (Faubourg Maritime) the path ascends the rocky cliffs and enters the Upper Town (Ville Haute) by the *Bâb el-Kils* ('Lime Gate'); a little farther on we pass an interesting cave which was formerly used as a chapel (Chapelle Rupestre), and then the ruins of the inner gate (Porte). The *Main Gate* (Bâb el-Mînâ or 'Harbour Gate'), flanked by two square towers and backed by a *Fort* (El-Kenîseh or 'the church'), lay more to the N.E. — The *Town Wall*, nearly 8 M. in circuit, was built of large polygonal blocks and was partly hewn out of the rock. The desolation of the ancient upper town is somewhat relieved by the small Armenian village of *Kabusîyeh* (800 inhab.; 1 hr.'s climb). The road which leads thence to *Kabaklîyeh*, to the N., beyond the wall, passes through the *Bâb el-Hawa* ('Air Gate'). To the N. of Kabusîyeh are the ruins of a temple (?) and (probably) of three bastions of the *Acropolis*.

The Lower Town (Ville Basse), to the S., was surrounded by a strong wall, pierced by the substantial *Market Gate* (Porte du Marché); its course may easily be traced by the line of débris. — The Harbour (Port Intérieur) is an oval basin 660 yds. long and 450 yds. wide. Near the tower (Tour) on the S. side of the surrounding wall is a depression which was perhaps the original outlet. The harbour, now only a marsh, is connected with the outer harbour (Avant-Port) on the W. by a channel nearly 1/2 M. long, now choked up with débris. At the mouth of this canal are remains of watch-towers, one of which is hewn in the rock. The entrance to the outer harbour, on the coast, was 140-150 yds. in width, but is now filled with sand. On each side of it projected a long and well-built mole. That to the S., which is 120 yds. long and about 10 yds. wide, is composed of blocks, some 25 ft. in length. Here, according to tradition St. Paul set sail for Cyprus (comp. p. 406; Acts xiii. 4).

A remarkable relic of ancient Seleucia is the great Rock Channel (Canal de Dérivation; Arab. *dehlîz*), 1420 yds. in length. By this vast construction the water of the Kabusîyeh torrent, the overflow of which frequently endangered the city, was conducted westwards to the sea. The channel begins 50 yds. from the W. end of a dam (Barrage), built of ashlar and faced with huge slabs of stone, which closed the end of the valley. This dam was guarded by a fort on a hill opposite. The upper part of the channel consists of a tunnel, 140 yds. long, 21 ft. wide, and 21 ft. high. Beyond the tunnel is a cutting in the rock, open at the top, with sides nearly 150 ft. high at places. Next comes a second tunnel, 45 yds. long, the entrance of which is reached by steps hewn in the rock. Beyond this the channel is continued by means of another open cutting, which, about 330 yds. farther on, passes beneath an aqueduct; the sides of this cutting are at first 50 ft. high, but gradually diminish.

The channel terminates in an abrupt drop of 30 ft. to the shore below. About 1/2 M. from the upper entrance to the channel is another outlet for the water through the rock on the S. side. The remains of various inscriptions are visible on the rocks lower down.



About 200 paces to the E. of the aqueduct are a number of Rock Tombs (Grottes Funéraires) in the side of the hill, which date from the later Roman period. We first enter a vestibule, 26 ft. long and 7-8 ft. wide, and pass to the principal chamber between a double series of beautiful columns and under a vaulted roof consisting of the natural rock. Beyond it are the inner rock-chambers, with loculi of different sizes and shapes.

From Es-Suweidîyeh to Antioch, 5 hrs. The route leads across hilly ground to (1 hr.) *Ez-Zeitûniyeh*, a village occupied by Noṣairîyeh who speak Arabic, and to (1/4 hr.) *El-Mishrakîyeh*. After 3/4 hr. we cross the *Büyük Karatshai* ('great black brook') and in 3/4 hr. more the *Küjük Karatshai* ('small black brook'), which flows through plantations of mulberries. We at length reach (1 3/4 hr.) the plain, and perceive the village of *El-Khanni* at some distance to the left. After 1/2 hr. we cross the stone bridge of *Haina*, and reach (1/2 hr.) the bridge over the Orontes at *Antioch* (p. 386).

Another route, running more to the S., leads in 1 1/2 hr. to the isolated hill of *Mâr Simʿân*, where there is a ruined church dedicated to St. Simeon Stylites (p. 382). This church is built in the form of a Greek cross, and measures 66 yds. from N. to S., and 63 yds. from E. to W. In the centre of the nave rises a pedestal 8 ft. square and 10 ft. high, hewn in the rock. On this pedestal once stood the pillar of the saint.

43. From Beirût to Alexandretta and Mersina by Sea.

The time-tables of the steamers are liable to alteration, and enquiries should in every case be made beforehand. At the places where the ship stops for a little time the traveller should at once take a boat to the land (1-1 1/2 fr. each person); the fare for the return-journey should not be paid till he is safe on board the steamboat. Before leaving the steamer the hour of its departure should be ascertained.

Embarkation in Beirût (comp. p. 279). The boatmen charge 2 fr. for each person, but better terms may be made for a large party.

Beirût, see p. 279. — The view as we leave St. George's Bay, is magnificent, especially on moonlit nights. In the background rises the Lebanon with the snow-clad Ṣannîn (p. 288).

After 5 hrs.' sail (for the coast, comp. pp. 285, 286, 337 et seq.) we reach *El-Mînâ*, the port of Tripoli (p. 338). [The steamers remain here some hours; boat to the land about 1 fr. for each passenger.] Here, too, we have a beautiful panorama of sea and mountains; on our right are a number of small islands and the ruins of the former mole. — From the port a road leads through orchards to the town of *Tripoli* (tramway, see p. 336), where the *Castle Hill* and the *Tailân* mosque (p. 337) should be visited.

For a description of the coast from Tripoli to El-Lâdiḳîyeh, comp. pp. 355 et seq. *El-Lâdiḳîyeh* (p. 360), situated on a sand-hill, surrounded with vegetation, looks insignificant. The Noṣairîyeh Mts. (p. 355), rising above it, are very inferior to the Lebanon in beauty of outline. The road from the port to the town (1/2 M.; guide desirable) leads through beautiful olive-gardens.

To the N. of El-Lâdiḳîyeh the coast is indented by numerous bays. The first projection is the small promontory *Râs Ibn Hâni*, beyond which is the *Râs el-Buseit*, the *Posidium* of antiquity. Farther to the N. towers the rounded summit of the *Jebel el-Aḳraʿ* (p. 361);

we pass it in crossing the bay into which the *Orontes* falls. The well-wooded *Jebel Mûsâ*, the ancient *Mons Rhosus* or *Koryphaion*, now approaches the shore. Near the *Râs el-Khanzîr* ('swine's promontory', the ancient *Promontorium Rhosicum*), which is clothed with the Aleppo pine, we enter the beautiful bay of —

Alexandretta. — Hôtel Elian, Hôtel de Constantinople, both very unpretending. There is a restaurant in the market-place. Several cafés.

Vice-Consuls. British and Dutch, *A. Catoni;* United States, *J. T. Peristiany* (consular agent); also Swedish, French, German, etc.

International Telegraph Office, on the N. side of the town; but the official in charge of it lives at Beilân in summer.

History. The foundation of *Alexandria* on the *Issicus Sinus* by Alexander the Great probably did not take place immediately after his great victory at Issus (Oct., 333), but considerably later. The town was intended to form a starting-point for the great caravan-route to Mesopotamia, but the Seleucidæ soon afterwards inaugurated a new route by Seleucia and Antioch. In the 3rd cent. it was destroyed by the Persians. As early as the 4th cent. the town was known as the 'Little Alexandria', and sometimes as *Alexandria Scabiosa*, on account of the prevalence of leprosy in the district. It is uncertain whether the later Arabian town occupied the precise site of the ancient city or not. The British Levant Co. had a factory here for 200 years (down to 1825).

Alexandretta, Turkish *Iskenderûn* or *Scanderoon* (12,000 inhab., half of whom are Christians), is surrounded by a beautiful girdle of green hills, the offshoots of the Cilician Taurus. These hills, the *Amanus Mons* of the ancients, now bear no common name; the part adjoining the city is known as the *Jebel el-Aḥmar* and *Jaur Dâgh.* They form the boundary between Syria and Cilicia (Pylæ Syro-Ciliciæ). The traveller coming from Palestine or Lebanon will be delighted with their beautiful green slopes. — The *Harbour* of Alexandretta, about three-quarters of which is sheltered by the neighbouring hills, is the largest and best on the Syrian coast, and steamers are enabled to load and unload close to the shore. The shipping-trade is considerable, 877 vessels of 637,049 tons register entering the harbour in 1910. The imports (value 1,938,884*l.* in 1910) include silk, silk goods, and other manufactures; the exports (1,301,025*l.*) include wool (55,165*l.*), native manufactures (193, 170*l.*), butter (61,680*l.*), leather and hides (89,750*l.*), cocoons (163,100*l.*), liquorice (85,584*l.*), and gall-nuts and turmeric (29,740*l.*). Most of the inhabitants gain their livelihood by the transit trade with Aleppo. Their complexions are generally of a yellow hue, owing to the almost constant prevalence of fever. — Alexandretta is to be connected with the Baghdad railway (see p. 411).

From Alexandretta to *Antioch* (fair road), see p. 392.

The steamers take 7 or 8 hrs. from Alexandretta to —

Mersina. — Hotel Zia Pasha, New Hotel, Hôtel d'Europe, all very unpretending. — *Cafés* at the harbour.

Vice-Consuls. British, *G. Kenn;* United States, *E. J. Nathan;* also French, German, etc.

Post Offices: Austro-Hungarian, French, Russian. — International Telegraph Office. — Agency of the *Banque Ottomane.*

Mersina is the seat of a Kâimmakâm in the Vilâyet of Adana. It has a population of 19,000, nearly half of whom are Christians, including many Greeks. The town is surrounded with gardens, but the climate is unhealthy. The exports (mainly cotton, sesame, and other grain) are valued at about 23 mill. fr. annually, the imports at 17 mill. fr. In 1909 the port was entered by 1140 vessels of 809,392 tons register. — As the steamers generally lie here for 24 hrs., a visit may be paid to Tarsus (see below).

Excursions. 1. To Soli (4½ M.), on the road to Seleucia (horse 1 mej.; carr., there and back, 3-4 mej.). The ancient *Soli (Pompeiopolis)*, destroyed by Tigranes in B.C. 91, is now represented by the remains (about 40 paces long) of a street of smooth columns. The columns, many of which are provided with brackets, are about 9 ft. apart and rest on substantial bases.

2. To Tarsus and Adana, 42 M., railway in 2½ hrs. (trains on Sun., Tues., & Frid. morning, returning the same evening). — 17 M. **Tarsus**, a small town with 16-18,000 inhab., lies in a damp and unhealthy plain. It is the residence of a Kâimmakâm. In the time of Augustus it was a very prosperous place, famed for its schools. St. Paul was born here. — 24½ M. *Yenidzeh*, which is to be the junction of the Baghdad railway (p. 411).

42 M. **Adăna** (60 ft.; accommodation in the poor Greek hotels of *Deli Mehmed* and *Athanasi*) lies in the plain, at the S. base of the Taurus Mts., to which it is strategically the key. The place bore the same name in ancient times. The *Seihan* which flows past it, the ancient *Saros*, is crossed by an old bridge of many arches. Adana contains ca. 25,000 inhab., the larger half of whom are Christians. The town is the residence of the Vâli of the province of Adana. The Banque Ottomane has an agent here. The most important branch of trade is the export of grain and cotton. The massacre of the Christians in 1909 brought Adana into a melancholy prominence. The climate is very hot, but dry and healthy. — The building of a section of the Baghdad railway (p. 411) was begun here in 1910.

For the route from Adana to Constantinople through Asia Minor, see *Baedeker's Konstantinopel und Kleinasien* (at present in German only).

44. From Alexandretta to Aleppo.

Carriage Road (much neglected), 102½ M. Carriages, called *Yala*, are generally to be had (40-70 fr.); if not, one may be ordered from Aleppo in advance. — Bridle Route (good horses scarce), 74½ M.; this coincides with the carriage-road as far as El-Ḥammâm (p. 367), and runs thence direct to Aleppo, avoiding the détour made by the road. — Aleppo is more easily reached by taking the train from Beirût (R. 45)..

Alexandretta, see p. 365. — The route hence to the foot of the mountains is generally very hot in the daytime. To the right are traces of a Roman road. The mountains are clad with evergreen oaks, Aleppo pines, and Pinus sylvestris. At a point near Beilân the road is hewn in the rock. In 2½ hrs. we reach (9½ M.) —

Beilân (1410 ft.; accommodation in the large *Khân* at the entrance to the village), a village with about 7500 inhab. (mostly Moslems) and the seat of a Kâimmakâm, picturesquely situated on the N. slope of a ravine between the *Kara Dâgh* and the *Jebel Mûsâ*. The houses are built of wood and rise in terraces one above another. Fresh water flows down from the hills in every direction. The Beilân gorge contains remains of an aqueduct. The place is frequented in

summer by the inhabitants of Alexandretta and Aleppo. The vegetation is beautiful, and vines and fruit-trees abound.

To the right of Beilân (1½ hr.'s ride), high up on the wooded hills, we see the white cottages of the Armenian village of *Sankluk*, a favourite summer-resort of the Europeans of Alexandretta, Aleppo, and Antioch.

About 50 min. beyond Beilân we see the Lake of Antioch below us, and reach the culminating point of the pass at the *Pylae Syriae* (1965 ft.), which Alexander traversed after his victory at Issus (B. C. 333), and later a much-used Roman road. We pass (¼ hr.) a watch-house on the right, where the road to Antioch (4 hrs.; p. 392) diverges to the right, and (1 hr.) reach a plateau planted with fine oaks. After 40 min. the road leads N.E. through a valley. In 1 hr. more we reach (20½ M.) *Kyryḳ-Khân* or *Khân Diarbekerli*, at the edge of the plain of El-ʿAmḳ (see below), where tolerable night-quarters may be obtained in one of the three poor khâns.

Riding towards the N. from Kyryḳ-Khân on the E. slope of the Amanus chain (p. 365; police escort necessary), we reach in about 14 hrs. the small Kurd village and ruins of **Senjirli.** The excavations of the Berlin Oriental Committee made in 1888-92 have brought to light the interesting ruins of the ancient royal Hittite (pp. lxxvi, 415) town of *Samʿal.* The citadel-hill was surrounded at some distance by two city-walls, the outer probably dating from the 8th cent. B.C., the inner from the 13th century. The inner city-gate on the S. and the citadel-gate bear noteworthy Hittite reliefs, some of them accompanied by inscriptions. The objects found here (now in Berlin and Constantinople) include sculptures of important archæological interest, and Aramaic, cuneiform, and Hittite inscriptions, the last of which have not yet been satisfactorily deciphered. Comp. 'Ausgrabungen in Senjirli' (Berlin, 4 vols., 1893, 1898, 1902, 1911).

Beyond Kyryḳ-Khân the way leads through the marshy plain of *El-ʿAmḳ* ('depression'), the *Unki* of the Assyrians, and called the *Plain of Antioch* or *Amykion Pedion* by the Greeks. This plain, which lies about 360 ft. above the sea-level, was once the bed of a lake, and contains numerous artificial conical mounds. It is bounded on the E. by the southernmost offshoots of the *Kurd Dâgh* (Kurd Mts.). In A.D. 273 Aurelian defeated Zenobia here (see p. 345). The plain affords a fine retrospective view of the Amanus chain (p. 365). — In 1 hr. we cross a bridge over the *Ḳarasû* (p. 392) and in 1½ hr. more reach the long ancient bridge of *Jisr Murâd*, across a deep marsh. Riding between chains of low hills, we reach (1 hr.) the Turcoman village of *ʿAin el-Beiḍâ* ('white spring'), which lies about ¼ hr. to one side of the main route.

In 1½ hr. from ʿAin el-Beiḍâ we reach (40½ M.) the small oasis of *El-Ḥammâm*, with a warm sulphur bath, a Turkish telegraph station, and the *Khân Omar Agha* (poor nightquarters). At this point the bridle-path leaves the carriage-road. The reed huts of Beduins are occasionally passed. Large tortoises abound in this district. In 1 hr. a road on the right diverges to the village of *Gindarus* (now *Jindareis*), which Strabo mentions as a haunt of robbers. In 3 hrs. more we cross (61 M.) the river *ʿAfrîn* (the ancient *Ufrenus*),

beyond which we ascend through a hilly district to (2 hrs.; 70 M.) *Katma*. Proceeding thence viâ *Kafr Altûn* and *Deir Jemâl*, we reach (5 hrs.; 102½ M.) the bridge of the *Ḳuweiḳ* and the Anṭâkiyeh gate of *Aleppo* (p. 377).

The shorter Bridle Path from El-Ḥammâm to Aleppo leads to (¾ hr.) the *ʿAfrîn* (see p. 367), which is fordable only when the water is low. We then proceed to (3 hrs.) *Hazreh* and (20 min.) *Turmânîn*. In the upper part of the latter are a few antiquities. One small building is adorned with rosettes and crosses, and there is a house with several clustered columns. To the W. are some rock-tombs with stone staircases. To Kalʿat Simʿân, see p. 385.

In a small valley to the N.E. of Turmânîn are situated the very interesting ruins of (23 min.) **Khirbet ed-Deir** ('the monastery'). The larger building still standing within the enclosing wall was perhaps a *Pandocheion* (a kind of tavern). In front of this building is a court paved with large slabs, with two reservoirs. The adjacent *Church* has just been totally destroyed.

Leaving Turmânîn, we ascend the hill to the S. to (35 min.) *Deramân*. Beyond it (10 min.) we descend into a valley, and obtain a view (¼ hr.) of the extensive ruins of *Erḥâb*, ¼ hr. to the right. The path then ascends to (½ hr.) the highest point of the Aleppo road; *Tokat* is visible among fig-trees (r.). We pass (55 min.) a village on the left, (20 min.) another on the right, and (25 min.) a third lying ¼ hr. to the right. On the left (13 min.) we next observe the ruins of *ʿAin Jâra*, and soon (10 min.) obtain towards the S.E. a view of the citadel of Aleppo. After 23 min. we perceive to the left (¾ M.) *Kafr Sieil*. On the left, 55 min. farther on, a deserted khân. We now descend to (40 min.) a khân and reach (47 min.) the bridge over the *Ḳuweiḳ* and *Aleppo* (p. 377).

45. Railway from Reyâḳ *(Beirût, Damascus)* to Ḥomṣ *(Tripoli)*, Ḥamâ, and Aleppo.

205 M. One train daily of the Société Ottomane du Chemin de Fer Damas-Ḥamâ et Prolongements (comp. p. 157), starting at 5.50 a.m. and connecting with the trains from Beirût and Damascus (see R. 37), runs from Reyâḳ viâ Baʿalbek (see p. 322) to (81 M.) *Ḥomṣ* in 4½ hrs. (fares 65 pi. 20 pa., 46 pi.), to (117 M.) *Ḥamâ* in 6⅓ hrs. (fares 94 pi. 20, 66 pi. 10 pa.), and to (205 M.) *Aleppo* in 11½ hrs. (fares 166 pi., 116 pi. 10 pa.). For the railway rate of exchange, see p. 295. The train in the opposite direction leaves *Aleppo* at 6 a.m., *Ḥamâ* at 10.48 a.m., and *Ḥomṣ* at 1.20 p.m., reaching *Reyâḳ* at 5.55 p.m. and connecting there with trains for Beirût and Damascus.

From *Reyâḳ* (p. 297) to (16 M.) *Baʿalbek*, see p. 322. The railway here reaches its highest point (3680 ft.). To the W. of Baʿalbek lies the watershed of the plain, the S. part of which is drained by the *Nahr el-Lîṭânî*, while the waters of its N. part collect in the *Nahr el-ʿAṣi (Orontes)*. The railway descends through gardens, passing near the ruins. Just beyond (19 M.) the village of *Yaʿât*, which lies a little to the left of the line, we see the large column of Yaʿât (p. 332) rising amid the fields. More in the background,

on the Lebanon, are the villages of *Shelîfa*, *El-Kuneiseh*, and the large *Deir el-Aḥmar* (p. 332). 27 M. *Sha'ad*, a little to the left; on the hill to the right is *Resm el-Ḥadet*. The plain is here undulating and at one point is reduced to very narrow dimensions through the encroachment of the foot-hills.

35½ M. *Lebweh* (*Lebboué*; 2820 ft.). The village, the ancient *Lebyo*, lies some way from the railway, and about ¾ M. from it, in *'Ain Lebweh*, rises one of the chief sources of the Orontes. — As we proceed, we see the villages of *Nebi 'Othmân*, *El-'Ain*, and *El-Jedeideh* on the edge of the mountains to the E. (r.), while to the W. (l.) *Ḥarbata* lies on the river below us. Farther on, *Zabûn* lies to the left and *Fîkeh* to the right.

45 M. *Râs Ba'albek*, the *Conna* of the Itinerarium Antonini, is occupied by United Greeks. The village (2660 ft.), which lies at some distance from the railway station, contains the foundations of old churches and other buildings. — Beyond Râs Ba'albek we have a view to the left for some time of the large Metâwileh village of *Hirmil* (beyond the Orontes; 3000 inhab.), and of the singular monument of *Ḳamû'at el-Hirmil* on the hither side of the river.

This monument stands on a pedestal of basalt, 3½ ft. high. On this rests the lower story, about 30 ft. square and 23 ft. high, round which runs a cornice; above is a second story of smaller size, 19 ft. high, surmounted by a pyramid, about 15 ft. high. The whole is constructed of limestone. At the S.W. corner we observe that the building is solid throughout. The sides of the lower story are covered with sculptures in relief representing hunting-scenes: on the N. side are two stags and hunting-implements; on the E. a boar pursued by two dogs; on the W. a boar (bear?) with two young ones. The figures on the S. side are unrecognizable.

About ½ hr. to the S.S.W. lies *Deir Mâr Mârûn*, situated on the *Nahr el-'Âṣi*. In a perpendicular cliff, about 295 ft. high, the cavern is shown in which Maro, the founder of the Maronite sect (p. lxii), is said to have lived. It contains several small, dark, and dirty cells. About 500 paces farther to the S.W. bursts forth a large spring which is regarded as one of the main sources of the El-'Âṣi.

In the distance we see the Lake of Ḥomṣ (p. 370). We pass close to (50 M.) the village of *El-Ḳâ'a*. The plain here is little cultivated. Towards the N.W. we see *Rableh* or *Riblah*, in the valley of the Orontes, with 500 inhab., most of whom are United Greeks.

Riblah is mentioned as a town on the divinely prescribed N. frontier of Israel (Numbers xxxiv. 11). Pharaoh-Necho encamped at Riblah on his campaign against Assyria, and kept Jehoahaz in captivity here (2 Kings xxiii. 33). Nebuchadnezzar also made some stay at Riblah (2 Kings xxv. 6 et seq.; Jerem. xxxix. 5), where he put out the eyes of Zedekiah.

The range of the Anti-Libanus becomes lower and lower. To the right are the extensive mediæval ruins of (59 M.) *Jûsiyeh* and (61 M.) the village of *Zerrâ'a*, with plantations of mulberry-trees.

63 M. *El-Ḳuṣeir* (1820 ft.). We have now reached the N. extremity of Anti-Libanus, which here loses itself in the plain, while the Lebanon chain itself is also considerably lower. The handsome village, which we pass after leaving the station, affords a good example of the style of building practised in the plain of North

Syria. The streets are fairly straight and comparatively wide; the houses and their courts are each surrounded by a lofty clay wall. — Farther on we see to the left, not far from the S. end of the Lake of Homs (see below), the hill of *Tell Nebi Mindau*, dotted with white houses. This place is probably identical with the *Laodicea ad Libanum* of the Græco-Roman period and the ancient *Kadesh*, the fortress of the Hittites, which is frequently mentioned on Egyptian monuments. — The *Jebel 'Akkâr* (p. 355), the final section of the Lebanon chain, now descends to the small plain of the *Nahr el-Kebîr* (p. 355). Beyond this plain (N.) begins the range of the *Jebel Nosairîyeh* (p. 355), continuing the Lebanon chain. On the first of its higher summits we see *Kal'at el-Husn* (p. 371).

66½ M. *El-Kattîneh*. The village lies nearly 2 M. farther to the N., at the N.E. end of the Lake of Homs; the village close to the rail. station is *Kmâm*. From this point we overlook the *Lake of Homs* (1615 ft.; the mediæval *Lake of Kadas*), which is about 6 M. long and 3 M. broad. The Orontes flows from S. to N. through the lake, which is shut in at its N. end by a high and thick dam, built of dressed blocks of stone and 1½ M. in length. In the lower part of this dam are openings which allow the water to flow into the bed of the Orontes. On the E. shore of the lake are several villages.

We pass the villages of *Kefraya* and *Bâba 'Amr*, and reach —

81 M. **Homs.** — The Railway Station lies 1 M. to the S.W. of the town. — Accommodation (poor) may be obtained from the keeper of the railway restaurant. In the town are two wretched Arab locandas.

Carriage 6 pi. per drive; to the railway station, 6-12 pi.; per hour, 10-12 pi. To Tripoli, 60-70 fr.; to Palmyra, see p. 342. — Turkish Post Office & Telegraph Station.

Physician at the Jesuit Hospital. — Dispensaries of *Dr. Charles Duba* and the *Jesuit Hospital.*

Homs (1660 ft.) contains over 60,000 inhab., including 15,000 Orthodox Greeks and 1000 Latins, and is important as a market for the surrounding tribes. It is the seat of a Kâimmakâm. The sashes woven by the natives are in request. The Greeks possess a church, a monastery, and girls' and boys' schools; the Jesuits have a church, a convent, schools, and an hospital and dispensary.

Homs is the ancient *Emesa*, which is first mentioned by Pliny as *Hemisa*, but Emesenes are mentioned at a still earlier period among the 'Scenites' (dwellers in tents) who fought against the Romans. Emesa first became celebrated as the native place of Heliogabalus or Bassianus, who was high-priest here at the famous temple of the sun-god (Ba'al), and was proclaimed Roman emperor in 217. Emesa was also the birthplace of Julia Domna, wife of the Emp. Septimius Severus. Aurelian defeated the Palmyrenes here in 272 (p. 345). Under the Arabs Homs was an important place with a strong castle. In 1099 it was captured by the Crusaders.

Homs is comparatively clean; the old town is almost entirely built of basalt, and its streets are paved. The chief part of the town lies to the N. of the citadel; to the E., S., and W. are the new quarters, mainly built of sun-dried bricks and separated by the Moslem cemeteries. The principal relic of the ancient fortifications is a handsome gate on the W. side.

A good survey of the town is obtained from the *Citadel*, which was blown up by Ibrâhîm Pasha (p. lxxxvi) on account of a rebellion of the townspeople. The citadel is almost entirely destroyed; only one ancient gateway *(Bâb el-Hawâ)*, built of basalt, is still standing. The view includes 21 minarets (square black towers of basalt) and the domes of 20 bath-houses; it also affords an idea of the way each house is surrounded by its own wall (comp. p. 370). In the plain to the S.W. lies the village of Bâba ʿAmr. — The wide *Bazaar*, with its arched roof and its numerous rustic and Beduin customers (fine silk wares), is interesting. To the N. of the town is an open space with the artillery-barracks. — The afternoon may be pleasantly spent in driving (1/2 hr.) to the Orontes, on the bank of which are several cafés.

From Ḥomṣ to Tripoli, 64 M., railway in 4 hrs. (fares 54 pi. 10, 41 pi. 10, 25 pi. 10 pa.). The line constructed by the French company mentioned at p. 368 was opened in 1911. — The line runs to the W. and crosses (2½ M.) the Orontes. 8 M. *Khirbet et-Tîn (Hourbettine)*. The railway bends sharply to the S.S.W. a little beyond (15½ M.) *Khoz Lakher (Gueuzlahir)* and then to the N.W. just before reaching (23 M.) *El-Hadîdeh*. 32½ M. *Tell Kalakh (Tel-Kaleh)*; 39 M. *ʿAkkari*. Thence we run in a S.W. direction and cross the Nahr el-Kebîr (p. 355). Between (46 M.) *Tell ʿAbbâs (Tel-Abbas)* and Tripoli we cross many water-courses. Just short of (54 M.) *El-ʿAbdeh* we reach the coast, which we follow to (64 M.) *Tripoli* (p. 336).

The journey from Ḥomṣ to Tripoli by *Road* (58½ M.) may also include the interesting excursion viâ *Zuweireh* to (6 hrs.) **Kalʿat el-Ḥuṣn**, or *Ḥuṣn el-Akrâd* (Kurd fortress). In 1180 the castle was in possession of the Hospitallers, but in 1271 it surrendered to Beybars. The castle commanded the pass leading from the coast to Ḥomṣ and Ḥamâ. A village and the residence of a Ḳâimmaḳâm are now established within the building, which is well preserved. Over the portal on the W. side are two sculptured lions. — From Kalʿat el-Ḥuṣn we regain the road at (5 hrs.) *ʿAin es-Saudâ*. Thence we proceed to (4½ M.) a bridge over the *Nahr el-Kebîr* (p. 355; *Jisr el-Abyad*), with the *Khân ʿAiyâsh*; 1¾ M. *Sheikh ʿAiyâsh*, an old khân on the right; 4⅓ M. *Nahr ʿAkkâr* (p. 351); thence to *Tripoli*, see p. 351.

From Ḥomṣ to *Palmyra*, see p. 342.

The railway now proceeds towards the N. over the treeless but well-cultivated plain. — 91 M. *Tell Bîseh* (1475 ft.), situated on an isolated hill to the right. Its houses consist of a cubical or circular substructure, without windows, covered with a lofty, conical roof, the whole built of unbaked bricks covered with clay. This is the type of house in the villages farther to the N. — Farther on, to the right of the railway, are the villages of *Umm Sharshûḥ* and *El-Ghajar*. We then (95½ M.) cross the deep Orontes valley by a bridge, and also shortly afterwards (98 M.) the *Wâdi Nefsi*, a lateral valley. — We now pass (100 M.) *Harb Nefsi* (on the left), *Deir el-Ferdîs* (r.; 104 M.), and (106 M.) *Birîn* (l.). The line intersects a basaltic region.

109½ M. *Kefrbûm (Kafrabouhoum)*, a large Christian village.

117 M. **Ḥamâ**. — The Railway Station lies in the W. part of the town, ½ hr. from the Locanda. — Carriages (to the hotel, 1-2 fr.) meet the train. At other times they may be ordered through the landlord of the Locanda.

The Hôtel National is an Arab Locanda with European beds (linen not always clean); bed and coffee, 1 mej. The traveller has to furnish

all his own provisions, except tea or coffee. The Hôtel du Chemin de Fer is new. — Turkish Post Office & Telegraph Station.

Hamâ (1015 ft.), which has recently greatly increased, now contains 80,000 inhab., and is the seat of a mutesarrif (vilâyet of Sûrîya) and of a garrison. Its trade, carried on mainly with the surrounding Beduins and Nosairîyeh, is of considerable importance. The native industries have suffered seriously from European competition, but the ʿAbâyeh, or Arabian mantle, and other textiles, are still manufactured here, and its leather goods (jackets, shoes, etc.) are also in demand. The inhabitants are considered proud and fanatical. The climate is hot and unhealthy.

History. *Hamath* was the capital of a kingdom the extent of which we do not know. Amos (vi. 2) speaks of the place as Hamath the Great. In 2 Kings xviii. 34 its capture by the Assyrians is mentioned (comp. Is. x. 9). Josephus speaks of the town as *Amatha*, and the surrounding country as *Amathitis*. It probably received the name of *Epiphania* from Antiochus IV. Epiphanes, and early Christian authors call it *Emath* (or *Khamat*) *Epiphania*. In 639 Hamâ surrendered without resistance to the advancing Moslems, commanded by Abu ʿUbeida (p. 302), and the church was then converted into the 'mosque of the upper market'. In the troublous times of the Crusades Hamâ was occupied by the Ismaʿilians (p. lxxiii). The place was captured by Tancred in 1108. In 1115 it was again wrested from the Franks by Toghtekîn, a Turk. In 1157 it was destroyed by a fearful earthquake. The place was at length taken possession of by Saladin, in 1178. Hamâ again prospered for a short period under *Abulfedâ*, a descendant of the family of Saladin, and a man of great talent, who was born in 1273. In 1310 he was appointed prince, or 'sultan', of Hamâ, Maʿarrâ, and Barzin, and was known as El-Melik el-Muaiyad ('the king favoured by God'). Even during his warlike campaigns he continued to prosecute his scientific studies, and associated with eminent scholars. A geographical work and a history written by him still enjoy a high reputation. With his death (in 1331) ended the last period of Hamâ's prosperity. The Arabian geographer Yâkût (d. 1229) was a native of Hamâ.

The town lies picturesquely in the narrow valley of the *Orontes* (Arab. *El-ʿAsi*), which flows through it from S.E. to N.W., in the form of an S. In the S. opening of this curve rises the castle hill. The river originally ran to the S. of this hill, where the depression of its old bed is still distinguishable. The chief part of the town lies on the left (S.) bank of the river, which rises to a height of 130-165 ft.; on the right bank are the Serâi and the adjoining quarters. The town is comparatively clean and the streets are paved; the houses are mostly of sun-dried brick, though basalt buildings are not lacking. The bazaars are spacious. The river is crossed by four bridges. The uppermost of these leads to the Serâi, the next lies to the E., and the third to the N. of the castle-hill, while the lowest stands at the point where the river bends at an acute angle towards the N. One of the chief curiosities of Hamâ consists in its huge water-wheels *(nâʿûra)*, each bearing a name of its own. They are used for pumping up the water of the Orontes, and their creaking is incessant by day and night. The town is surrounded by gardens with numerous poplars.

The best view of the town is obtained from the *Castle Hill* (see

above), which is about 130 ft. high and seems to be partly artificial. No remains of the castle which once crowned the hill are left. The summit commands a fine view of the valley and the extensive and fertile plain to the W. To the S. the view is cut short by the isolated ridge of the *Jebel el-Arbaʿîn* (or *Mârîn*), and on the N. it is limited by the equally isolated *Seil ʿAbdîn* (with a weli on its summit); to the E. rises the Jebel el-ʿAlâ (see below), and to the W. the Noṣairîyeh Mts. (p. 355). — The *Serâi Bridge* (p. 372), with the gigantic water-wheels and the town-gardens, forms a pretty picture. Adjoining the next bridge, on the right bank of the river, is the 'Palace' of the emirs of the Kilâni family. The mosques possess remarkably fine minarets, twenty-four in all, the handsomest being that of the *Jâmiʿ el-Kebîr* ('great mosque'). The *Jâmiʿ el-Ḥaiya* ('serpent mosque') derives its name from the fact that two of its columns are intertwined. The house of *Muaiyad Bey* deserves a visit, being tastefully decorated in the interior. At the N.W. angle of the town, where the river turns to the N., a number of catacombs are said to exist on the right bank, at some height above the river. — Several *Hittite Inscriptions* (pp. lxxvi, 415) have also been found at Ḥamâ, but they have not been deciphered.

To the E. of Ḥamâ lies the district of *Jebel el-ʿAlâ* ('highest mountain'). The Arabs state that there are 365 villages among these hills. The whole district is covered with a thin crust of basalt. Fragments of buildings and inscriptions, frequently found here, indicate that the country was wealthy and populous during the Roman period.

There is a road between Ḥamâ and *Lâdikîyeh* (p. 3E0).

The train now describes a wide curve round the N.W. side of Ḥamâ, running high up on the edge of the hill and affording a fine survey of the town below. We then descend to the Orontes and cross it by an iron bridge, a little below *Eṭ-Ṭaiyibeh.* Beyond this point we follow the windings of the valley for a short distance, then leave it (122 M.) and run to the N.E. across an uncultivated steppe. To the right lies the village of *Amkhâneh*, at the foot of the isolated hill of *Seil ʿAbdîn*, with a saint's tomb on the summit.

At ($125\frac{1}{2}$ M.) *Ḳûmkhâneh* we have a view of the plain, extending on the W. to the Noṣairîyeh Mts. We pass two villages with conical-roofed houses. — 134 M. *Kaukab (Kewkeb).* At (144 M.) another small station we see the Noṣairîyeh Range, now approaching its end and becoming much lower.

153 M. *Ummerjîm.* Beyond (162 M.) a small station we leave the lava-district. — 170 M. *Abu'l-Ṭuhr (Abou Douhour).* The district now becomes more and more cultivated; between the stations we see several small villages, with their roofs of sugar-loaf shape.

178 M. *Telejîn.* — 188 M. *Ḥamîdîyeh*, with extensive estates belonging to the Sultan (Jiftlik). The train then descends into the valley of the *Ḳuweiḳ* (p. 377), crosses the river at the station of ($197\frac{1}{2}$ M.) *Udeihi (Voudéhi)*, and then follows it along the right (W.) bank.

205 M. *Aleppo* (see p. 377).

From Hamâ to Rîḥâ viâ Kalʿat el-Muḍîḳ and El-Bâra.

From Hamâ to Kalʿat el-Muḍîḳ (escort necessary) is a ride of 8¼ hrs., thence to *El-Bâra* 7⅔ hrs. The direct route from El-Bâra to *Rîḥâ* takes 3¾ hrs., but the détour viâ the *Ruins of Jebel ez-Zâwiyeh* takes 5 hrs. more.

The route ascends a steep slope on the W. side of the town, and leads across a wide, cultivated plain towards the W. to (1¾ hr.) *Tîzîn*. We now turn to the N., and in 40 min. reach *Kefretûn*. We cross an affluent of the Orontes by the four-arched *Jisr el-Mejdel* ('tower bridge'), near which are some ruins. After 1 hr. we pass *Emḥardi*, which lies ¼ hr. to the right. In 25 min. more the route again enters the broad plain of the Orontes. On the N. end of the rocky slope by which the valley is bounded on the E. stands *Kalʿat Seijar* (formerly *Sheizar*), occupying the site of the ancient town of *Larisa*, founded (or at least restored) by Seleucus Nicator. The present village lies inside the walls of the large castle. The *Orontes* issues here from a narrow, rocky gorge, and we cross it by a bridge. We next reach (2 hrs.) *Heyâlîn*, and (½ hr.) —

Kalʿat el-Muḍîḳ (accommodation at the house of the Sheikh), a village prettily situated in the marshy valley of the Orontes (*El-Ghâb el-Ḥûleh*) which is here 4 M. in width and is covered with rich meadows. The inhabitants are poor, half-caste Beduins, who are much exposed to the predatory incursions of the Noṣairîyeh. Kalʿat el-Muḍîḳ occupies the site of the citadel of the Greek town of *Apamea*, which was so named by Seleucus after his Persian wife Apame. The place was originally called *Pharnake*, and is said to have been named *Pella* by the companions of Alexander. Apamea was one of the great centres of the Seleucidian kingdom, and contained the war-treasury and national stud (30,000 mares and 300 stallions). The castle was destroyed by Pompey. The town afterwards became an episcopal see, but in the 7th cent. it was burned to the ground by Chosroes II. Arabian authors call the town *Fâmiya* or *Afâmiya*. In 1152 it was destroyed by an earthquake. — The present village lies within the Arabian castle. The shapeless Ruins of the Ancient City lie to the N. of the castle. From the N. gate of the town a *Street of Columns*, 138 ft. wide, ran towards the S., consisting of 1800 columns 30 ft. in height. The shafts of the columns are of different forms and sizes. On each side of the colonnades are niche-like spaces, and a number of portals are still standing. About the middle of the colonnade, near its intersection with another columnar street, are the ruins of a large building.

Beyond Kalʿat el-Muḍîḳ the route traverses a necropolis, then leads to the N.W. On the left (1½ hr.) we perceive a building resembling a tower, standing on a hill, at the foot of which are several oval reservoirs. We soon enter the district of the *Jebel ez-Zâwiyeh* or *Jebel el-Arbaʿîn* ('mount of the forty martyrs'), or *Jebel Rîḥâ*, as it is sometimes called after the town of that name (p. 376). Among these hills lie very numerous remains of ancient towns and churches. The rough path ascends a valley, and after 1½ hr. descends into a basin. In 1½ hr. we reach *Teifileh*, with the remains of an old church. We next pass *Seburrâ* and (¾ hr.) *Fatîreh*. To the left, after 1 hr., we observe the *Kalʿat Jidar*; to the right, extensive ruins. The route leads to the N. through a valley which gradually contracts to a gorge, passes through (1 hr. 20 min.) the deserted town of *Mejdeleia*, with well-preserved houses (stables, tombs, church), and reaches (½ hr.) the squalid village of —

El-Bâra, situated in a dreary valley. It was once a fortified town which was captured by the Crusaders in 1098 and made an episcopal see. In 1104 and 1123 the town was attacked and destroyed by the Moslems.

The very extensive Ruins of the ancient town are interesting owing to the preservation of numerous streets and dwelling-houses. These old buildings scattered throughout the Jebel ez-Zâwiyeh (see above) date from the 5-7th cent. after Christ, and are pretty uniform in style. Although the details of many of them are imperfect, and their forms sometimes unpleasing, they undoubtedly show a lively artistic sense and a dignified treatment of their materials, while many reminiscences of the classical

style of architecture may be detected. The pavement of the narrow streets is constructed of large polygonal blocks. The houses have no opening to the street except their doors. The square or arched doorway leads into an oblong court, which is generally of irregular form. On one side, but in the case of monasteries probably on two sides, the court was flanked with arcades in two stories, behind which lay suites of apartments of moderate size. Both stories of these arcades were generally adorned with columns, the lower being lofty and of slender proportions, while the upper were heavier and furnished, moreover, with a balustrade of slabs of stone. Each story terminated in horizontal beams, the upper of which bore a gabled roof. The capitals of the columns are very varied in form, the calyx shape being the commonest. The masonry of the houses is singularly substantial. Some of the stones are nearly 15 ft. long, and mortar has never been used. The portals and other parts of the buildings are richly adorned with vine-leaves, acanthus, vases with peacocks, and the like. Crosses, Christian emblems, and monograms also occur (thus α and ω). Balconies in some cases project from the façades. The doors and windows leading into the arcades are often adjoined by niches. In the construction of these houses wood has never been used except for the roofs. The vine-culture seems to have been extensively carried on in the Jebel ez-Zâwiyeh district, and some of the ruins are still overgrown with vines.

The town of El-Bâra consists of a S. and a W. quarter. The former contains the ruins of two churches and a chapel, and a pile of ecclesiastical buildings. A street leads hence to the necropolis, to the N. of the town (see below). On the hill between the two quarters stands a well-preserved villa of two stories, with verandahs. Behind it are columns, placed in the form of a quadrangle, which once bore a roof to form a canopy for the sarcophagi below. — The W. quarter of the town also contains the ruins of two churches, the larger of which stands below an old Saracenic castle. To the S.W. of this quarter, and separated from it by a ravine, is the *Necropolis*. Three of the monuments, each consisting of a cubical basement bearing a hollow pyramid, are noteworthy. On the outside of some of the stones pointed bosses have been left. A door leads into the interior of these tombs, along the walls of which the sarcophagi were arranged. There are also interesting rock-tombs in the necropolis, one of the best-preserved of which is in the S. slope of the gorge. It is about 15 ft. square, and is entered by a vestibule with two columns. In each of the three walls are two tomb-niches.

The Environs of El-Bâra are strewn with similar ruins. In every direction we come upon empty houses, so admirably preserved as to require nothing but a wooden roof to render them habitable. Everything indicates that the former inhabitants must have possessed great wealth and taste. The soil is still fertile.

One of the finest groups of ruins is that of **Khirbet Ḥâss**, about 1 hr. to the S.E. of El-Bâra. Among the buildings here is a large *Basilica* with seven pairs of columns. This church, like many others of the same character, not only has three entrances at the W. end, but each aisle has also two lateral doorways, each of which is approached by a porch resting on two columns. Adjoining the choir, which is rounded in the interior, but does not project beyond the nave, are two square chambers. A smaller basilica also still exists here. The *Necropolis* of Khirbet Ḥâss is particularly interesting. A handsome mausoleum with a pediment and rock-niches is still preserved here. Two of the rock-tombs are approached by inclined planes which descend to the entrances. — The neighbouring village of **Ḥâss** also contains a basilica with a portico. This church possesses large arched windows and quadrangular apses which project beyond the nave and aisles. The *Necropolis* of Ḥâss contains a very handsome monument to a certain Diogenes, dating from the 4th century. The beautiful stone portal which leads into the interior of the cubical substructure is approached by a porch. The second story of the cube is surrounded with a peristyle, above which rises a pyramid with bosses.

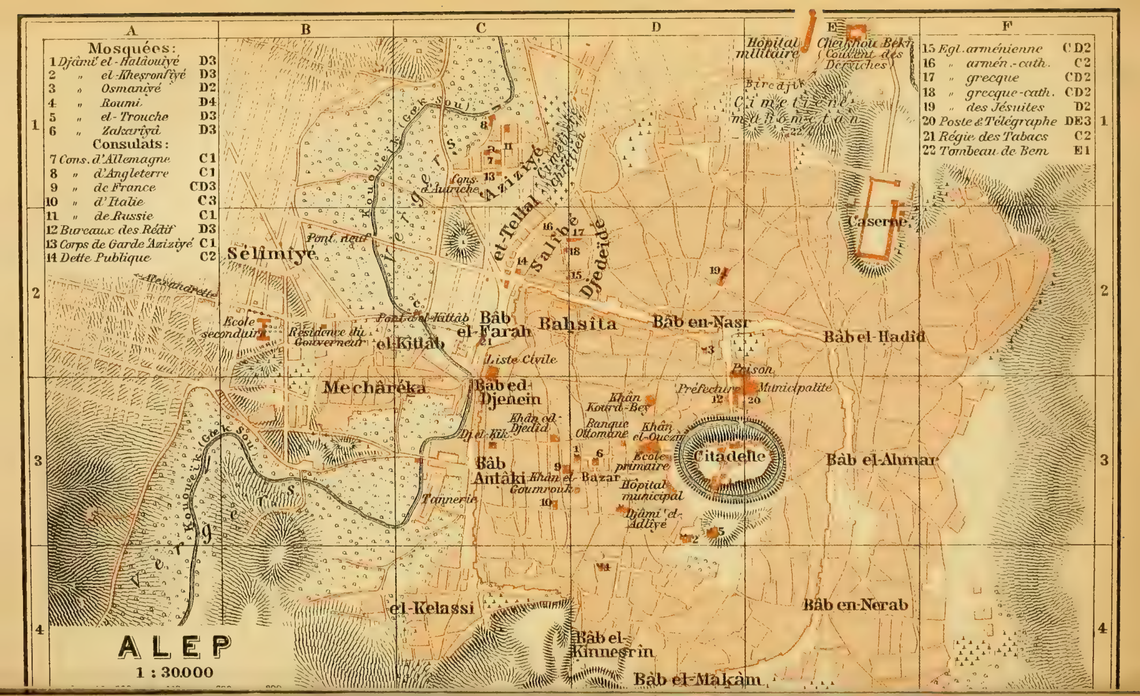
About 1 hr. to the N. of Hâss, and 1 hr. to the E. of El-Bâra, lies Serjillâ, where baths, churches, and numerous dwelling-houses are preserved. One of the tomb-monuments consists of a square structure with a gabled roof. On the surface of the rock are seen large monolithic slabs which form the lids of sarcophagi let into the rock, or cover the staircases descending into tomb-chambers. (*Deir Sambil*, to the N.W. of Serjillâ, also possesses ruins and tombs.) — From Serjillâ we may proceed farther to the E. to (1¼ hr.) the ruins of *Deir Dârîn*, a beautiful monastery, and to (¾ hr.) *Maʿarret en-Noʿmân*.

About 1 hr. to the N.N.W. of Maʿarret en-Noʿmân are situated the ruins of **Dânâ.** A fine mausoleum here possesses a porch of four columns. Near it is the monument of a certain *Olympus*, consisting of four somewhat rude columns which form a square for the support of the canopy over a tomb. — Farther to the N. (1 hr.) are the extensive ruins of **Ruweiha.** The church, dating from the 4th cent., is a *Basilica* borne by pillars (comp. p. xcviii). The two low piers, one on each side of the nave, are connected by means of bold arcades and transverse arches thrown across the nave. The apse is semicircular in the interior and rectangular on the exterior. To the right of the church is a tomb-monument of a certain *Bizzos*, with a portal borne by columns. The corner-pilasters have a fluted cornice placed over them. To the left of the church stands an elegant mausoleum in the form of a small ancient temple with a porch 'in antis.'

From Ruweiha we may next proceed to the N.W. to (1¼ hr.) *Muntif*, situated at the base of the Jebel Rîhâ (p. 374), whence we may go on to (¾ hr.) *Kafr Lâta*, which is surrounded by extensive burial-grounds. Both to the W. and E. of the village are to be found numerous sarcophagi and tomb-grottoes hewn in the rock. The narrow valley on the N. side of the village contains a spring within a dome-covered monument, borne by four columns. On the N. side of the valley is a large quadrangular space hewn in the rock, with niches in its sides and a large stone sarcophagus in the middle. Farther to the E. is a similar square space with sarcophagi and tomb-chambers.

From Kafr Lâta we may go on in ¾ hr. to **Rihâ**, a small town with 3000 inhab., beautifully situated at the N. base of the *Jebel el-Arbaʿîn* (p. 374), in the midst of olive-plantations. To the N.W. of Rîhâ, which is reached from El-Bâra (p. 374) direct in 3¾ hrs., extends the *Jebel Khazrejîyeh*, by which the valley of the Orontes is bounded. From Rîhâ we ride to *Sermîn* in 3 hrs., and thence to Aleppo in 11½ hrs.

From Rîhâ to Dânâ viâ the Jebel el-ʿAlâ, 9-10 hrs. Crossing the *Tell Stûmâ*, we ride towards the N. to (2½ hrs.) *Idlib*, the flourishing capital of the Kadâ of Idlib, containing a few Christians among its inhabitants. The route then leads N.N.W. to (2-3 hrs.) the village of *Harbânûsh* in the *Jebel el-ʿAlâ*, which, however, must not be confounded with the mountains of that name already mentioned (p. 373). — About ½ hr. to the N. of this point lies *Deir Seita*, where there are some fine ruins of dwelling-houses, and that of a basilica with a quintuple row of columns, and remains of a hexagonal baptistery. — To the N.W. of Deir Seita, about ¼ hr. distant, is *Bâkûza*, which contains a ruined basilica of the 6th century. This church has a porch with two columns, and small porches at the side-entrances. The apse of the nave projects in semicircular form externally, and has three windows. — About ½ hr. to the N.W. of Bâkûza lies *Kokanâya*, where we again meet with admirably preserved houses, and a chapel of the 6th cent. adorned with rosettes and many other enrichments. In the vicinity are several sarcophagi and a monument with pyramidal top (half destroyed). — We may next visit *Beshindelâya*, 1 hr. to the N. of Kokanâya, where we find the tomb of Tib. Cl. Sosandros, completed April 27th, 134, the earliest of the dated tombs of N. Syria. It consists of a plain chamber borne by pillars of Doric tendency, with an architrave covered with inscriptions, and a frieze adorned with bulls' heads and festoons. Adjacent to the tomb rises a lofty memorial pillar, surmounted by a figurative representation in a shallow niche. — *Kafr Kileh*, which lies about 20 min. to the N.E. of Beshindelâya, possesses another fine basilica, the pillared



ALEP
1 : 30000
Mosquées :
1 Djâmi' el-Halâouiyé D3
2 " el-Khesronfiyé D3
3 " Osmaniyé D2
4 " Roumi D4
5 " el-Trouche D3
6 " Zakariyâ D3
Consulats :
7 Cons. d'Allemagne C1
8 " d'Angleterre C1
9 " de France CD3
10 " d'Italie C3
11 " de Russie C1
12 Bureaux des Rédif D3
13 Corps de Garde 'Azîziyé C1
14 Dette Publique C2
15 Egl. arménienne CD2
16 " armén.-cath. C2
17 " grecque CD2
18 " grecque-cath. CD2
19 " des Jésuites D2
20 Poste & Télégraphe DE3
21 Régie des Tabacs C2
22 Tombeau de Bem E1
Sélimiyé
Mecharéka
el-Kelassi
Bâb el-Farah
Bahsita
Bâb en-Nasr
Bâb el-Hadid
Bâb ed-Djenein
Bâb Antâki
Bâb el-Ahmar
Bâb en-Nerab
Bâb el-Kinnesrîn
Bâb el-Makâm
Citadelle
Caserne
Hôpital militaire
Cheikhou Bekr (Couvent des Derviches)
Biredjik
Cimetière mahométan
el-Tellal
'Azîziyé
Salibe
Djedeide
Cimetière chrétien
Cons. d'Autriche
Pont neuf
Pont de Kittab
el-Kittab
Résidence du Gouverneur
Ecole secondaire
Alexandrette
Liste Civile
Prison
Préfecture
Municipalité
Khân Kourd-Bey
Banque Ottomane
Khân el-Oucéir
Ecole primaire
Khân ed-Djedid
Dj. el-Kik
Khân el-Goumrouk
Bazar
Hôpital municipal
Djâmi' el-Adliyé
Tannerie
Kououéik (Gek Sou)
Vergers

portal of which has a very rich architrave. From Kafr Kileh we may proceed to the N. to (2½ hrs.) the castle of *Hârim* (p. 386). — *Kalb Lûzeh*, ½ hr. to the N. of Kafr Kileh, contains a basilica borne by piers, dating from the 6th cent., and one of the finest churches in N. Syria. The large arched portal has fallen. The piers in the interior are low and massive. In the nave, above the arches, is a series of square windows. Most of the small columns which once stood between these windows have disappeared, but their corbels and those of the roof-beams have been preserved. The choir, which is approached by a flight of steps, is particularly fine. The semicircular apse is adorned with a double row of mural columns. Above the capitals are corbels, while others have been introduced between the columns. These corbels bear the corona of the small roof, above which rises the projecting gable of the nave. — About 10 min. to the N. of Kalb Lûzeh lies *Behio*, where another basilica and some fine rock-hewn olive-presses may be examined. — From Kalb Lûzeh we now ride N.N.E. to (2½ hrs.) *Sermada*, which possesses a sepulchral monument consisting of two columns connected by an entablature and also by a small cross-beam two-thirds of the way up. — About ¾ hr. to the N. of *Sermada* we at length reach *Dânâ* (p. 385), on the way from Aleppo to Antioch.

46. Aleppo.

Arrival. The railway station lies on the W. side of the town, in the quarter of *Selîmîyeh* (Pl. B, 2), 1 M. from the hotels (cab 8-10 pi.).

Hotels. Baron's Hotel, in the Safîyeh suburb, with its dépendance the Hôtel du Parc, opposite to it, pens. at both 8-10 fr., wine extra. — *Casino*, with restaurant and café.

Bankers. Agencies of the *Banque Ottomane* (Pl. D, 3) and the *German Orient Bank; Zollinger & Co.; Vincenzo Marcopoli & Co.; Nasri Homsi*, agent for the *German Bank*. — Rate of Exchange: Turkish pound 127 pi.; Napoleon 111 pi.; Sovereign 139 pi.; Mejîdi 23 pi. 25 pa.

Post & Telegraph Office (international; Pl. 20, D, E, 3). The Turkish post dispatches the mails by rail to Beirût and twice weekly by courier to Alexandretta for Adana and Constantinople. Overland post to Damascus on the arrival of the overland mail from Constantinople.

Consulates. British (Pl. 8; C, 1), *R. A. Fontana;* United States, *Jesse B. Jackson;* Austro-Hungarian (Pl. C, 1), *Fr. Poche;* French (Pl. 9; C, D, 3), *F. G. Laporte;* German, *W. Rössler;* Dutch, *A. Poche* (vice-consul); Belgian, *Fr. Poche;* Portuguese, *A. Marcopoli;* Russian (Pl. 11; C, 1), *W. W. von Zimmermann;* Spanish, *G. Marcopoli.*

Physicians. *Dr. Piper* (English); *Dr. Loytved, Dr. Lorenz, Dr. Scheuer* (all German); *Dr. Altounyan; Dr. Zacrzewsky.* Each physician has his own dispensary.

Carriage per drive 3-4 pi., per hr. 8-10 pi. (Sun. 15 pi.), to the rail. station 8-10 pi.

Photographs. *Missirliyan; Clovis Thévenet.*

Aleppo, Arab. *Ḥaleb* (1215 ft.), situated in 36° 11′ N. latitude, stands on a plain, surrounded by hills, on the verge of the desert. Through the N.W. part of the city flows the *Ḳuweiḳ (Kououeïk)*, the *Chalus* of Xenophon, which rises several days' journey to the N. of Aleppo, and loses itself in a morass *(el-Maṭkh)* about 5½ hrs. to the S. of it. This river, which contains fine eels and numerous other fish, is bordered near the town by orchards, containing ashes, maples, planes, silver-poplars, the nebḳ, the sumach, the walnut, the quince, the pistachio, and also olive-trees. A few leagues to the N., where the river irrigates the plain of *Killis*, the vegetation is very luxuriant.

Three kinds of soil are distinguished in the neighbourhood of the town: the sandy alluvial soil of the valley; the bright brick-red earth in which wheat and the pistachio thrive admirably; and the black loam which crumbles and turns to dust as soon as dry. The *Pistacia Vera* flourishes especially on the hills to the E. of Aleppo and yields a large and valuable harvest. The Emperor Vitellius imported pistachios from this region. The corn harvest takes place at the end of May. Near *ʿAintâb*, to the N. of Aleppo, much wine is produced. Salt is brought to Aleppo from the great salt-lakes near *Jebbûl*, to the E. and S.E. The town receives its drinking-water partly from the river and partly by means of a conduit from *Ḥeilân*, 3 hrs. to the N. The winter climate is so raw that orange-trees do not flourish here; snow and frost are not uncommon. The summer is warmer than at Beirût, but its heat is tempered by cool N. winds.

The 'Aleppo boil' (*ḥabb ḥaleb;* or *ḥabb es-seneh*, 'boil of a year') is a rare and painless skin-disease probably due to a protozoan parasite (Leishmania tropica Wright). A treatment has lately been discovered which accelerates the healing process and prevents the formation of scars.

Aleppo is the chief town of a vilâyet embracing the whole of N. Syria as far as the Euphrates. The *Population* of the town is estimated at 200-250,000, of whom two-thirds are Moslems, 15,000 Greeks, 15,000 Jews, 2000 Latins, 5000 Maronites, 5000 United Armenians, 4000 United Syrians, and 20,000 Orthodox Armenians. The English have also established a small Protestant community here. Each of the religious communities has a school of its own. The Franciscans, who have a convent and parish church, carry on two schools for boys; the Jesuits have a church, a convent, and a boys' school. There are four girls' schools and an orphanage managed by the Sisterhood of St. Joseph, and another girls' school under the Sisters of the Sacred Heart. The Aleppines speak an Arabic dialect varying little from that of the rest of Syria, but Turkish is more frequently used here than at Damascus, as the boundary-line between the two languages passes only 25 M. to the N. of Aleppo. The Aleppines do not enjoy a very high reputation, and the expression '*el-ḥalebi shelebi*' (the Aleppine is a coxcomb) is proverbial. Aleppo contains a much larger European colony than Damascus, and in consequence of its long connection with the West the town is much less Oriental in its exterior characteristics. Besides the European residents there are also a number of Levantines (p. lix). The native industry has been almost entirely supplanted by the European. The imports include all kinds of cloth and other European wares, while the exports consist exclusively of raw products, including grain, wool, and cotton. For native consumption, chiefly in the Turkish provinces, silk and cotton stuffs, embroidery, and leather-wares are still manufactured here. The annual value of the exports (wool, ewe-milk butter, hides, native textiles, olive oil, dried fruits, liquorice-root, and gall-nuts) amounts to about 800,000*l.*, that of the imports (cotton, woollen and mixed goods, silk, etc.) to about

2,300,000*l*. — Aleppo will be a station on the Baghdad railway (see p. 411).

The Egyptian monuments testify that Aleppo was in existence two thousand years B.C. Shalmaneser II. mentions it in 854 B.C. and offered sacrifices there to the god Hadad. Seleucus Nicator enlarged the town and named it *Beroea*. In 611 A.D. the Persian King Chosroes II. burned the town. Berœa surrendered without resistance to the Arabs under Abu ʿUbeida (p. 302), and now became a more important place in consequence of the destruction of the neighbouring Kinnesrîn (p. 381) by the Arabs. Seif ed-Dauleh, the Hamdanide (936-967), made Ḥaleb his residence. In 961 the Byzantines under the Emperor Nicephorus obtained possession of the town for a short time, but were unable to reduce the citadel. Shortly after this came the troublous times of the Crusades. In 1114 the place was destroyed by an earthquake, and in 1124 it was unsuccessfully besieged by King Baldwin. In 1139 another earthquake visited the town. After the terrible earthquake of 1170 the famous Nûreddîn (p. lxxxiv) rebuilt the town and fortress. In 1260 the Mongols under Hûlagû destroyed the town and castle. In 1280 Ḥaleb was again sacked by the Mongols, but soon revived. Under the supremacy of the Mameluke sultans (p. lxxxv) Ḥaleb continued to be the capital of N. Syria. In 1400 the Syrians were defeated by Timur, and the town was destroyed. In 1516 the Turkish Sultan Selîm put an end to the Mameluke supremacy, and the town then became capital of a pashalik. At the beginning of the 19th cent. Aleppo suffered seriously from its occupation by the janizaries. In 1822 two-thirds of it were destroyed by an earthquake. The place was visited by another earthquake in 1830. Under the Egyptian supremacy (1831-40) the town again prospered, as Ibrâhîm Pasha constituted it his headquarters.

These frequent destructions naturally left no survival of the old Berœa. For its repeated recovery from its misfortunes Aleppo is chiefly indebted to its situation on the route of the caravan traffic to Persia and India, and it has long carried on a brisk trade in silk, spices, linen, cloth, jewels, and other goods. The French and the Venetians possessed factories here at an early period. Towards the end of the 16th cent., during the reign of Queen Elizabeth, the English also established a factory and a consulate at Aleppo, but Shakespeare's geography was a little astray when he imagined the 'Master o' the Tiger' sailing that good ship into its harbour (*Macbeth* i. 3). The discovery of the Cape route to India proved detrimental to the caravan-traffic, and at the same time to the prosperity of Aleppo, but several European firms continued to thrive. Among the British residents in the 17th and 18th centuries were *Henry Maundrell*, author of 'A Journey from Aleppo to Jerusalem' and *Dr. Russell*, who wrote a 'Natural History of Aleppo'. The Dutch also possessed a factory here.

The modern town is unfortified and consists of several quarters and suburbs. In the N.W. part are the quarters of *El-Jedeideh* and *Salîbeh* (Pl. C, D, 2), inhabited by Christians, and farther out are the suburbs of *Et-Tellal* and *ʿAzizîyeh* (Pl. C, 2, 1), with handsome houses in the European style. The *Jewish Quarter* (*Baḥsîta;* Pl. C, D, 2) lies to the S. of the Christian quarter. On the right (W.) bank of the Ḳuweiḳ lie the suburbs of *El-Kittâb* (Pl. B, C, 2; with a Christian-Levantine population) and *Mushâreḳah* (Pl. B, C, 3), and the new quarter of *Selîmîyeh* (Pl. B, 2). The streets are clean, often well-paved, and generally provided with side-walks. A characteristic feature is the numerous passages with pointed arches. The houses, which are mostly one-storied, are built of solid stone, and their courts are usually handsome in a simple style.

The **Citadel** (Pl. D, E, 3) stands in the middle of the town, on a hill of apparently artificial origin, surrounded by a deep moat,

which can be filled with water. Visitors require permission from Government, obtained through a consul.

The foundations of the citadel are certainly very ancient, and it is even asserted that the whole of ancient Berœa once lay on this hill. Arabian authors affirm that the hill is supported by 8000 columns. Down to 1822 the hill was partially occupied by dwelling-houses. The approach to the hill is on the S. side. From an outer tower we cross a handsome bridge of a single arch, and reach the large gate-tower, which, with its striking façade, may rank as a model of Arabic architecture. Along the front runs a narrow band of inscriptions by Melik eẓ-Ẓâhir, dating from 605 of the Hegira (1209). The gateway forms an angle in genuine Oriental fashion (comp. p. 33), and was closed by three gates. Over the first iron door are reliefs of serpents, over the second is a lion's head, and to the right and left of the third and innermost are also lions' heads. We now reach a plateau within the walls, which is covered with a mass of ruins. The direction of several streets is traceable, and a number of arches still exist. In the middle of this space is a large vault, partially hewn in the rock, with a roof borne by four columns of masonry. This subterranean chamber seems to have been a cistern. The upper floor of the gate-tower forms a large chamber, the roof of which has fallen in (fine view towards the S.). — The visitor should not omit to ascend the minaret on the N. side of the citadel; its top commands a survey of the whole city, extending on the E. to the Salt Lakes (p. 378).

The old *City Wall*, with its towers, in which numerous stumps of columns have been used (see p. xcix), is best preserved on the W. and S. sides. We may follows its course to the S. from the *Bâb el-Jenein* (Pl. C, 3) to the *Bâb Anṭâkiyeh* (Pl. C, 3), and the *Bâb el-Kinnesrîn* (Pl. D, 4). The hill near the last affords a beautiful view of Aleppo.

The Bazaar (Pl. D, 3) consists of a number of handsome, clean streets, generally paved and roofed with stone (or, in a few cases, with wood). The wares are mostly of European manufacture. The air-holes in the roof have shades drawn over them by cords when the sun shines. The wholesale trade of the town is concentrated in its spacious *Khâns*, the finest of which, the *Khân el-Vezîr* (with a good entrance-door) and the *Khân el-Gumruk* (Pl. C, D, 3), stand to the right of the W. entrance to the bazaar.

To the left, not far from the W. entrance to the bazaar, a street diverges to the **Great Mosque** (*Jâmiʿ Zakarîyâ;* Pl. 6, D 3), which occupies the site of a church ascribed to the Empress Helena (comp. p. xcviii). An official permission must be obtained through a consul.

This mosque is sometimes called *Jâmiʿ el-Umawî* from having been built by the Omaiyades, and it is said to have resembled the great mosque of Damascus. In 1169 it was burned down by the Ismaʿilians (p. lxxiii), and thereafter rebuilt by Nûreddîn (p. 379). It was again destroyed by the Mongols. The minaret, which rises at the N.W. angle of the court to a height of 180 ft., dates from 1290. Three sides of the large court are flanked with colonnades. The mosque itself, situated on the S. side of the court, is divided into two parts by a wooden screen, the smaller section being used for daily prayer, the larger being set apart for the sermon on Fridays. The 'Tomb of Zacharias', the father of John the Baptist, to the possession of which other places in Syria also lay claim, is enclosed by a handsome gilded railing.

Opposite the Great Mosque (W.) rises the *Jâmiʿ el-Ḥalâwîyeh* (Pl. 1; D, 3), an ancient church attributed to the Empress Helena,

at the entrance to which (r.) there is a stone bearing a Maltese cross. In the interior are pilasters with acanthus capitals, and a cornice of the same character.

The large SYNAGOGUE in the Jewish quarter of Baḥsîta (p. 379) deserves inspection. In the centre is a court flanked with arcades. A Hebrew inscription (not very ancient) declares the building to be more than two thousand years old.

In the S. wall of the *Jâmiʿ el-Kiḳâneh* (Pl. C, 3), near the Bâb Anṭâkiyeh (p. 380), is a block of basalt bearing a Hittite inscription (p. 373). — At the Bâb Anṭâkiyeh is the small *Jâmiʿ et-Tîneh*, in the style transitional between the Byzantine and the Arabic. The old cornice over the door bears a Cufic inscription in relief.

A drive to the N. of the town is recommended, past the dervish monastery of *Sheikh Abu Bekr* (Pl. E, 1) and to the orchards on the bank of the Ḳuweiḳ (p. 377), where the Aleppines sometimes spend whole days in their summer-houses.

FROM ALEPPO TO KINNESRÎN, 5¼ hrs. The road leads to the S.W. viâ (3 hrs.) *Khân Tûmân*, where the valley expands; (½ hr.) *Kalʿajîyeh*, (½ hr.) *Zeitân*, (¾ hr.) *Berna*, and (½ hr.) *Nebi ʿIs*, a weli built among the ruins of a church on the highest hill of the chain. The *Nahr Ḳuweiḳ* (p. 377) here loses itself in the morass of *El-Matkh*. Above the morass, on a terrace of the hills facing the S., are situated the ruins of —

Kinnesrin (Turk. *Eski Ḥaleb*, *i.e.* Old Aleppo). Kinnesrîn ('eagle's nest') is the name given by the Arabs, both in ancient days and again in modern times, to *Chalcis*, which was founded by Seleucus Nicator and afterwards became a frontier-town of the empire towards Persia and Arabia. The inhabitants saved the town from being plundered by the Persians by paying 200 pounds of gold to Chosroes. In 629 it was captured and destroyed by Abu ʿUbeida (p. 302), after which it acquired great importance as a military colony and the capital of N. Syria. As Aleppo increased in importance, however, Kinnesrîn gradually declined, especially when the great caravan route was altered and ceased to pass the town. In 961, when the Emperor Nicephorus took possession of Aleppo, the inhabitants of Kinnesrîn abandoned their town. In the 13th cent. the place was nearly deserted.

The shapeless *Ruins* consist of large fragments of massive walls, over 6 ft. in thickness. On the S.E. side are remains of a square tower. On a hill to the N.E. stands a ruined castle with subterranean vaults. The rocks here contain numerous tomb-grottoes.

From Kinnesrîn we may reach *Sermîn* (p. 376), on the road to Ḥamâ, in 6 hrs.

From Aleppo to *Baghdad*, see R. 53.

From Aleppo to Ḳalʿat Simʿân.

7¾ hrs. The traveller who has no dragoman should make sure that his Mukâri knows the way. Travelling is sometimes rendered unsafe by the nomadic Kurds and Turcomans who range through the greater part of N. Syria.

Leaving Aleppo, we follow the direction of the telegraph-wires, keeping them a little to our left. Picturesque retrospect of Aleppo. After 1 hr. 35 min. we pass to the left of the village of *Beleramûn*, beyond which we perceive *Kafr Ḥamrâ*, about 10 min. below us on the right. We next see (20 min.) the village of *Maʿarrâ* below us, and *Anada* in the distance to the right. In 27 min. more we perceive a pilgrimage-shrine on a hill. Beyond (¼ hr.) *Yaḳit*, on the left, we follow the (5 min.) telegraph wires towards the village of *Basîm*. The barren *Jebel Simʿân* rises on

the W. To the N.E., 40 min. farther on, we observe a pilgrimage-shrine, $^1/_2$ hr. distant. In 10 min. more we come to the ruined village of *Erkîyeh*, where there are a few rock-tombs. After 10 min. *'Ain Jâra* lies opposite us to the S., and in $^3/_4$ hr. more we obtain a distant view of the village of *Hawâr*, to the S.S.W. The route next passes ($^1/_2$ hr.) some ruins in a dale to the left, and then (35 min.) several cisterns, beyond which, at a bifurcation of the path, it turns to the right. In 25 min. we reach the ruins of a large village *(Bofertîn?)*. Adjoining them is the well-preserved apse of a church, with crosses on the doors. At both ends of the village are a number of rock-tombs with recesses. We next come to ($^1/_2$ hr.) an interesting little church, built of blocks of stone, 8 ft. in length. Over the doors at the W. end, and on the S. side, are placed rosettes with crosses and arabesques. The five arched windows in the side of the church are bordered with a frieze. Near the church stands a tower in the same style. To the N. are the ruins of a village. We pass ($^1/_2$ hr.) the ruined village of *Bazeir* on the left, and soon obtain ($^1/_2$ hr.) a view of the grand ruins of Kal'at Simân, which we reach in $^1/_4$ hr. more.

Kal'at Sim'ân. — Accommodation in tents; Provisions must be brought.

History. Kal'at Sim'ân sprang up in the 5th cent. after Christ on the establishment here of a convent *(Mandra)* of the order of the *Stylites* or 'pillar hermits'. *Simeon*, the founder of the order, the son of a peasant, was born in 391 and died in 459. He began at an early age to subject himself to the severest penances and privations. In 422 he ascended a column of moderate height, on which he spent seven years, after which he established himself on the top of a column 38 ft. high, where he spent the rest of his life. Exposed here to hardships of every kind, he delivered lectures on the Holy Scriptures from his lofty station and attracted thousands of hearers and pupils. The principal church here dates from the 5th century. The description given by Evagrius, an author of the 6th cent., applies perfectly to the ruins now before us. The Moslems made a fortress out of the church and monastery.

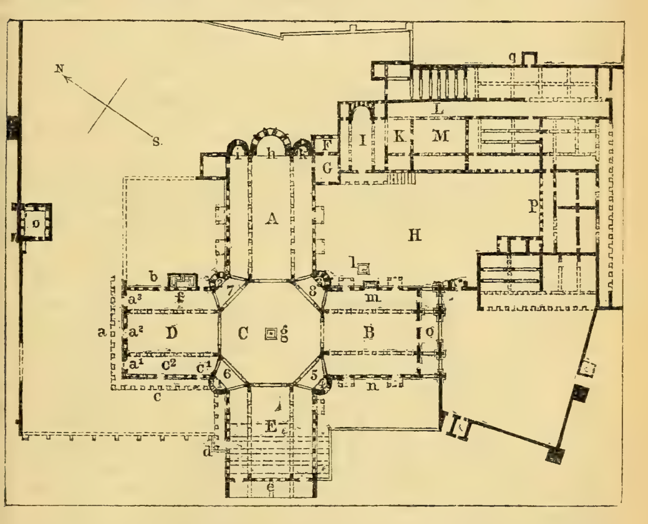
The Ruins of *Kal'at Sim'ân*, forming by far the finest group of the kind in N. Syria, are surrounded by desolate mountains and lie on the N. slope of the *Lâlim Dâgh* or *Jebel Barakât*, which is named after the *Weli Abu Barakât*. They occupy a plateau 600 yds. long and 150 yds. wide, which is bounded by deep valleys except on the N. side. The outer wall erected by the Moslems, with its towers, is still traceable at places.

The centre of the establishment is formed by the imposing Monastery Church, the plan of which answers so well to the description given by Procopius of the church of the Apostles erected by Constantine as his burial-place, that it seems to be a copy of that older building. It consists of four extensive arms, each flanked with aisles, placed in the form of a Greek cross of equal arms, and each containing two rows of six columns. [The E. arm (Pl. *A*) contains nine pairs of columns.] Where the arms meet, there is formed an imposing, octagonal, open central space, defined by the end-piers of the arms of the cross. The aisles are continued round the diagonal sides of this central space and extended into small apses occupying the exterior angles of the arms of the cross. This remarkable church merits a high rank among the monuments of early Christian art as being one of the most ingenious, earliest, and finest examples of the combination of the basilica form with that of the Greek cross.

In front of the *North Wing* or *Transept* (Pl. *D*) once ran a peristyle *(a)* of which there is now no trace. Over the three portals (a^1, a^2, a^3), one larger and two smaller, leading into the N. arm of the church, runs a double moulding, the upper part of which runs round the small arched windows over the portals, and round the two higher windows flanking the central portals. The mouldings on the sides *(b, c)* are also prolonged over the smaller portals in front. Above the middle portal (a^2), higher up, is another small moulding which supported three small columns, two of which are still *in situ*. Above these again are introduced small arched windows. The rest of this façade is destroyed. — We now walk round

the N.W. corner, adorned with Corinthian pilasters. We find here two portals (c^1, c^2). On a level with the beginning of their lintels there is a string-course running along the whole wall. Above this are arched windows, three between the corner and the first portal, three between the two portals, and one between the second portal and the angle. Over the portals are lower arched windows. All the nine windows are bordered with moulding. From the angle projects the small apse *(1)* of the octagon with its three small windows. Of the peristyle on the W. side *(c)* there are now few remains.

As the ground here slopes rapidly, it has been necessary to build an artificial foundation for the *West Wing* or *Nave (E)*. The large arches leading into these substructions are still visible. The peristyle was once continued farther to the W. on the side marked *d* in the plan. The W. entrance *(e)* was probably the chief portal of the church, and was approached by a broad flight of steps which covered the four now visible



entrances to the substructions. The front was 'in antis', and consisted of three portals, of which that on the left, with a small arched window above it, is entire, while part only of the small portal on the right is preserved. In front of the central portal stood three columns, one of which still exists. The bases of the two others and the adjacent door-post on the right are still to be seen.

We now return to the W. side of the N. transept *(D)*, and enter by the door (c^1). The columns and arcades of Corinthian tendency which separated the nave from the aisles here are still partly preserved, and so, too, is the side-chapel *f*. A very large arch leads hence into the magnificent *Octagon (C)*. In the centre still lies the pedestal *(g)* of a column on which perhaps St. Simeon (p. 382) stood (comp. p. 384). The arches of the octagon are adorned with a frieze. They rest on massive corner-piers of Corinthian character, and on monolithic columns, placed near the corners. The frieze of the arches is produced in a straight line over the

capitals of the piers, and in the angles formed by the piers are placed pedestals for statues. Four arches of the octagon lead into the naves of *A*, *B*, *D*, and *E;* the four others enter the connecting spaces between the aisles *5*, *6*, *7*, and *8*, and the round apses *1*, *2*, *3*, and *4*. Each of these connecting spaces is bounded by two arches, resting on the corner-piers of the octagon on one side, and on those of the aisles on the other side.

The *East Wing* or *Choir (A)* is longer than the others. On the capitals to the left there are still traces of red painting. The apses *h*, *i*, *k* of this part of the church are most elaborately enriched. The large main arch, with its wide band of moulding, here rests on a pilaster, the fluting of which is interrupted by a section adorned with flowers near the top. Over the five lower arched windows of the principal apse runs a rich moulding. Each of the side-apses has a round-arched window. — Externally this triple apse presents a very handsome appearance, being rounded and adorned with columns of two orders, placed in rows, one above the other. These two rows are separated by an abacus, and the upper columns serve to support the corbels of the cornice. Between these corbels are others, projecting independently, above each pair of which a small shell-shaped niche has been introduced.

A door leads us from the outside into the space *F*, *G*, adjoining the apse, and once apparently used by the Moslems. We cross the large court *H*, portions of the S. side of which *(p)* are well preserved. In the court stands a large mass of rock *(l)*, approached by steps; this may possibly be the rock on which the pillar of St. Simeon (p. 382) stood (comp. p. 383).

The E. side of the *South Wing* or *Transept (B)*, in the direction of the court, is admirably preserved; it has two portals, four small windows, and a small projecting part in the middle *(m)*. The mouldings and capitals here are richly varied. The W. side *(n)* has three portals with small arched windows above them, and larger windows of the same character between them. On the S. side of *B* is a large entrance with the porch *o*, which is entered by four square doors. Above the two central doors are lofty arches, and over the doors of the aisles small arched windows have been introduced. — We cross the porch and examine the outside of the portal. Its three wide arches rest on projecting corner-piers, while the central arch, with its highly elaborate mouldings, is also supported by two monolithic columns standing a short distance from the piers. Over the three portals are handsome, well-preserved pediments. The outermost beams of the pediments are produced upwards and bent over in such a way as to form a long cornice over the central portal. This cornice bears the superstructure of the portal, flanked with short pilasters, bearing a highly ornate entablature, and pierced with four arched windows, the moulding of which is produced as far as the capitals of the corner-pilasters. The entablature of the pediment, the mouldings, and the upper entablature (as well as also the inner portals first mentioned) are all adorned with dentils. The three columns which bore the corbels of the upper entablature, and the two columns which once stood between the pediments, no longer exist.

The church is adjoined on the E. by many other buildings of a less ornate character, which formed the Monastery or *Mandra*. The substructions are practically all that remains of the chapel *I*. The adjoining chamber *K* is almost entirely destroyed. Of *M* a large portal to the W. alone exists. The corridor *L* is still traceable, but the chambers to the E. of it are nearly obliterated. The projecting structure *q* still exists.

To the S. of this extensive pile of buildings rises another Church of similar style, the interior of which is now occupied by several families. It was once covered with a dome. The nave was of octagonal shape, inserted in a square space. The diagonal sides of the octagon contain corner-niches (two round and two square); the principal apse projects. Around the square nucleus of the structure run aisles formed by columns, describing a larger square. This church is connected by means of a colonnade with an adjacent *Basilica*. The latter contains four pairs of columns, and the round apse of the nave is externally square in form.

On the N. side of Kalʿat Simʿân, and still within its outer wall, is the small building *O*, with its gabled roof. The gable has three windows. The interior, which is partly hewn in the rock, is entered by a portal. The N. and S. sides each contain three vaulted niches, and the E. end two.

From Kalʿat Simʿân to Turmânîn, ca. 4 hrs. Leaving Kalʿat Simʿân, we ride down the valley for 20 min., skirting the E. side of the village of *Deir Simʿân*, where several interesting and well-preserved old buildings are still standing. On the W. side of the village lies a large *Basilica*, one of the earliest in N. Syria, consisting of a single nave with a rectangular choir; by the S. door is a Syrian inscription. — The direct route runs to the S., down the valley (see below). We should, however, make the small détour to *Erfeidi*, which is soon (1/4 hr.) seen to the left. Here stands a beautiful house dating from 'Aug. 13th, 510.' The upper story is adorned with an elegant gallery borne by columns, with enriched balustrades. The arcades are bordered with a moulding which ends at the sides in volutes. Some of the very varied capitals bear crosses. — From Erfeidi we continue to the W. to (20 min.) the ruins of *Khatûra*, with two interesting tombs. That of Isidorus, of Oct. 9th, 222, consists of two pilasters with an entablature, and that of Emilius Reginus (July 20th, 195) is formed by two columns and an entablature. A path leads to the S.W. from Khatûra to (6 hrs.) the village of *Yeni Sheher* (p. 386).

From Khatûra we regain our direct route in 10 min., and (5 min.) ascend the hill to the left. We obtain (25 min.) another fine view of Kalʿat Simʿân, and (10 min.) then begin to descend. We next reach (20 min.) *Dârit Izzeh*, the chief place in the Kaḍâ Jebel Simʿân, and beyond it we ascend to the right. From the top of the hill (10 min.) the route traverses the lofty plain, next reaching (35 min.) *Mughâret Zaʿter*, a cavern-dwelling, with water near it. We descend to (35 min.) *Tellâdi*, lying on the right, pass (17 min.) the ruins of *Khirbet ed-Deir* (p. 368) on the left, and reach (23 min.) *Turmânîn*, on the Alexandretta road (see p. 368).

47. From Aleppo to Alexandretta viâ Antioch.

Ride of 27 1/2 hrs. Bridle-path to (18 hrs.) *Antioch;* road thence to Alexandretta, but much of it in very bad order.

From Aleppo to (6 1/3 hrs.) *Turmânîn*, see p. 368. We then cross a well-tilled plain, of a rich, reddish soil, to (53 min.) —

Dânâ (accommodation in the Sheikh's house). In the village, towards the W. side, stands a handsome building, which is, however, entirely surrounded by houses, and difficult of access. To the W. of it is a small church with handsome rosettes and a few windows. A little farther to the S. rises a small tower with a dome resting on four columns. Near the village are numerous rock-chambers with recesses for the dead. A very conspicuous *Columnar Tomb*, of the 4th cent., consists of a pedestal 10 ft. high, on which four columns with Ionic capitals are placed in the form of a square, bearing a roof, surmounted with a small blunted pyramid. — To the N.W. lies an interesting *Necropolis*.

Starting from the S. side of the village, we proceed towards the S.W., and soon observe to the left (S.), about 1/4 hr. distant, the village of *Terîb;* after 40 min. we perceive the ruins of Sermada (p. 377), at the end of the plain. 18 min., a group of ruins; on the left are several cisterns with water, and on the right a number of gates and arcades. 9 min., a fine ruined church; 42 min., on

the left, more ruins, beyond which (9 min.) a path ascends the hill to the right. A little farther on we observe traces of a Roman road hewn in the rock. On the right (17 min.) lies a group of ruins called *Kaṣr el-Benât* ('house of the girls') from the tradition that it was once a nunnery. The W. side of a basilica, with a tower, is the best-preserved relic here. 25 min., *Burj er-Rakṣeh*, with numerous ruins and tombs. Farther on (1/2 hr.) the valley expands. Beyond (25 min.) a small village on the left we soon obtain a view of the great plain (*El-ʿAmḳ*; p. 367), the lake of Antioch (p. 392), and the chain of the Amanus. After 40 min. our route is joined by an important road from the right, and in 5 min. reaches the poor *Khân Yeni Sheher* ('new town'). The country is well cultivated, but is infested with thieves.

We cross the brook here by a bridge and skirt the chain of hills to the left. In 1 1/2 hr. we reach the village of *Ḥârim*. Here, beautifully situated on an artificial hill, is an Arabian castle, containing a number of chambers, rock-staircases, a deep moat, and a tunnel hewn in the rock. This castle, under the name of *Castrum Harenkh*, was famous in the time of the Crusaders, who rebuilt it for the protection of their flocks. In 1163 Nûreddîn routed an army of the Franks in this neighbourhood (p. lxxxiv). Melik el-ʿAzîz erected a new and very strong castle here in 1232. The district was so fertile that it was sometimes called Little Damascus. In the environs are numerous rock-tombs.

Continuing to follow the mountains to the W., we cross a brook, and in 1 hr. reach *Khân Kûsâ*. To the right rise a number of isolated hills. In 1 hr. more we reach the *Orontes*, and in 25 min. the *Jisr el-Ḥadîd* ('iron bridge'; actually of stone), with its four arches, formerly a point of great importance. It still possesses *têtes-de-pont*. On the river are water-wheels and a mill, and beyond it is a khân. Farther on we keep the lake of Antioch to our right, and pass quantities of the liquorice plant (*Glycyrrhiza glabra*). After 1 hr. 40 min. we turn into a broad valley more towards the S., and pass some wells. On the left (1/2 hr.) a small valley opens, and on the right are an aqueduct and a group of houses called *Jilija*. We pass (23 min.) a well on the left, and (20 min.) two villages on the right, and reach (10 min.) the beginning of the orchards. On the left (7 min.) are rock-tombs, and on the hill above us rise the walls of ancient Antioch. In 10 min. we pass the site of the Bâb Bûlus, or E. gate (p. 391), and in 1/4 hr. more observe numerous tombs on the left. In 13 min. more we reach Antioch.

Antioch. — ACCOMMODATION may be obtained at the houses of the consular agents (introduction necessary), or in a small and dirty hotel in the N.W. part of the town. Visitors have to bring their own bedding. — TURKISH POST & INTERNATIONAL TELEGRAPH STATION.

CONSULATES. French and German consular agents.

PHYSICIAN. *Dr. Glyptis* (a Greek).


ANTIOCH (ANTÂKIYEH)
1 : 50.000
0 500 1000 1500
Yards
Chekmejeh
Suweidiyeh
Chekmejeh
Aqueduct
Mohammed. Cemetery
Christ.n Cem.
Talanli
Kuweseh
Alexandretta
El-Âsî (ORONTES R.)
El-Âsî (ORONTES R.)
Bridge
Tanneries
Serâi
Hotel
Convent
Bâb ez-Zeitûn
Porta S.Georgii
Barracks
Mâ
Daphne (Bêt el-Mâ)
Tombs
Bridge of 4 Arches
Ruins
Bâb Yelâg
Akakir
Remains of Ancient Town Wall
Course of Ancient Canal
Remains of Anc.t Town wall
Bâb el-Jenêneh
Stadium
Camp of Godfrey of Bouillon
Thermæ
Orchards
Coffee Ho.
Bâb Bûlus
Aleppo
Church of St Peter (Grotto)
Charonion
Bridle Path
Onopniktes
Reservoir
Theatre
Remains of Fortifications
N
MONS SILPIUS (HABÎB EN-NEJÂR)

PHOTOGRAPHS are best obtained from *Clément Thévenet* at Aleppo, though here is also a photographer in Antioch.

ANTIQUITIES. Large numbers of gems and coins are brought to light by the heavy showers of rain which wash down the soil from the hills. Some of these are admirable specimens of the die-sinker's art, but forgeries are not uncommon. Careful bargaining is always necessary.

Antioch (Arab. *Anṭâkiyeh*) lies in the beautiful and extremely fertile plain of the lower Orontes, on the left bank of the stream (now called *El-ʿÂṣi*), which is here crossed by a bridge of four arches. The town nestles picturesquely among the green orchards at the S. base of the rugged *Mt. Silpius* (Arab. *Ḥabîb en-Nejjâr;* 1445 ft.). The peaks of this range of hills (the *Mons Casius* of antiquity), anciently called *Silpius*, *Orocassias*, and *Staurin*, are separated from each other by valleys which rarely contain water. The modern town, occupying scarcely one-tenth part (to the N.W.) of its ancient area, contains 28,000 inhab. (4000 Christians, a few Jews) and is the seat of a *Kâimmaḳâm*. The ordinary language is Turkish, practically the only language understood by the authorities; but Armenian and Arabic are spoken by many of the inhabitants. While in ancient times the city took an active part in the transmission of goods between the East and the West, and lay at the intersection of the important routes from the Euphrates to the sea (Seleucia) and from the Biḳâʿ (p. 296) to Asia Minor, its present trade is very insignificant. Liquorice is exported to America and maize to Europe. There are several soap-factories; the shoes and the plain but durable knives of Antioch are prized; and the eels with which the Orontes abounds are noted. Large water-wheels (p. 372) are used to irrigate the orchards.

After his victory at Ipsus, in B.C. 301, *Seleucus I. Nicator* (p. xc) founded the city of *Antiochia* (named after his father) near the altar of Zeus Bottios, which had been erected by Alexander the Great. The Greek colonies of *Iopolis*, on the hill of Silpius to the S., and *Pagus Bottia* had already been established here. The new town, which lay on the S. side of the Orontes, was peopled with Macedonians and with the inhabitants of the town of Antigonia, which is supposed to have lain about 6 M. to the N. of Antiochia. The town also contained the native inhabitants and a number of Jews. Seleucus and his successors adorned the city with magnificent buildings and laid out streets of columns, flanked on both sides with covered colonnades. From the reign of Seleucus also dates the seated statue of the goddess of Antiochia, by Eutychides, a pupil of Lysippus. We obtain an idea of this work from coins and from the copy in the Vatican. *Antiochus the Great* (B.C. 223-187) founded an extensive new quarter on the island in the Orontes, which was then much larger than it is at present, and united it with the old town by five handsome bridges. *Antiochus Epiphanes* (B.C. 175-164) added a residential suburb at the S. end of the town, next the hill-slope which had been avoided by Seleucus on account of its destructive torrents.

Such is an outline of the rapid rise of Antioch, the sumptuous capital of the splendour-loving Seleucidæ, and at the same time a great centre of commerce. The population, consisting of Greek and Syrian elements, was of a restless and voluptuous character, and, though frequently visited by earthquakes, never allowed its pleasures to suffer much interruption. Notwithstanding all its advantages Antioch, being a creation of the Macedonian dynasty, lacked the true spirit of the ancient Greek cities, and was notable for the time-serving and fickle character of its inhabitants.

In 83, when the Seleucidan dynasty was in a tottering condition, Antioch was temporarily the residence of *Tigranes*, King of Armenia, but his supremacy was soon afterwards succeeded by that of the Romans, whom the citizens welcomed as their deliverers from a foreign yoke. *Pompey* accorded a considerable degree of independence to Antioch, and the city became the seat of a prefect and the headquarters of the military and political administration of the district. After the battle of Pharsalus in B.C. 48, however, the citizens speedily transferred their allegiance from Pompey to the victorious *Caesar*, who rewarded them by confirming their privileges and by erecting a pillared hall (Cæsareum), a theatre, an amphitheatre (on the Acropolis), and a bath. *Tiberius* built a wall round the S. suburb, which was connected both with the Acropolis and with the 'old' and 'new town', so that thenceforth Antioch consisted of four quarters. The principal ornaments of the S. end were its streets of columns, with double colonnades; the longest of these ran from the E. gate to the W. gate, a distance of 4 M. The city owed its supply of excellent water from Daphne to *Caligula*, *Trajan*, and *Hadrian*. Notwithstanding the disastrous earthquakes of B.C. 184, A.D. 37, one in the reign of *Claudius* (41-54), and the most destructive of all in 115, in the reign of *Trajan* (who had to take refuge in the Circus), the city sustained no permanent injury, as it was on each occasion restored or rebuilt in a finer style than before.

At Antioch a Christian community was for the first time formed independently of the synagogue, and here the members of the new sect were first called Christians (Acts xi. 26). It was from Antioch that St. Paul started on his missionary travels (Acts xiii. 4). Antioch thus became the cradle of Gentile Christianity, and among its citizens were numbered many martyrs, including Bishop Ignatius (in the time of Trajan). — In 260 Antioch was sacked by Sapor, King of Persia, and shortly afterwards it was captured by Zenobia, Queen of Palmyra. *Aurelian* recovered and restored the city, and *Diocletian* built a gigantic imperial palace on the island. *Constantine* erected a magnificent new edifice on the site of the early and simple 'Church of the Apostles' (besides a Prætorium and other buildings). The new church was completed by his son, *Constantius*, in whose reign (341) the city was devastated by another earthquake. *Julian the Apostate*, who spent the winter of 362-363 at Antioch, relieved his preparations for the Persian war by the composition of his treatise 'against the Christians'. Antioch attained its greatest size under *Theodosius the Great*, who advanced the walls by more than a Roman mile on the W. and mountain sides. According to reports of the Chinese, who at that time had commercial relations with Antioch (which they regarded as the capital of the Roman empire), the circuit of the walls was 100 stadia, or about 11½ M. St. Chrysostom, who was a presbyter here for 12 years before he was summoned to Constantinople, estimated the population of Antioch at the close of the 4th cent. at 200,000, of whom one-half were Christians. The most illustrious pagan scholar at that date was the orator Libanius, the teacher of Chrysostom.

Although at first Antioch lagged behind the older Alexandria in the domain of science, yet after the 4th cent. it took the leading place in the department of Biblical criticism and exegesis. In contrast to the mystical and allegorical exegesis of the Alexandrians, the 'Antiochians' applied the principles of historical and grammatical criticism to the sacred documents. *Paul of Samosata* (p. 421), created Bishop of Antioch in 260, excited the wrath of the orthodox by his revival of the doctrine that Jesus Christ was a human being in whom the might of God was manifested in the form of the 'Logos', and he was accordingly excommunicated by the Council of Antioch in 269. Between the middle of the 3rd cent. and the beginning of the 6th more than 30 ecclesiastical councils met at Antioch. According to a tradition founded upon Gal. ii. 11 et seq., St. Peter was the first bishop of Antioch; and the church of Antioch therefore ranked next to Alexandria and Rome at the Council of Nicæa. The Patriarch of Antioch ruled over 12 provinces with 167 bishops. Antioch became the 'metropolis and eye' of E. Christendom. The title 'Patriarch of Antioch' is still retained by the Orthodox Greeks, the Latins, the United Greeks, the

[aronites, and the Syrians; but its holders now reside elsewhere (the
[atin patriarch at Rome; the Greek at Damascus).

In 457 and 458 the island quarter of the city was entirely destroyed by [arthquakes. In consequence of an earthquake in 526, in the reign of [ustinian, no fewer than 250,000 persons are said to have perished, and [n 528 a similar catastrophe occasioned the death of 5000 more. In 538 [ntioch was plundered by the Sassanide monarch Chosroes I., who carried [way many of the inhabitants to New Antioch in Assyria. Justinian [xhibited much zeal in rebuilding the city, but was unable to restore its [ncient glory. — In 637 Antioch was captured by the Arabs, from whom [t was at length wrested by the Greek Emperor Nicephorus Phocas in 969. [n 1084 the city was betrayed to Suleimân, the Turkish prince of Iconium.

In 1097 the Crusaders found it difficult to invest the city completely, [ior could they wholly resist the demoralizing influences of the Antiochian [node of life. An earthquake which took place in Jan., 1098, however, [iad a salutary effect; they collected their scattered forces, and in the [iinth month of the siege they at length, with the aid of a traitor, captured [he city, where they instituted a general massacre. A Persian army now [pproached to the relief of the Antiochians, whereupon the Crusaders [vere seized with despair. A reaction, however, was occasioned by the [inding of the 'holy spear' (with which the Saviour's side is said to have [een pierced) by Peter of Amiens under the altar of the principal church, [nd the Crusaders succeeded in gaining a complete victory over an enemy [f greatly superior numbers. After many dissensions Bohemund, Prince [f Tarentum, was appointed prince of Antioch, nominally under the [uzerainty of the Emperor of Byzantium. The principality of Antioch [xtended from Tarsus to the Eleutheros (Nahr el-Kebîr, p. 355), and east-[vards to Seijar (p. 374) and Ḥârim (p. 386). In 1170 the Frank quarter of [ntioch was destroyed by a fearful earthquake. On 19th May, 1268, the [Ioslems, under Sultan Beybars, finally regained possession of the city. [omp. *Förster's* Antiochia am Orontes (*Jahrbuch* of the Imperial German [rchæological Institute, Vol. xii; Berlin, 1897).

The Modern Town presents a somewhat dwarfed appearance [vithin the walls of the old town. The narrow streets are flanked [vith comparatively broad side-walks separated by a deep depression [or the reception of garbage. The streets are therefore impracticable [or carriages, and as there are few windows in the walls of the houses [lanking them their appearance is very sombre. The sloping tiled [oofs of the houses present quite a European aspect.

A visit should be paid to the Serâi, in the N.W. part of the town. [The court of this building contains a number of capitals and drums [of columns, two fine *Sarcophagi*, and the *Statue* of an orator or poet, [n the style of the statue of Sophocles at the Lateran, which dates [rom the late imperial epoch. This statue was found in 1895 beside [the wall on the W. side of the town. The larger sarcophagus, which [was uncovered during an inundation of the Orontes in 1880-81, [lates at latest from the 2nd cent. A.D. and contained the remains [of a victorious athlete, whose portrait appears at one end. The [smaller sarcophagus, found between Seleucia and Daphne, is of [somewhat later date and inferior workmanship. — Inscribed tomb-[stones with reliefs and other antiquities are to be seen in private [houses, *e.g.* in those of *M. Missakian* and *Aga Riffat Béréket.*

Ancient Antioch lay not only on the plain but on the slopes [of Mt. Silpius (p. 387) and on the plateau of this hill. The most [important remains lie on the slopes to the S. A walk round the

Ancient Wall (5 hrs.) is very interesting but necessitates a guide. It runs from the river up to the hills and beyond them. There is almost no relic of it in the plain, as after the earthquake of 1872 the inhabitants were allowed to use it in rebuilding their houses. The whole wall is built of fine limestone from Mt. Silpius. The interior is composed of a conglomerate of unhewn stones and mortar, the outside being faced with hewn stones of different sizes. At the aqueduct (see below) the wall is $10^{1}/_{2}$ ft. thick including the projecting top, or 9 ft. without it, so that the statement of ancient authors that a four-horse chariot could be driven along its top seems not incredible. At this point it is still 26 ft. high, while on the top of the mountain it is 40 ft. The wall was interrupted every 50-55 yds. by large three-storied towers, of which there are said to have been 360 in all. Those on the hill were 70-80 ft. high. Flights of steps led up from one to the other. To judge by the remains on the top of the hill, there were flights of steps within the towers and also cisterns.

We begin on the W. side, where there was a gate, known as *Porta Cherubim*, *Daphnetica*, or *Sancti Georgii*, the site of which may be still identified. Following the traces of the wall, we ascend to (10 min.) a handsome four-arched *Aqueduct* crossing the valley. In $^{1}/_{4}$ hr. we reach a well-preserved gateway, 4 ft. wide. In 20 min. more we walk round a small depression through which we look down upon the modern town, with the slopes of Jebel Mûsâ (p. 365) beyond it; to the N.E. is the lake of Antioch (p. 392).

A still finer view is obtained from the point ($^{1}/_{4}$ hr.) where the wall again begins to descend northwards. To the N. the large, pyramidal Jebel Bayazîd near Beilân (p. 366) is visible, and the whole course of the Orontes is distinctly traceable. Following the inside of the wall, we next pass (8 min.) a large structure (130 ft. in diameter), which resembles an amphitheatre in shape but is more probably a *Reservoir.* — After 10 min. we reach a large ruined *Castle*, which may occupy the site of the ancient citadel, though in its present form, as the round towers indicate, it dates from the time of the Crusaders. From that period also dates the outer wall which has been built alongside the old wall for a short distance here. The road leading to the town from the N.W. corner of the castle passes near the ruins of the huge *Theatre*, in which Sapor (p. 388) surprised the citizens.

We continue to skirt the wall and soon arrive at the *Bâb el-Ḥadîd* ('iron gate'). The wall (about 60 ft. in height) here crosses a deep ravine, at the lowest part of which is a narrow sluice to permit the outflow of the mountain-stream, which descends with great fury in winter. This sluice was probably originally fitted with iron framework. Procopius, who mentions the wall in his memoir 'On the Buildings of Justinian' (ii. 10), names the torrent *Onopniktes.* Close by is a postern, but no proper gate. The wall hence ascends the hill so steeply that we can no longer follow it. — We may return directly

to the town by joining the bridle-path that descends near the Bâb el-Hadîd.

We, however, cross the water-course and descend by a rough path, passing the aqueduct over the stream, to the end of the slope, where we find a rock-cavern forming the *Church of St. Peter*. The small cemetery adjoining belongs to the Latins (key at the Capuchin Monastery in the town).

About 150 yds. to the E. of this spot is a remarkable *Rock Relief*, consisting of a female head with headdress ($14^1/_2$ ft. in height) and a complete female figure resembling a caryatid. These figures, the outlines of which are injured, were carved by order of King Antiochus Epiphanes, in order to avert a pestilence from the city. The historian Joannes Malalas, who was born in Antioch and flourished in the reign of Justinian, mentions that they existed in his time and that the spot was known as *Charonion*, or 'place of the under-world'.

Farther on we pass the remains of an old conduit and the ruined monastery of St. Paul, and reach the site of the old *Bâb Bûlus* or *St. Paul's Gate*. The town-walls may be traced N. from this point to the Orontes, but their remains are scanty and the path is rough.

The best method of tracing the N. wall is to skirt the Orontes to the E. from the Orontes Gate, in which case we may observe, to the right, the former course of the Orontes canal constructed by Justinian. Just before the wall bends to the S. we see the *Spina* and one of the *Metae* of the *Stadium* (about 220 yds. in length) projecting from a marsh. The spectators' seats, with the flights of steps leading to them, are also partly preserved. At a little distance are the girdle-walls of an ancient building, probably the *Thermae* erected by the Emp. Valens, who also constructed the stadium. On the opposite bank of the river linger the remains of an ancient bridge.

The gate in the N.E. side of the wall was named *Bâb el-Jeneineh* ('garden gate'). In European accounts of the Crusades it is called *Porta Ducis*, or 'duke's gate', because Godfrey de Bouillon pitched his tent in the neighbourhood during the siege of Antioch.

A very attractive excursion (guide necessary) may be made from Antioch to ($1^3/_4$ hr.) **Beit el-Mâ** ('house of water'), the identity of which with the ancient *Daphne* has been disputed without adequate grounds. We quit the city on the W. side and soon reach the remains of an ancient stone bridge over the Orontes, not far from its confluence with the mountain-stream *Akakir*. In 1 hr. we arrive at the village of *El-Harbîyeh*, and in $^3/_4$ hr. more at *Beit el-Mâ*. The most attractive sight here is offered by the numerous waterfalls which descend close by each other into a deep valley, and finally find their way to the Orontes. There are also, however, some remains of ancient buildings and of an aqueduct with an intercepting wall built for its protection; also fragments of columns. A few laurels likewise survive. A number of sarcophagi project from the ground in the ancient *Necropolis*, which lies to the N.E.; and considerable remains of a large wall have also been found here. Close to the last is a deep subterranean *Rock Grotto*, reached by a long flight of steps. This may, perhaps, have been a shrine of Hecate. The highest point of the necropolis commands a fine view. The water of Daphne forms stalactites. — *Daphne* was the 'Buenretiro' for Antiochia, which was even sometimes

called 'Epidaphne' (*i.e.* 'near Daphne'). Daphne was famous for its laurels and cypresses; the nymph Daphne was said to have been metamorphosed here into a laurel when pursued by Apollo. Seleucus Nicator (p. 387) built a temple at Daphne to Apollo, and for this shrine Bryaxis, an artist of the Attic school, designed the widely-admired statue of the lyre-playing Apollo, a copy of which appears on coins of Antioch. Daphne also contained temples of Artemis, Isis, Aphrodite, and other deities. The temple of Apollo was burned down under Julian. Antiochus Epiphanes built a stadium in which he celebrated gorgeous military and musical festivals, taking personal part in the latter. Germanicus died at Daphne, and a monument *(tribunal)* was erected in his honour here and another in Antioch. Olympian games were held regularly at Daphne from the reign of Commodus until the 6th century. The remains of St. Babylas, martyred under Decius, were buried here, but were exhumed at the orders of Julian.

From Antioch to Alexandretta. The road (in very poor condition) leads in 4 hrs. to the Aleppo and Alexandretta road (p. 367). The bridle-path turns to the right (N.) beyond the bridge (p. 386) and follows the telegraph-wires. On the left (3 min.) are ancient tombs. After 25 min. the road crosses the small *Nahr el-Kuweiseh*, and diverges a little to the right of the telegraph-wires. The ground is marshy at places, but covered with rich vegetation. This was the *Syria Pieria* of the ancients. We pass (1 hr.) a village on a hill to the right, and reach (1 hr.) the **Lake of Antioch.** In the distance (r.) rises the Jebel Simʿân (p. 381). The lake is mentioned by Libanius (p. 388). It is now called *Baḥrat Anṭâkiyeh*, and through it flows the *Ḳarasû* (*Ḳaratshai;* p. 367) or *Nahr el-Aswad* ('black water'), the ancient *Melas*, which falls into the Orontes 1 hr. above Antioch. The *Nahr ʿAfrîn* (coming from the E.; p. 367) and several brooks flow into the lake, the extent of which varies according to the season.

After $1^1/_4$ hr. the road reaches the end of the plain, and returns to the telegraph-wires near a solitary oak. The hill to the left is crowned with a small ruin. We next reach (33 min.) the khân and hamlet of *Ḳaramurt*. To the left in the valley, above us (S.W.), at a distance of $^1/_4$ hr., rise the romantically situated ruins of the *Ḳalʿat Baghrâs*, a large ancient castle. This is doubtless the *Pagrae* of Strabo. It was a point of great importance in the middle ages, as it commanded the S. entrance to the frequented Beilân Pass (p. 367). It was for a long period in possession of the Crusaders, but was captured by Saladin in 1189. Once more captured by the Christians, it was finally taken from them by Sultan Beybars in 1268.

After 50 min. our route is joined by an ancient road from the right, and we now follow the latter and the telegraph-wires. The slopes are clothed with arbutus, myrtles, pines, and other trees. Still ascending, the road at length ($^1/_2$ hr.) reaches the top of the hill, which commands a beautiful view. The road passes (27 min.) a guard-house, in which soldiers are stationed, and (6 min.) is joined by the Aleppo road winding up from the right. Thence to (ca. 1 hr.) *Beilân* and ($2^1/_2$ hrs.) *Alexandretta*, comp. pp. 367, 366.

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VI. ISLAND OF CYPRUS.

Steamboat Communication. The fortnightly service of the *Società Vazionale* from Alexandria to Lárnaka viâ Beirût has the best steamers, but s at present suspended. — Egyptian steamers of the *Limassol Steamship Co.* ly weekly from Alexandria (agent, N. G. Pilavachi) every Tues. at 2 p.m. or *Port Said* (agent, D. J. Papadimitria). Steamers go on thence every Wed., ither (1) once a fortnight at 9 a.m. viâ *Famagusta* (reached on Thurs. at p.m.) and *Lárnaka* (Frid. at 6 a.m.) to *Limassól* (Frid. at 3 p.m.), or (2) nce a fortnight at 2 p.m. viâ *Limassól* (p. 398; reached on Thurs. at 6 a.m.) nd *Lárnaka* (p. 402; Thurs. at 3 p.m.) to *Famagusta* (p. 403; Frid. at 2 p.m.). n returning to Port Said and Alexandria the steamers of the former line all once a month at Páphos (p. 399). From June to the end of Oct. they un direct from Alexandria to Limassól. The fares to all three Cyprus ports re the same: from Alexandria 3*l.*, from Port Said 2*l.* 5*s.* — From Beirût p. 279) a steamer of the *Messageries Maritimes* sails monthly to (10 hrs.) árnaka, whence an *Austrian Lloyd* steamer runs weekly viâ Limassól to 'ripoli (p. 336) and Beirût. *Prince Line*, see below. — The steamers of the *Khedivial Mail Steamship Co.* from Alexandretta to Alexandria touch, when equired, at Lárnaka and Limassól.

From Great Britain to Cyprus. From London to Brindisi, thence by *P. & O.* steamer to Port Said, and on by the *Limassol Steamship Co.* (see bove) to Cyprus (1st class fare from London, 24*l.* 15*s.* 6*d.*); or viâ Paris o Marseilles, thence by the *Messageries Maritimes* or the *North German Lloyd* o Alexandria, and on by the *Limassol Steamship Co.* to Cyprus (1st cl. fare 2*l.*, 2nd cl. 15*l.* 16*s.*). — The steamers of the *Prince Line* sail fortnightly rom London (office, 118 Fenchurch St.) viâ Beirût to Lárnaka and Limassól 1st cl. 16*l.* 10*s.*, return 29*l.*). — Steamers of the *Papayanni Line* (office in Fenwick St.) ply from Liverpool to Lárnaka (fare 19*l.*, return 33*l.*).

Currency, Passports, and Customs. Cyprus has a currency of its own, he unit of which is the Cyprus piastre, worth about $1^{1}/_{3}$*d.*; to distinguish t from the so-called Turkish or silver piaster (2*d.*), it is called *Copper Piastre*, Greek *Grosion* (pron. grosh). The English sovereign, amounting o 180 copper piastres, is the only current gold coin. The silver coins are pieces of 18 pi. (2*s.*), 9 pi. (1*s.*), $4^{1}/_{2}$ pi. (6*d.*), 3 pi. (4*d.*); the copper coins re piastres and half and quarter piastres. The piastre is divided into 0 paras, but the stranger will have nothing to do with these minute coins. No other money (not even English silver or English banknotes) is current; lmost the only places where money can be changed are the agencies of

the Ottoman Bank at Lárnaka, Limassól, Nikósia, and Famagusta. — A passport, though not absolutely necessary, is desirable (comp. p. xxiii). — A Customs Examination takes place both on arrival and departure. Weapons should be left at home. The export of antiques is prohibited.

Language. Modern Greek is almost necessary for the visitor to Cyprus, as no other tongue is understood except at a few hotels in the seaports. There are as yet no dragomans in Cyprus.

Accommodation and Communication. In the chief towns there are good hotels, partly under the management of the *Cyprus Hotel Co.* The usual rate is 6-10*s.* per day, including wine. The agent of the Limassol Steamship Co. (p. 393) issues steamboat and hotel tickets which cover the journey to and from Alexandria and a stay in the hotels of the chief towns. A ticket of this kind available for one week costs 11*l.* 3*s.* (2 pers. 18*l.* 6*s.*; 3 pers. 25*l.* 6*s.*; 4 pers. 32*l.* 8*s.*), for two weeks 14*l.* 3*s.* (24*l.* 6*s.*; 34*l.* 6*s.*; 44*l.* 8*s.*), for three weeks 16*l.* 13*s.* (30*l.* 6*s.*; 42*l.* 8*s.*; 54*l.* 8*s.*), for four weeks 20*l.* 3*s.* (36*l.* 6*s.*; 52*l.* 8*s.*; 66*l.* 8*s.*). The village-inns seldom offer more than the barest kind of accommodation. The *Khâns* on the highroads are even less inviting. It is better to avail oneself of the unpretending hospitality of the *Convents*, in return for which a few shillings are placed in the alms-box on leaving. In this case it is, however, as well to carry some provisions of one's own, especially during the period of fasting. — Communication. The only railway line is that from Famagusta to Nikósia and Mórphou (pp. 406, 410). The roads are good. Besides the so-called *Landaus* (often crowded), which run regularly between the more important places, *Motor Omnibus Services* have lately been started (see pp. 401, 403). Elsewhere the only communication is by hired *Carriages* (8-10*s.* a day) or riding-animals, the latter only being available in the mountain-district. Riders will find *Mules* (2*s.*-2*s.* 6*d.* a day) better and more sure-footed than horses. For a ride of several days it is as well to hire a second horse or mule for the baggage (carried in camel-bags, p. xx) and the guide *(Agogiat, Kerajis)*. The food of the driver, the guide, and the animals is included in the general charge.

Post and Telegraph Offices. For letters within the island the rate is 1/2 pi. per 1/2 oz. (14 gr.), post-cards 1/4 pi.; for Egypt, Great Britain, and the British colonies 3/4 pi. per oz., post-cards 1 pi.; to other countries letters 2 pi. per oz., post-cards 1 pi. Foreign post-office orders are all transmitted viâ London. — The telegraph-lines belong partly to the *Ottoman Telegraph Administration* (for service on the island) and partly to the *Eastern Telegraph Co.* (comp. p. xxv).

Chief Attractions. Those who devote to Cyprus merely the interval of 8-10 days between steamers must limit themselves to *Famagusta* (p. 403), *Nikósia* (p. 406), *Kerýnia* (p. 409), *Limassól* (p. 398), and *Lárnaka* (p. 402). A satisfactory visit to the whole island takes about three weeks: from *Lárnaka* to *Nikósia*, then by railway to *Famagusta* and back, and on to *Kerýnia* (p. 409), *Mórphou*, *Tróodos*, *Kýkkou* (p. 410), *Khrysorrogiátissa* (p. 400), *Páphos* (p. 399), and *Limassól* (p. 398).

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General Remarks. The island of *Cyprus*, Greek *Kypros*, Turk. *Kibris*, the most easterly island of the Mediterranean and the third largest in size, though in the possession of the Turks, has been under British administration since the Treaty of 1878. It is situated near the S. coast of Asia Minor, between 34° 33′ and 35° 41′ N. lat. and between 32° 20′ and 34° 35′ E. long. It has an area of 3584 sq. M., and in 1910 contained 261,587 inhab., including about 190,000 Greeks and 50,000 Turks, the remainder consisting of Arabs, Europeans, and Armenians. Divided according to religion there were 201,632 Christians (mostly of the Greek Orthodox Church), 56,586 Moslems, and 3369 of other communities. The national language is modern Greek, though showing numerous traces of ancient peculiarities (thus the word 'lord' is not 'basileus', but as in Homer 'anax', and in the verb the third person plural ends as in ancient times in 'ousin') and including several French and Italian words of the middle ages (thus 'tsaéra' is a chair, from the Fr. 'chaire').

The geognostic configuration of the island bears witness to its former connection with the mainland of Asia Minor. It is traversed from W. to E. by two ranges of mountains, running parallel with the Taurus. The limestone chain skirting the N. coast culminates in the *Akrómandra* (3343 ft.). The higher main chain to the S. consists of diabase and serpentine; its loftiest summits are the *Tróodos* (6406 ft.), *Adelphi* (5305 ft.), *Papoútsa* (5124 ft.), and *Makhaerá* or *Kiónia* (4674 ft.), and it ends on the E. in the *Stavrovoúno* (2260 ft.). Between the two mountain-chains lies the plain of *Messaria* or *Mesaoria*, extending the whole length of the island and having a width of 10-22 M.; it is watered by the *Pidiás* and *Gyaliás (Yalias)*. The mean yearly temperature of the island is 65° Fahr. — The population is almost entirely engaged in agriculture, though for the most part of a primitive order. Of the arable land (2100 sq.M.) about four-fifths are under cultivation. The most important agricultural products are barley, wheat, oats, vetches, sesame, wine (especially in the S. part of the island), and carobs or locust beans. The last-named are the chief article of export (145,590*l.* in 1910). Silk and cotton are also produced. Cattle-breeding is in an undeveloped state. — The veins of copper from which Cyprus derives its name seem to have been more or less exhausted in antiquity, but an English company has lately been working a copper-mine at Lymni. Of other minerals gypsum, umber, and marble are quarried; asbestos is found in the Tróodos Mts. (p. 410). The production of

salt is considerable (comp. pp. 398, 403). The sponge-fishery may also be mentioned. The value of the total exports in 1910 amounted to 511,841*l*., of the imports to 493,475*l*. In the same year 2268 vessels of 742,548 tons entered and cleared the ports.

The island is divided into six administrative districts: *Nikósia*, in the middle, with the capital (p. 406); *Famagusta*, to the E.; *Lárnaka*, to the S.E.; *Limassól*, to the S.; *Páphos*, to the W.; and *Kerýnia*, to the N. The British High Commissioner (*Sir H. J. Goold-Adams, G.C.M.G., C.B.*) is assisted by a Legislative Council of 18 members (6 official and 12 elected). The three electoral districts each return one Mohammedan and three Christian members.

History. According to the earliest archæological discoveries Cyprus seems to have been occupied between 3000 and 2000 B.C. by an Aryan stem related to the Trojans and Phrygians. During the following millenium we know from the Amarna letters (p. lxxvi) and from vessels of Cypriote origin found in the necropolis of Thebes that Cyprus carried on a brisk trade with Egypt, while similar discoveries at ʿAin Shems (p. 14) and other places show an export of Cypriote products to Palestine. The Phœnician antiquities found in Cyprus cannot be earlier than the 8th cent. B.C., and hence there were probably no Semitic colonies on the island before that era. Moreover an Egyptian document of about 1100 B.C. reports that Wen Amon, a priest of Thebes, who reached Cyprus on a Phœnician vessel, was not able to make himself intelligible to the inhabitants in the Phœnician tongue. Soon after 1500 B.C. some Greek tribes (Achæans) seem to have found their way to Cyprus, where they probably entered at once into friendly relations with the kindred natives on the island. The evidence for this rests on the numerous objects of the so-called 'Mycenæan' stage of culture found throughout the island, and on the fact of the local development of this culture in strict harmony with unmistakably Cypriote motives. The Metropolitan Museum at New York contains a large collection of Cypriote antiquities, made by *General Cesnola*.

The arising of several separate kingdoms in the place of an earlier and inclusive empire seems in all probability, according to the Amarna letters, to be connected with the growing importance of the Semitic colonies (*e.g.*, Kition, now Lárnaka). When the Assyrian King Sargon (p. 416) subjugated Cyprus (Assyrian *Yatnana*), about 715 B.C., he received the homage of seven kings; and a tribute-list of King Esarhaddon (p. 416; ca. 673) names no fewer than ten such rulers. After that date the suzerainty of the island alternated between foreign potentates and native princes. Its conquest by King Amasis of Egypt in 535 B.C. was followed ten years later by the ascendancy of the Persians, who overcame the resistance of the almost completely Hellenized island at the battle of Salamis in 498 (p. 406). In 480 Cyprus was forced to contribute 150 ships to the fleet led by Xerxes against Greece. In 478 the island was temporarily

liberated by the Greek fleet under Pausanias, but it again fell under Persian sway. Finally, however, the brilliant double vi tory won by the Greeks at Salamis in 449 on land and sea assured its future independence. The memory of the golden days of *Evagoras*, King of Salamis (410-374), who once more united the whole island under a single rule, still lives in the popular tongue. In 332 the island submitted to Alexander the Great. In 295 it passed under the rule of Ptolemy I. of Egypt, and in 58 B.C. it came into the hands of the Romans, who converted it into part of the province of Cilicia, of which Cato the Younger and (later) Cicero were proconsuls. The travels of SS. Paul and Barnabas (45 A.D.) brought the island into touch with Christianity (Acts xiii).

At a later period Cyprus belonged to the East Roman Empire; and from the middle of the 7th cent. down to 964 A.D. it was frequently harassed and sometimes conquered by the Arabs. In 1184 *Isaac Comnenus*, the representative of the Eastern Empire, formed a kingdom of Cyprus, which during the Third Crusade (1191) fell into the hands of Richard Cœur-de-Lion, who sold it to the Knights Templar. The turbulent natives soon, however, rebelled, and, though the Templars succeeded in crushing them, they felt themselves unequal to the task of government and in 1193 handed over their rights to *Guy of Lusignan*, the deposed King of Jerusalem.

The Lusignan dynasty succeeded in maintaining itself for 300 years. In 1196 the Occidental or Latin form of Christianity was introduced. During the Fifth Crusade Emperor Frederick II. landed at Limassól. *King Peter I.* of Lusignan (1360-69) carried on a victorious war against the Turks, taking from them Satalia and Gorigos in Cilicia and Alexandria in Egypt. Queen Charlotte of Lusignan, the last but one of her house, was expelled by her half-brother James II., who married *Caterina Cornaro* of Venice in 1472. James died the following year and Caterina carried on the government (at first in the name of her infant son, d. 1475) until 1489, when she was compelled to yield the island to Venice. The year 1527 witnessed the first attack of the Turks, under Sultan Suleiman II. In 1570 they landed under Lala Mustapha, general of Selîm II., at Lárnaka and Limassól and conquered the capital Nikósia. The fall of Famagusta in the following year (p. 403) marks the end of Venetian sway in the Orient. From that time on Cyprus remained a part of the Turkish Empire, and as early as 1572 the Christians left in the island reverted to the Greek-Orthodox Church.

The direct steamers from Egypt to Limassól (p. 393) pass *Cape Gâta* (lighthouse), the S.E. extremity of the peninsula of Akrotíri (p. 398). In approaching Limassól we see in the far distant background a part of Mt. Tróodos (p. 410). Owing to the shoal water the steamers have to come to anchor in the open roads. Passengers are landed in small boats (1*s*. each).

Limassól. — Hotels. *Hotel Tróodos*, belonging to the Cyprus Hotel Co. (p. 394), open throughout the year, pens. 6*s*., very fair; *Hôtel Najem Houry*, pens. 6*s*. — Cafés at the landing-place, with seats in the open air; others in the town. — Photographs. *Foscolo*, also developing and photographic supplies. — French and Italian Consular Agents. — Agent for the Limassol Steamship Co., *N. P. Lanitis*.

Limassól, Greek *Lémesos* (Limissos), the chief harbour of Cyprus in the 13th cent., with 9224 inhab. (1937 Moslems), stretches in a row of white houses along the innermost part of the Bay of Akrotíri. St. Louis had his headquarters here in 1247. The old *Castle* may possibly have been founded by the Knights Templar, but more probably by Guy of Lusignan. The only relic is a tower-like building, with pointed vaulting and a square room on the lower floor. A chapel is also shown, in which Richard Cœur-de-Lion is said to have married Berengaria of Navarre in 1191.

About 6 M. to the E. of Limassól, on the road to Nikósia (p. 400), we recognize the site of the ancient *Amathus*, the chief remains of which are two tombs. The first of these is entered by a door with a moulded frame, leading to a quadrangular vestibule, which is in turn adjoined by the tomb-chamber proper, also with moulded doors. The second tomb, containing only one chamber, is obviously built on the model of a wooden hut, the rafters of which are represented by two slabs of stone 14 ft. long and 7½ ft. broad. Other tombs have been either destroyed or lie as yet unexcavated. The acropolis lay on a hill near the sea. A large stone vase found near this spot is now in the Louvre in Paris. The remains of walls date from the middle ages.

To the S.W. of Limassól the broad *Peninsula of Akrotíri* projects into the sea. A large salt lake here is worked by the government with great profit (comp. p. 403). On the road to Páphos, which crosses the base of the peninsula, at a point ca. 7 M. from Limassól, lies *Kolóssi*, with an interesting tower of the Lusignan period. A little farther on is *Epískopi*, with a largely Turkish population. To the S.W. of Epískopi is the ancient *Kurion*. On the E. slope of the acropolis are numerous ancient rock-tombs, one of which is still in good preservation. This consists of a quadrangular chamber with one circular and two rectangular niches in the rear wall and two vaulted niches in each of the side-walls. Near the top of the hill are traces of a theatre hewn in the rock.

The excursion to *Páno-Plátraes*, in the Tróodos Mts., takes two days (comp. p. 410). It may be accomplished either by carriage (25*s*.) or on mule-back (6*s*.).

From Limassól to Páphos, 48½ M., road (carriage 28*s*., mule 7*s*.). — 9½ M. *Epískopi*, see above. The scenery is beautiful; the road is at places quite hilly. Riders, by making a détour viâ Kurion (see above), may visit an ancient *Sanctuary of Apollo*, situated high up among the cliffs of the coast-hills and affording beautiful views. No satisfactory excavations have been made here as yet. Parts of

the N. side and the two ends of the temple are, however, visible; and there are some scattered fragments of limestone columns. Near by is an old cistern, with the remains of a conduit. There are also remains of the enclosing walls of the sacred precincts, and of a smaller and later circular building, as well as numerous other architectural fragments. We regain the road at *Paramâli.* — 25½ M. *Pissoúri.* By the roadside is a small new inn, where the night may be spent. The village lies 1½ M. farther on, on the hill.

37½ M. **Koúklia** (unpretending inn, where eggs, cheese, bread, and wine may be obtained), a small place inhabited by Greeks and Turks, occupying the site of the very ancient Old Páphos *(Palaepaphos)*, famous for the cult of the foam-born Aphrodite. The curious masses of foam heaped up by the winter-surf are still a notable feature of the beach here. The site of the *Temple of Aphrodite*, close to the modern village, is traversed by several ancient walls. Most of the scattered stones with ancient inscriptions are dedicated to Aphrodite. Among the walls are several mosaic floors belonging to a later antiquity. Above the foundations of the N.W. angle of the temple there still exist two gigantic upright wall-slabs (orthostades) of black stone, with a surface measuring 15¾ ft. by 7¼ ft. — Near by is a *Jiftlik* (farm), once owned by the Lusignans. The court is adjoined by a well-preserved Gothic building.

47½ M. **Ktima** (*Olympos Hotel*, R. 1*s.*), the capital of the district of Páphos, was erected at the end of the middle ages, when Páphos itself, owing to the gradual transformation of the harbour into a marsh, had become unhealthy. The joint population of Ktíma and Páphos is 3684. To the E. of the town lies a new public garden. — About 1 M. distant is the port of —

Páphos, now a forlorn hamlet, which is called at once monthly by the Limassól steamer, on its way to Egypt (agent, S. Nikolaidis). The ancient village, named *Neapaphos*, is said to have been founded by the Homeric hero Agapenor, whose ship was blown out of its course to Cyprus on his return from Troy. It is mentioned by Strabo and other ancient writers. It was here that St. Paul (p. 397) struck Elymas the sorcerer blind and converted the Roman deputy Sergius Paulus (Acts xiii. 6). In 1487 Nicole Le Huen found nothing at Páphos except ruins and a few churches. The small harbour, enclosed by moles, was defended by two castles, one of which, a large fortress similar to that at Kerýnia (see p. 409), is now occupied by the harbour authorities.

The old streets of the town are bordered with whole rows of houses with Gothic portals, now concealing nothing more than one or two wretched dwelling-rooms. There are also a few ruined churches and a mosque constructed out of fragments of Gothic buildings. The ground-plan of the *Cathedral*, in which services were held down to 1570, is still recognizable among the ruins. The chief remains are a lofty corner-wall, with traces of supports for vaulting. — To

the E. of the town, side by side, lie the small Byzantine church of *Khrysopolítissa* and the remains of a *Franciscan Church (?)*, the latter a Gothic building with nave and aisles; the adjoining Roman columns are supposed to have belonged to a temple of Aphrodite. A little farther on is a small church, in the court of which is the grave of a German (1297), with a French inscription ('Bernart Allemand'). — To the W. of the town, near the castle, are the remains of a church named *Hagía Solomóni*, with subterranean chambers; on a mount adjacent are some vaulted rooms, approached by flights of steps. This was perhaps the Augustinian Church of the Seven Maccabees, who were regarded as martyrs by both the Church and the Synagogue. The name of *Hagía Solomóni* is also given to an underground chapel hewn in the rock a little to the W., with a square forecourt to which steps descend; this was perhaps an ancient tomb. The chapel contains some relics of wall-painting, and in the S.W. part of the court is a well, approached by steps. — The necropolis proper lay farther to the N., where numerous large tomb-chambers, with steps and pillars, have been found in the rock.

About 2/3 M. to the E., on the road to Khrysokhoú, are two ancient rock-tombs, one of which has a forecourt, with an ancient flight of steps, and six chambers; the other, named *Ellinóspiti*, with a large pillared court and four tomb-chambers, is especially interesting, but can hardly be found without a guide.

From Ktíma to the Convent of Khrysorrogiátissa, a horseback excursion of two days (there and back). We follow the Khrysokhoú road up the valley and at (5 M.) the fork, keep to the right. The bends of the road may be avoided by short-cuts. The midday halt is made at *Polémi*, 9 1/2 M. from Ktíma, where eggs, cheese, bread, and wine may be obtained at the village-inn. A little to the S., in the direction of Letýmbou, is the largest oak in Cyprus *(Drys Stavrolivanou)*, the branches of which, with a spread of about 118 ft., shelter a pilgrimage-altar beneath. From Polémi a bridle-path to the right descends to the valley, whence we re-ascend to the convent of **Khrysorrogiátissa** (ca. 2625 ft. above the sea), where the monks provide accommodation and simple meals (comp. p. 394). The convent church contains a portrait of its founder, Emmanuel Comnenus (1152), and an iconostasis, with baroque carvings of 1790. Near by is a second convent, now occupied by a care-taker alone; immured in its church-wall are two inscriptions in the ancient Cyprian epichoric syllabary.

From Khrysorrogiátissa we may proceed viâ the village of *Páno-Panagía* and along a steep path leading through a wild, rocky, and wooded district to the convent of *Kýkkou* (p. 410). This is a hard day's ride and is more easily made in the reverse direction.

From Limassól to Nikósia, 54 M., highroad. It is just possible to do this in one day by carriage (30*s.*); for riders two days are necessary (8*s.*). Beyond *Amathus* (p. 398) the road diverges from the coast, and at the (12 1/2 M.) *Khân of Moní* it enters the mountains. 22 1/2 M. *Khân of Khirokitía* (nightquarters), near the bridge over the little river *Miná*. About 1 M. to the W. lies the village of *Khirokitía*, where King Janus of Lusignan was defeated in 1426 by the Egyptian Mamelukes. Here are the ruins of a Byzantine church, containing some mural paintings (in the apse, Christ; in the nave, legends of the saints); there are also an old cistern and the remains of a Gothic passage, known by the peasants as 'Serâi'.

26 M. *Kophinó*, where the road to Lárnaka diverges to the right (see below).

The road to Nikósia ascends to the N. through a valley flanked by partly wooded mountains. To the right appears the Stavrovoúno (see below); on the lofty hill to the left is the large village of *Léfkara*, owing its name to the brilliant whiteness of its houses. About $9^1/_2$ M. from Kophinó is a road on the right leading to *Pýrga*, with a Gothic church containing old wall-paintings representing scenes from the life of Christ. — 39 M. (from Limassól) *Alámbra*, on a hill to the W. of which are some ancient graves. — At ($40^1/_2$ M.) *Perakhorió* a road diverges on the right for Dáli (see below). The Nikósia road crosses the small river *Gyaliás* and several little streams. Beyond (49 M.) *Laxiá* it crosses the small river *Xeri*, where the road from Dáli rejoins ours. — 54 M. *Nikósia*, see p. 406.

The Road from Perakhorió to Nikósia viâ Dáli is about 2 M. longer than the direct road ($15^1/_2$ M.). At Dáli, which is 14 M. from Nikósia, begins a road to Lárnaka (see p. 403).

Dáli (clean inn, with nightquarters), 2 M. to the E. of Perakhorió, is the ancient *Idalion*. To the S. of the village is a very early necropolis, in which numerous vases have been found, dating from the prehistoric and earliest historic times. The tombs are subterranean chambers below the level limestone surface and are approached by a sloping passage. Another tomb, perhaps of the Mycenæan era, has lately been discovered by Prof. Konstantinidis of Nikósia to the S.E. of the village, beside a small church. The foundation-walls of a Sanctuary of Aphrodite have also been recognized to the S.W. of Dáli. — About 2 M. to the N.E. of Dáli lies the village of *Potamiá*, with a Turkish Jiftlik, the buildings of which have been incorporated with the beautiful remains of a Gothic villa of the Lusignans. On the way to Potamiá we pass the *Church of St. Mammas* (15th cent.), in which details of an Orientalized form of late French Gothic are mingled with Renaissance motives.

To the N. of Dáli the Nikósia road crosses the little *Gyaliás* and (farther on) a tributary of the latter, on the left bank of which, ca. 2 M. to the E., lies the Turkish village of *Hágios Sozómenos*, with the ruins of a church of St. Mammas. This church, which is Gothic in plan, with three apses and a similar commingling of architectural motives as in the above-mentioned church of the same saint, probably also dates from the 15th century. The horizontal lines of the building are strongly emphasized. The three tomb-recesses (two on the S. and one on the N. side) suggest that this may have been the burial-church of a princely family. — At the bridge over the Xeri, ca. $7^1/_2$ M. from Dáli, we regain the direct road to Nikósia (see above).

From Limassól to Lárnaka, 43 M., highroad; motor-omnibus daily in $3^1/_2$ hrs. (fare 7*s.*); by carriage (20*s.*) the journey takes one day, on horseback (7*s.*) $1^1/_2$ day. From Limassól to (26 M.) *Kophinó*, see p. 400 and above. The road to Lárnaka goes on from Kophinó to ($4^1/_2$ M.) the village of *Anklisídes* (small inn), the starting-point for the highly interesting trip to the Stavrovoúno.

The excursion to the Stavrovoúno is generally made from Lárnaka ($1^1/_2$ day). Those who reach Anklisídes by carriage must order the mules to meet them there. The ascent hence to the summit takes 3 hrs. — The **Stavrovoúno** or *Cross Mountain* (2260 ft.), named *Olympos* by the ancients, is the easternmost summit of the main range of Cyprus, and in spite of its moderate height is a prominent object both from land and sea. Accommodation (comp. p. 394) may be obtained at the *Convent* on the summit,

the foundation of which is attributed to the Empress Helena. The convent-church contains a fragment of the Cross of Christ or of that of the Penitent Thief, which the Empress is said to have presented in gratitude for her escape from a storm at sea. The fragment is kept in a leaden case and is visible through a piece of glass let into the lid. The present abbot paints pictures of saints, which he likes to show to visitors. Behind the apse of the church is a terrace, where a magnificent view is obtained at sunrise of the sea, stretching for 10 M. to Lárnaka on the E. and to Mt. Tróodos on the W. To the N., on the floor of the valley, we see the daughter *Convent of Hagía Varvára (St. Barbara)*, which we may visit on our way to Pýrga (p. 401).

Farther on, to the right, a little way from the road, lies the village of *Aléthriko.* The district is hilly and picturesque, and partly overgrown with carob-trees. Before reaching Lárnaka the salt-lakes are seen to the right (see p. 403). To the left is the beginning of the road to Nikósia (p. 403). Also to the left is a Turkish aqueduct, constructed by Abu Bekr Pasha in 1745; to the right is the church of Hagía Phaneroméni (see below). — 43 M. *Lárnaka.*

From Limassól to Lárnaka by Sea. Steamers twice monthly (p. 393; 6*s*.). The boat skirts the coast, which is generally flat, and passes Cape Khíti (p. 403).

Lárnaka. — Arrival by sea as at Limassól (p. 397).

Hotels. *Grand-Hôtel*, by the landing-stage, equipped in European fashion, pens. 6*s*.; *Hôtel Royal*, adjacent, also very fair, pens. 6*s*. (also rooms without board); *Scala Hotel*, second class, R. 1*s*. (also board).

Cafés on the sea-front and on the road to Nikósia. — Shops, on the sea-front. — Photographs, *Karl Glassner*.

Consulates. Norwegian, *G. D. Pierides;* Swedish, *L. Z. Pierides;* also French, German, etc. — Steamship Agents, on the sea-front; Agent for the Limassol Co., *D. N. Dimitriou.*

Lárnaka (8855 inhab.; 2000 Moslems) consists of the harbour-quarter, named *Scala* or *Marina*, occupying the site of the old Phœnician town of *Kition* or *Citium;* and of the town proper, built in the middle ages about 1 M. inland for greater safety from the attacks of pirates. The most conspicuous building is the Capuchin convent.

The Scala, with its quays, its warehouses, the steamboat-wharf, the custom-house, the post office, and the government-buildings, is now the most important part of the town. An amateur orchestra plays once or twice a week in the square behind the government-buildings, with its graceful pepper-trees. At the N. end of the harbour is a large new *Lazaretto* (quarantine station), and at the S. end is an old *Fort* of 1625, now used as a gendarme-barrack and prison. Numerous fragments of mediæval architecture have been employed in the construction of the dwelling-houses. The *Church of St. Lazarus*, with a graceful bell-tower, contains the tomb of the saint, who is said to have dwelt at Kition after he was raised from the dead. The tomb is, however, empty, as the relics were removed to Marseilles in the 15th century. The churchyard contains many French tombstones of the 18th century. — The rebuilt church of *Hagía Phaneroméni*, on the high-road to the W. of the town, stands over an old rock-tomb, afterwards associated with the saint. It is covered with large slabs of stone.

The two shallow salt-lakes (5-6 ft. deep) to the S.W. of Scala, after which the town is sometimes called *Le Saline*, are used by the government in the production of salt. Their surface lies about 7 ft. below the level of the sea. A little way to the right of the road passing between the lakes, among palms and other trees, appears the convent of *Sultán Tekké*, where Umm Haram, a feminine relative of the prophet Mohammed, died (649) and is buried.

The road goes on to the village of **Khíti**, 6 M. from Scala, with remains of the Lusignan period. In the apse of the old Byzantine church is a mosaic containing one of the earliest known representations of the Virgin. The Gothic chapel of the French family Gibelet, which was built on to the church, has a tasteless tower of 1890. In the middle of the façade are the arms of the Lusignans (?), between the cross of the Templars and an escutcheon with a lion's head. In the interior are traces of wall-paintings and a tombstone of the wife of one of the Gibelets, who died in 1302. — A little to the W. of Khíti are the remains of a Gothic bridge which crossed the Tremíthios. To the S.E. are the village of *Perivólia* and (ca. $2^1/_2$ M. from Khíti) the *Tower of Khíti*, a massive square building standing on a hill and attesting its Venetian origin by the lion of St. Mark above several of the windows. The brackets projecting over the main story supported a covered passage for the use of the defenders. At the S. end of the ridge is the beacon on Cape Khíti.

From Lárnaka to Nikósia, $25^1/_2$ M. (motor-omnibus twice daily in $1^3/_4$ hr., fare 3*s.*; carriage 10*s.*, mule 3*s.*). — The road passes the Phaneroméni church and the Turkish aqueduct and then diverges from the road to Limassól. A little farther on a road diverges on the left for *Kalokhório* (5 M. from Lárnaka), with the interesting ruins of the Cistercian convent of *Stazousa*, destroyed by the Arabs in 1426. The ground-plan is in the Greek manner; in the convent-court stands the Gothic church, with its narthex. The road continues to run to the N.W. through a steppe-like region. About $9^1/_2$ M. from Lárnaka the road for (5 M.) Dáli (p. 401) diverges to the left. About halfway to Nikósia is a *Khân*, where a halt is usually made (eggs and wine). At (16 M.) *Piróġi* we cross the streamlet of the *Gyaliâs* by a Gothic bridge; on the left bank, a little to the N.E. of Piróġi, lies the Jewish colony of *Margó Chiftlik (Jiftlik)*. — $25^1/_2$ M. *Nikósia*, see p. 406.

From Lárnaka to Famagusta, steamer monthly (p. 393; 6*s.*), rounding the S.E. extremity of Cyprus, the table-shaped *Cape Gréco*. — The road (31 M.; carriage 15*s.*, horse or mule 4*s.*) skirts the coast for some miles and then traverses an undulating district. At (7 M.) *Pýla* is a tower of the 15-16th cent., with a balcony-like projection on the third story (prison). Beyond *Kontéa*, at a point $7^1/_2$ M. from Pýla, we join the road from Nikósia, which we then follow to the E. viâ *Koúklia*, *Kalopsýda*, and *Hágios Kendéas* to Famagusta, $16^1/_2$ M. farther on.

Famagusta. — Arrival by Sea. The ship lies to at the new quay in the inner roads, which are protected by a projecting reef. — Railway Station (comp. Pl. C, 5), between Famagusta and Varóshia (p. 404).

Hotels (all in Varóshia). *Savoy Hotel*, belonging to the Cyprus Co. (p. 394), between the station and the town, open throughout the year, pens. 6*s.*; *Scala Hotel*, R. 1*s.*, pens. 5*s.*; *Victoria Hotel*, primitive, rooms only.

There is a very fair *Café* opposite the rail. station. — A pleasant evening-resort is afforded by an *Inn* to the E. of Varóshia, on the sea.

Between Varóshia and Famagusta there is a regular carriage service (5 copper piastres); the coachman stops when hailed.

Agents of the Limassol Co. (p. 393), *Georgiou Brothers.*

The town-limits include the dilapidated mediæval harbour-town of *Famagusta*, now occupied only by ca. 880 Turks, and the modern *Varóshia* or *Varósha*, the capital of the district of Famagusta, with ca. 3370 Greek inhabitants. The imposing town-walls, built on a system resembling that of the famous Marshal Vauban and, the ruined churches of the 13-16th cent. recall the heyday of the Kingdom of Cyprus and of the Venetian dominion. Adjoining the station is the office of the British Resident. The pottery made at Famagusta often recalls the graceful forms of antiquity.

The Old Town, founded by King Ptolemy Philadelphus of Egypt (285-247 B.C.), was repeopled in 648 A.D. by Greek refugees from Salamis. At the time of the Crusades it was an inconsiderable village, with a harbour and castle, and known by the Greek name of *Ammochostos.* It owes its mediæval importance, under the occidental name of *Famagusta*, to the kings of Cyprus of the house of Lusignan (p. 397). Henry II. (1285-1324), who gave refuge to the Christians of the Holy Land after the fall of Acre (p. 234) in 1291, surrounded the rapidly rising town with a strong wall, under the shelter of which it became the chief seat of the European trade in the Levant. It reached the height of its prosperity in the time of Hugo IV. (1324-58). Numerous handsome churches were erected, and the luxury of its rich merchants excited the profound astonishment of visitors from the W. A struggle between the representatives of Genoa and Venice at the coronation of Peter II. led to the conquest of the town by the *Genoese* in 1373, who maintained it as an enclave within the Kingdom of Cyprus for about a century. The *Venetians* (comp. p. 397), into whose hands it came in 1472, strengthened and extended the fortifications of the city, which (as we know from Shakespeare's 'Othello') was a trading-place of considerable importance and a bulwark of the Christians against the Turkish aggressor. Famagusta was the last Cyprian town (comp. p. 397) to maintain its independence and offered a desperate resistance to the Turks for a whole year under the heroic leading of *Marcantonio Bragadino.* It had finally to surrender on 14th Aug., 1571, after a greater part of the S. wall had been blown up by the Turkish mines. The exasperated conquerors put the Venetian general to death by torture and destroyed the town. Under the Turkish dominion Famagusta remained insignificant, though its fortifications were retained.

From Varóshia we enter Famagusta at its S.W. angle (Pl. C, 5). A modern bridge leads to the present gate across the deep moat, now overgrown with pine-trees. To the left rises the massive *S. W. Bastion* (*Torrione di Limisso;* Pl. B, C, 5), which formerly included the main gateway. This structure, erected by the Venetians at the end of the 15th cent., was exposed, like the whole of the S. front of the town, to the full force of the Turkish guns in the siege of 1571. The ravelin in front, which covered the entrance, was afterwards converted by the Turks into a second bastion. The better-preserved W. front of the town-wall dates, according to an inscription, from 1496.

On entering the fortress, we turn to the right into the square in front of the Greek *Cathedral of St. Nicholas* (*Hâgios Nikólaos;* Pl. D, 3), now a mosque. [The carriage halts at a Turkish café.] This magnificent church dates from the first half of the 14th cent., and its façade recalls that of Rheims; it has no narthex. The interior consists of a nave and aisles without a transept; the



A
B
C
1
2
3
4
5
Torrione del Diamante
(Karpaz Tabir or N.E.Bastion)
Cavalier
Mezzo Bastion
Besh Parmak Masg
Topkhaneh
(Martinengo Bastion)
Cavalier
S.Clara
S.Luca
Bastion
Tabakkhaneh
(Armenian Ch.)
S.Maria di Carmel
Chap.4
Alti Parmak Masgali
(Pulacazaro Bastion)
S.Anna
H.Georgios Xorinos
(Nestorian Church)
S.Ant
(Double
S.Frances
Palazz
Provved
(Royal Pa
Hajji Chelibi Masgali
(Moratto Bastion)
N
SS.Pietro e
Chap.6
Chap.5
Akim Mehemet Masgali
(Diocare Bastion)
Cavalier
FAMAGUSTA
1:7500
Torrione di Limisso
(Eyri Kapu or S.W.Bastion)
Porta di Limisso
(Land Gate)
0 50 100 200 m
0 100 200 300 400 500 600 ft
Varosha Station


D
E
F
Madonna Bastion
Molo
Molo
Castello
(Citadel)
Harbour
Custom House
S. Giorgio
(Latin Church)
Porta del Mare
(Sea Gate)
S. Antonio
Archbishop's Palace
H. Nikolaos
(Mosque)
Market Square
Chap. 3
H. Georgios
(Greek Cathedral)
Chap. 1
Chap. 2
Torrione del Arsenale
(Jambulat's Tower
or S.E. Bastion)
Cavalier
H. Nikolaos
(Double Church)
H. Zone
Arsenale
(Ancient Galley Harbour)
Zecca
Cavalier
Halkali Tabir
(Camposanto Bastion)
Cavalier
Cavalier
Su Borgiu
(Andruzzi Bastion)
Altun Borgiu
(S. Napa Bastion)
D
E
Varósha Station
F
Wagner & Debes' Geogr. Establ. L

vaulting is borne by twelve round pillars. In the corner of the fore-court, to the right, is a piece of a marble Renaissance frieze of lions, oxen, stags, birds, and foliage, now used as a bench. — The other ruinous buildings abutting on the square date from the time of Hugo IV. To the N. is the old *Archiepiscopal Palace* (Pl. D, 3), of which a round-arched doorway, with Gothic ornamentation, is noteworthy. To the S.W. is the main façade of the former *Royal Palace* (*Palazzo del Provveditore;* Pl. C, D, 3), with gates and columns; the wings of this edifice have been incorporated in the adjoining houses.

To the S.E. of the St. Nicholas Cathedral and visible from it are the remains of the Greek *Cathedral of St. George* (*Hâgios Geórgios;* Pl. D, E, 4), a large and handsome building with three apses. The N. wall and the columns have disappeared; on the other walls and in the apses are good frescoes. Outside, adjoining the S. side, are the remains of an earlier Byzantine church. — A little to the S.W. are two small *Chapels* (Pl. 1, 2; D, 4), showing a combination of the Gothic and Byzantine forms. To the N.E. are the remains of another nameless *Church* (Pl. 3; E, 4) and a building in the Gothic-Byzantine manner, perhaps the old *Hospital of St. Anthony* (*Sant' Antonio;* Pl. E, 3).

In the middle of the E. town-wall is a strong round tower of the beginning of the 16th cent., with the old *Sea Gate* (*Porta del Mare;* Pl. E, 3), on the exterior of which the lion of St. Mark is visible. The gaps in the town-wall to the N. of the tower were made by the English when constructing the new harbour. This part of the wall is adjoined by the *Castello* (Pl. D, E, 2), a building of the 14th cent., with four round towers at the corners and originally surrounded by a moat. The upper floor was removed by the Venetians in 1492 for use in the construction of a battery. The interior contains a few vaulted rooms, with the arms of the Kingdom of Jerusalem on the keystones. — Adjacent, in a group of date-palms, is the picturesque Latin *Church of St. George* (*San Giorgio;* Pl. D, 2), in the best French style of the late 13th century.

The *Martinengo Bastion* (*Topkhaneh;* Pl. A, 1, 2), in the N.W. angle of the citadel, is one of the most imposing works of its kind. Its walls are 13-20 ft. thick; in its vaulted casemates are still visible the holes for the escape of the powder-smoke. Its builder is supposed to have been Giov. Girol. Sanmichele, a nephew of the famous Veronese architect Mich. Sanmichele, who was sent to Cyprus by the Republic of Venice about 1550 and died there in 1559. The so-called *Cavalier* (Pl. A, 1, 2), dominating the bastion to the E., has a large platform for guns. — To the S. are the ruined Armenian church (*Tabakkhaneh;* Pl. A, 2) and the church of *Santa Maria di Carmel* (Pl. A, B, 2), with two lateral chapels and some mural paintings (saints with donors and coats-of-arms). Farther to the S. is an aisleless *Church* (Pl. 4; B, 2), with finely moulded doors.

The aisleless *Church of St. Anna* (Pl. B, 3), with a stilted façade, in the openings of which hang the bells, dates from the 14th century. — The *Nestorian Church* (*Hágios Geórgios Xorinos;* Pl. B, 3) is well preserved. Two side-aisles were added after its erection. The original Byzantine and Sienese frescoes are still to be seen.

To the W. of the St. Nicholas Cathedral are the ruins of the *Church of St. Francis* (*San Francesco;* Pl. C, 3), and also a large Gothic building (*Santi Pietro e Paolo;* Pl. C, 4), now used as a grain-magazine. To the S. of this is a *Church* (Pl. 5; C, 4), with mingled Byzantine and Gothic details.

The Excursion to Salamis and Kantára takes 1½ day on mule-back; the start is made in the afternoon. The road, which is very fair, crosses the lagoon at the mouth of the Pidiás (see below), by several bridges, and at a point 5½ M. to the N. of Famagusta reaches the site of **Salamis**, the most important town of Cyprus in ancient days. Its foundation is ascribed to the Homeric Teucer, son of Telamon. In the Persian wars it was the scene of several battles (pp. 396, 397). During the Roman period the whole of the E. part of the island was under its sway. SS. Paul and Barnabas landed at Salamis on their way from Seleucia (comp. p. 362) and went on from here to the W. to Páphos (p. 399). Part of the town was destroyed during the rising of the Jews under Trajan (116 A.D.). Emperor Constantius (353-61) rebuilt it with great magnificence after an earthquake and renamed it *Constantia.* Since its destruction by the Arabs in 648 the site has been abandoned. Various remains were brought to light by excavations between the road and the sea, but these have all been covered up once more by the fine sand of the dunes. The Roman market-place, with a few scattered granite columns, is still recognizable.

On the highroad, 8½ M. farther to the N., we reach the village of *Tríkomo* (1260 inhab.), where we spend the night. — The next morning we ascend by a mule-path along the slopes of *Mt. Kárpathos* or *Kárpaso*, partly through brushwood, to the unoccupied *Convent of Kantára*, whence we follow the ridge to the **Castle of Kantára**, built in the 13th cent. and popularly known as *Hekatospítia* ('hundred houses'). We enter the large court between two towers on the E. side. The castle commands a splendid view of the peninsula of Kárpaso to the N.E., of the sea as far as the mountains of Asia Minor to the N., and of the greater part of Cyprus to the W. and S. — We return to Famagusta viâ Tríkomo.

From Famagusta to Nikósia, 38 M., railway in 2¼-2¾ hrs. (fares 6*s.* or 3*s.*; two trains every week-day in both directions). The first station is *Enkómi*, where we see an old church, with two domes, to the right, which is said to contain the tomb of Barnabas, the companion of St. Paul. This church may have served as a model for the cathedral of St. Front at Périgueux. The train traverses the plain of *Messaria* (p. 395), on the N. side of the river *Pidiás*, the ancient *Pediaeos.* It runs through corn-fields and orchards and stops at eleven intermediate stations.

38 M. **Nikósia.** — *Railway Station* (Pl. B, 1), to the N.W. of the town.

Hotels. *Armenian Hotel* (Armenian landlord), R. 1*s.* 6*d.*, pens. 6*s.*, D. (1 p.m.) 2*s.*, S. (8 p.m.) 2*s.*, good; *Oraea Hellas* ('Fair Greece'), in the main street, opposite the post office, R. 1*s.* or 1*s.* 6*d.* — Café, opposite the Oræa Hellas Hotel, in the building of the chief club. — Attractive little Theatre, where from time to time Greek plays are given.

Photographic Requisites (also developing), *Toufexis*, near the Oræa Hellas Hotel. — Cigarette Factory: *C. Dianellos & J. Vergopoulos.* — Agent for the Limassol Steamship Co. (p. 393), *L. M. N. Euthyboulos.*



A
Kerýnia
Morphou
B
Sta
N
1
2
3
4
5
Quirini
(JepkhanehBastion)
Port
Mula
(ZehreBastion)
Konak
Albert Str.
English Club
Serâi Djâmi
Arab Ahmet Djâmi
Ib
Victoria Str.
Panagia (armen.)
Páphos Gate Str.
Roccas
(KaifasBastion)
S.Croce (lat.)
Porta di Baffo
(Páphos Gate)
Topkhaneh Djâmi
Government Offices
Tripoli
(DeirmenBastion)
Porta Nuova
(New Entrance
(Kara
Morphou, Museum
A
Palaeokhório, Péra
B



NIKÓSIA
(LEFKOSIA)
1 : 10.000
0 20 40 60 80 100 200 300 m.
0 100 200 400 600 800 ft.
C
D
E
Famagusta
tion
Barbaro
(Mussalla Bastion)
a del Provveditore
Kerynia Gate)
Kerynia Gate Str.
Berber Pashi Str.
Landano
(Dervish Bastion)
Mevlevi
Tekkeh
Emir Hammam Str.
Hag. Lukas
Yeni Djâmi
Asmalti Str.
Eski Serâi Str.
Haidar Pasha Djâmi
(S. Caterina)
Flatro
(Scylla Bastion)
Iplik Bazar
likBazar
Djâmi
Eski Serâi
(Archbishop's Pal.)
Hag. Sophia
Serâi
(Lusignans Pal.)
S. Nicola
BAZAR
Hekim Pashi Str.
Hag. Kassianos
Garden Str.
Lárnaka Str.
Taht el-Kaleh
Djâmi
Garoffa
(Altun Bastion)
Porta Giuliana
(Famagusta Gate)
Phaneromene Str.
H. Phaneromene
Mihail Hapazi Str.
Hag. Ioannis
Hag. Antonios Str.
Dimitri Str.
Omergheh Djâmi
(S. Maria)
Hag. Antonios
Hag. Savas
Tripiotis
Triandefillidi Str.
Podocatoro
(Susli Bastion)
D'Avila
Ismail Bastion)
Caftano
(Bairakdar Bastion)
Limassol, Lárnaka
Wagner & Debes' Geogr. Establ. Lei

As agogiat (p. 394) for journeys about the island, *Khristodoulos Saba* may be recommended, although he speaks Greek only.

Nikósia (465 ft.), Greek *Lefkosía*, first mentioned in the middle ages and the capital of the island since the time of the Lusignans, is now the seat of the British High Commissioner (p. 396) and of the Archimandrite of Cyprus. It lies in the middle of the plain of Messaria, on the right bank of the Pidiás, which here flows to the N. It contains 16,400 inhab. (6013 Moslems). The massive Mt. Tróodos (p. 410) is visible in the distance to the S. and S.W., while to the N.E. the Kárpathos Ridge with the Pentadáktylos (p. 408) is conspicuous. In the usual manner of late-mediæval fortified places the town is laid out in a circle and is surrounded by a wall, in good preservation, with eleven bastions, casemates, and long vaulted gateways. Its innumerable streets and lanes, none of which are named, form an almost inextricable maze.

The middle of the town is occupied by the *Bazaar* (Pl. C, 3), with its covered lanes, in which Greek and Turkish artisans ply their trades. — A little to the E. is the old *Cathedral of Hagía Sophía* (Pl. C, 3), which now serves as a mosque, a magnificent Gothic building begun in 1193-94 or 1209 and completed in the 14th cent., and not materially altered by restoration. The remains of the two towers are now crowned with minarets tapering upwards in various stories. To visit the interior (not during the Moslem hours of worship) the traveller must put on felt overshoes (p. xxviii). The oldest part is the choir, the axis of which forms a slight angle with that of the nave; the vaulting of the ambulatory rests on four slender granite columns with Romanesque capitals. — Remains of the *Archiepiscopal Palace* (*Eski Serâi;* Pl. C, 3) may be seen on the N.E. side of the square, incorporated with the dwelling-houses and the Turkish School. The general outline of a Gothic house may be recognized to the E. of the Hagía Sophía; and there are several other houses of the same kind in the neighbourhood.

Adjoining the Hagía Sophía rises the old *Church of St. Nicholas* (Pl. C, 3), now used as a corn-magazine. The main portal, on the N. side, has a statue of the saint of the 15-16th centuries. The nave is adjoined on the N. by one and on the S. by two aisles, all ending in apses. The choir and the main apse are long in proportion to their width. — The so-called Serâi (Pl. C, 3), to the E. of the church of St. Nicholas, is the old *Royal Palace of the Lusignans*, possibly designed in the Byzantine period, but rebuilt and enlarged towards the end of the 12th cent. and completed in 1211. The beautiful windows are filled with Gothic tracery; in the court is a colonnade with Gothic arches.

The old churches, some of them converted into mosques and some of them in ruins, deserve a visit. Among these are the Augustine church of *Santa Maria* (Pl. C, D, 4), the so-called *New Mosque* (Yeni Jâmi'; Pl. D, 2), the *Church of St. Catharine* (Pl. D, 2, 3),

the *Church of St. George* (to the E. of the Serâi, Pl. C 3), with a portal embedded in the ground, and the Greek church of *Tripiotis* (Pl. C, 5), with various Gothic details. Many of the houses also possess more or less mutilated Gothic portals.

Outside the town, to the S.W., on the road to Mórphou, is the new *Cyprian Museum* (beyond Pl. A, 5), with extensive collections. These include specimens of ceramic ware from the earliest time down to the Greek period; volute-capitals from Cyprian tombs; a stone quadriga in which a man and woman stand (doubtless from the top of a tomb); a few statues; Greek and Phœnician inscriptions, some of the former in the Cyprian epichoric syllabic alphabet; and Gothic architectural fragments. Its Catalogue, by Myres and Ohnefalsch-Richter (Oxford, 1899), is important for the student of Cypriote antiquities. — On the S.E., to the right of the road to Lárnaka (comp. Pl. E, 4), is the *Public Park*, laid out on the site of an old moat.

Excursion to the Leondári Voúno, 3 M. to the S.E. (carriage there and back 2½-3 hrs.). We follow the road to Lárnaka (comp. Pl. E, 4), passing an *Ancient Necropolis*, extending over the limestone plateau to the S. of the town and now named after a church of the *Hagía Paraskeví*. Some of the tombs are of prehistoric date, with underground chambers, sometimes reached by steps, but more often by a sloping shaft. Farther on we see the hills rising from the lowlands, the sharply truncated, table-like tops of which show the height of the strata of sandstone that formerly covered the plain and have been destroyed by erosion. One of these hills, the **Leondári Voúno,** to the right of the road, bears the considerable remains of an ancient acropolis. On the E. and W. edges of the plateau are two especially well-preserved tower-like buildings, the wall connecting which divides the acropolis into a N. and a S. portion. Both contain a large inner chamber and the relics of a staircase leading to the upper floor. The unique arrangement recalls the description of an ancient Cyprian Royal Palace given in an Egyptian document of the 11th cent. B.C. Adjoining the S. angle of the E. tower is an ancient tomb-chamber.

Excursion to Péra, one day. We follow the road leading from Nikósia to the S.W., towards Palæokhório (comp. Pl. B, 5), in the Tróodos Mts., until we reach (8½ M.) the village of *Defterá*. Thence a field-path leads to the S.E. to (3 M.) **Péra**, the ancient *Tamassos*, formerly a copper-mining place. The most interesting objects here are two well-preserved tombs in the form of wooden houses with gables (comp. p. 398), one containing two chambers, the other one. The entrances are flanked with pillars and the interior imitates a wooden building, even down to such details as the bolts on the windows. Adjoining are the floors and foundations of ancient houses, the courts of which are paved in mosaic patterns. — Farther to the S.W. is the convent of *Hágios Heraklís*, now occupied by a solitary monk. At the S.E. corner of the church is a dilapidated chapel, and there are some old sarcophagi beside the altar and in the crypt.

Excursion to Kythræa and Buffavento, one day. From Nikósia we follow the highroad to the N.E. (comp. Pl. E, 4) to (8 M.) **Kythræa** or *Khýtri*, the ancient *Chytroi*, picturesquely situated amid trees and orchards on the S. slope of the *Pentadáktylos*, the name of which ('five-fingered') is explained by its extraordinary shape. In the neighbourhood are several convents. At the church of *Hágios Dimitríanos* several ancient tombs have recently been discovered and also a Phœnician inscription mentioning the town. From Khýtri we ascend among the hills to the convent of *Hágios Khrysóstomos* (1330 ft.), above which, on steep rocks that can be scaled on foot only, are the ruins of the mediæval castle of **Buffavento** (3135 ft.), which plays a conspicuous rôle in the history of Cyprus. The building is itself of interest and besides affords a magnificent view, including the Messaria and a large

part of the island to the S., while immediately below us (to the N.) is the convent of Bellapais (see below), beyond which are the town of Kerýnia and the sea, with the Taurus Mts. in Asia Minor forming the background.

From Nikósia to Kerýnia, 16 M., road (carriage 16*s.*). About halfway, shortly before we reach the village of *Díkomo* (840 ft.), a bridle-path diverging on the right, crosses the hills to Bellapais (guide necessary). Farther on, the road ascends gradually amid the wooded *Kárpathos Mts.* and then descends to the coast. About 3 M. beyond Díkomo a bridle-path for Hágios Hilárion (see below) diverges to the left.

Kerýnia (*Hotel Aktaeon*, by the sea, R. 1*s.*), also named *Kyrenia*, a place with 1484 inhab., is the sole port on the N. coast, though its artificial harbour is accessible to small ships only. In clear weather the mountains of Asia Minor are seen in the distance. To the E. of the town is the strong *Castello*, now a gendarme-barrack and accessible only by permission of the British Commissioner. It dates from the 13th cent., and in plan resembles Famagusta. By the W. wall is a dilapidated but very interesting church. The collection of antiquities, which occupies a few rooms in the Castello, consists mainly of objects found at Lámbousa (see below). The town also contains two round towers from its mediæval fortifications. To the W. of the town, by the sea, is an ancient *Necropolis*, resembling those of Nikósia and Dáli, but in better preservation. Some of the graves have been hewn vertically in the rock; one of them has a beautiful façade of the Doric order.

A good road leads from Kerýnia to the S.E. through the mountains to the (3½ M.) village and former Præmonstratensian convent of **Bellapais** (*Bellápaïse*) or *Delapais*, which was founded at the end of the 12th cent., soon after the island had come under Western sway. The small church, now used for the Greek service; the cloisters, with the dilapidated dormitory on the E., and the refectory (N.; fine pulpit); and the vaulted and pillared chamber below the refectory are all admirable examples of Gothic architecture. The window commands a fine view. — From Bellapais a steep path ascends to Buffavento (p. 408).

About 6 M. to the S.W. of Kerýnia, on a projecting rock, high up among the hills, stands the ruined castle of **Hágios Hilárion** (2386 ft.), also known as the 'Castle of Eros'. This was once one of the strongest fortresses in Cyprus, commanding the road between Kerýnia and Nikósia. The enclosing walls are well preserved, and its towers and houses extend in terraces over the whole surface of the mountain. The upper chambers afford a magnificent view.

From Kerýnia to Mórphou, 32½ M. The road leads to the W. between the *Kárpathos Mts.* and the sea. 8½ M. *Lápithos*, picturesquely situated on the slope, with 2741 inhabitants. On the sea lie *Lámbousa*, where some ancient graves have recently been discovered (vases, see above), and the convent of *Akhiropíetos* ('made without hands'), so called because, according to tradition, it descended ready-built from heaven. The Gothic church has been somewhat altered by the Greek monks. Along the shore stretch the ruins of a village destroyed by an earthquake. — From Lápithos we may, instead of following the road (10 M. more), take a bridle-path, which leads

through fine hill-scenery, passing the village of *Lárnaka tis Lapíthou*, to the convent of *Mýrtou*, where the night is spent (comp. p. 394). In the just-mentioned village, near the school, are some Greek rock-inscriptions of the Ptolemaic period. The descent from Mýrtou to Mórphou is about 14 M. long.

From Nikósia to Mórphou, $24^1/_2$ M., railway (continuation of that from Famagusta, p. 406) in $1^3/_4$-2 hrs. (fares 4*s*. or 2*s*.).

Mórphou (*Néon Xenodochíon*, unpretending), a town of 2762 inhab., is the starting-point for a visit to the Tróodos Mts. Weaving, on looms of a very ancient pattern, is an important domestic industry here. A visit may be paid to the *Convent of St. Mammas*, the Byzantine church of which, in the court, has many features of interest. On the façade is a relief of the saint riding on a lion. In the interior are two rows of columns (five in each), with fine capitals. In the N. aisle are the tomb of the saint (with painted and sculptured arches) and the remains of a wall-painting in which the saint appears without a beard.

The **Tróodos Mts.**, the highest elevation (6406 ft.) of the island, are covered with snow from Nov. to the beginning of May. The lower valleys are overgrown with planes, oaks, brushwood, and plantations of conifers, while on the upper slopes grow seaside pines (Pinus Maritima; between 3000 ft. and 4600 ft.), cedars (4300-4600 ft.), and Corsican pines (Pinus Laricio; above 4600 ft.). The mountain-scenery is extraordinarily fine. The following two tours may be made by horse or mule in 3-4 days.

1. From Mórphou a good road leads to the S.W. to ($11^1/_2$ M.) *Karovóstasi*, a hamlet on the flat coast of the Bay of Mórphou, with the remains of ancient tombs and walls. In this vicinity lay the ancient *Soloi*. From Karovóstasi a day's march along a bridle-path, constructed in 1902, brings us, viâ the village of *Kámbos*, to the large convent of **Kýkkou** (3775 ft.), which is much frequented by native Greeks for summer-quarters (accommodation, comp. p. 394). The convent was founded in 1092 by Manuel Vutumites. The oldest part is that to the N., including the church with its Gothic vaulting and an ancient mural painting representing Christ enthroned, with adoring angels. The S. court is considerably later. — From Kýkkou another day's ride to the S.W. brings us viâ Páno-Panagía to Khrysorrogiátissa (comp. p. 400), or to the S.E., viâ the *Convent of Troodítissa*, to Páno-Plátræs (see below).

2. From Mórphou the road to the S.E. leads viâ *Astromeríti* (shorter field-path viâ *Angolaémi*) to (17 M.) *Evrýkhou*, in the valley of the *Karýdi*, where the noon-day halt is made. We then descend the valley, crossing a ravine in which asbestos is worked, and traverse a beautiful wood to **Tróodos**, at the top of the pass (5312 ft.). The British Government has here erected a summer-house for its officials (*Government House*). Travellers will find quarters from May to Oct. at the *Tróodos* or *Olympus Hotel*, belonging to the Cyprus Hotel Co. (p. 394; pens. 6-10*s*.). In July and Aug. a comfortable tent may be hired (pens. 10-12*s*.). *Miss Young's* summer-pension may also be mentioned. In the wood is the summer-camp of the British troops. — About 3 M. farther down lies **Páno-Plátræs** (3400 ft.; *Hotel Platres*, also belonging to the Cyprus Hotel Co., open from May to Oct., pens. 6-8*s*., including wine), where the route from Troodítissa joins ours (see above; from Plátræs viâ Troodítissa and Khrysorrogiátissa to Ktíma, 3 days). — From Páno-Plátræs we descend viâ *Káto-Plátraes* to Limassól ($22^1/_2$ M.; p. 398).



CONSTANTINOPLE
Bosp.
Scutari
Sea of Marmora
Brussa
Adranus
Bilejik
Kutaya
Ilgas D.
Boli
Amasia
Tokad
Ildis Dagh
Sivas
Angora
Yuzgat
Karamagara
Boghaslajan
Ak Dagh
Sivrihissar
Kirshehir
A S I A M I N O R
Afium Kara Hissar
Sultan Dagh
Tuz Gol
Nevshehir
Kaisarieh
Arjish D.
Divrigi
Arabkir
Malatia
Akshehr
Egerdir
Isbarta
Konia
Hassan Dagh
Nigde
Beishehr
Karabunar
Bos Burun
Kara Dagh
Karaman
Geik Dagh
Tarsus
Mersina
Adana
Marash
Aintab
Adalia
Ak Dagh
Gulf of Adalia
Alaya
Ermenek
Selefke
Eharadran
Cape Anemur
Tchelindre
G. of Alexandretta
Alexandretta
Antioch
Aleppo
Jebel Akra
Latakia
Kerinia
Morphu
Nicosia
Cape Arnauti
Cyprus
(British)
Famagusta
Ktima
Olympus
Larnaka
Paphos
Limasol
Cape Gatti
Hama
Homs
El-Mina
Tripoli
MEDITERRANEAN
SEA
Beirût
Libanus
Hermon
Damascus
Tyre
Acre
Haifa
Nablus
Jebel Hauran
Jafa
Jerusalem
Gaza
Dead Sea
Rosetta
Damietta
Abukir
Alexandria
Port Said
Kalat el-Arish
Damanhur
Mansura
Tanta
LOWER EGYPT
Ismailia
CAIRO
Suez
Suez Canal
Gizeh
Helwan
Desert et-Tih
Birket Karûn
El-Fayûm
Beni Suef
Nile
G. of Suez
Sinai
Jebel et-Tih
Akaba
Maan
30° E. Long. of Greenwich
Railways
Medina
Wagner & Debes' Geogl. Estabt. Leipzig



Tiflis
Alexandropol
Kars
Gokcha Lake
Karabagh
Shusha
Baku
Apsheron Pena.
Erivan
Ararat
Bayazid
Julfa
Karadagh
Erzerum
Melasgerd
Mush
Van
Bitlis
Khoi
Tabriz
Savalan
Ardabil
Lenkoran
Kizil Agatch Town & Bay
Salyany
CASPIAN SEA
Enzeli
Resht
GHILAN
AZERBIJAN
Maragha
Urumiah
Jezireh ibn Omar
Amadia
Khorsabad
Nineveh
Mosul
Nimrud
Erbil
Sinjar
Tell Afar
Bos Dagh
Souj Bulak
Sainkala
Sinjan
Zinjan
Sultanieh
Kazbin
Revanduz
Serdesht
Altyn Kopru
Kerkuk
Suleimaniyeh
ARDILAN
Hamadan
Kermanshah
Burujird
LURISTAN
Khoremabad
Kaleh Kuh
PERSIA
Tell Kayara
Kal'at Shergat
Asshur
El Hadr
EL JEZIREH
Tekrit
Samarra
Tigris
Rawa
Aneh
El Frat
Jibba
Hit
Kal'at Felluja
Baghdad
Ctesiphon
Seleucia
Babylon
Kut el Amara
Kerbela
Hille
Nippur
Nejef
Meshed Ali
Diwanieh
Bahr-i-Shinafiyeh
Samawa
Lagash
Ellesar
Erech
Nasrye
Ur
Eridu
Kurna
Basra
Mohammerah
Dizful
Susa
Shuster
KHUZISTAN
Ahwaz
Zobeir
Bushad Mishaab
Battan Shaggra
Jakereh
Shat el-Arab
Bubiyan
Failaka
El-Kuweit
Legait
Wafrah
Persian Gulf
Birket Washraf
Birket Adhafirg
Desert El-Hejerah
Sekâkâ
Jowf
Desert
Shethathe
Musejib
Wadian
45°
50°
40°
35°
30°
300 Kilometres
200 Engl. Miles
in construction

VII. MESOPOTAMIA AND BABYLONIA.

The concession for the building of the **Baghdad Railway** (comp. the adjoining Map), forming a prolongation of the Anatolian Railway from Haidar Pasha (Constantinople) to Konia, was granted by the Turkish Government to a Franco-German syndicate on Jan. 22nd, 1902. The entire length from *Konia*, the terminus of the Anatolian Railway, to the Persian Gulf amounts to about 1400 M. (*i.e.* about 1870 M from Constantinople). From Konia the railway runs viâ *Bulgurlu* to the present terminus of *Ulukishla* in the Taurus Mts., which it will cross to *Yenidzeh* (p. 366) and *Adana* (p. 366); thence it will proceed due E. to *Osmaniyeh*, which a branch-line will connect with *Alexandretta* (p. 365). Beyond Osmaniyeh it will penetrate the *Amanus Chain* (p. 365) by a tunnel (3³/₄ M. long) and run S.E. to *Aleppo* (p. 377). Near *Jerabîs* (p. 419) it crosses the *Euphrates* and reaches *Ḥarrân* (p. 420; the junction of a branch-line to *Urfa*, p. 419), whence it will proceed viâ *Râs el-ʿAin* (p. 422), *El-Ḥelif*, and *Neṣîbîn* (p. 425) to *Môṣul* (p. 426). The route form Môṣul to *Baghdad* (p. 429) leads viâ *Tekrît* (p. 428) and *Sheikh Ibrâhîm*, the junction of a branch-line which crosses the Tigris to *Khânikîn* (p. 429). Beyond Baghdad the line will be continued by a new company viâ *Kerbelâ* (p. 433), *Nejef* (p. 433), and *Baṣra* (p. 434) to *El-Koweit* (p. 435), where it will end. — Comp. 'The Short Cut to India', by *D. Fraser* (Edinburgh, 1909; 16*s*. 6*d*.).

Practical Hints. The best season is March and April; May, the second half of which is often uncomfortably warm, is regarded at Baghdad as the least desirable month. In the S. districts the only really pleasant periods for travelling are Oct., Nov., Feb., and March. In Dec. and Jan. the nights are very cold, even to the S.

of Baghdad. On the middle course of the Euphrates and the Tigris travellers are much hampered after mid-March by the spring-floods, during which the bridges-of-boats have to be removed and their place taken by round coracles *(Juffa)* caulked with asphalt, such as were used in the days of ancient Babylon.

The Mode of Travelling is similar to that in the remoter parts of Syria (comp. pp. xi, xvii), but there is on the whole more variety, as the traveller will sometimes have opportunity to use fairly comfortable carriages of European or (better) native pattern, rafts upon the Tigris (p. 423), and barges on the Euphrates. Good *Dragomans* (p. xvii) are to be found in Jerusalem and Beirût only, and all information may be obtained from the tourist-offices in those cities. The prices are 15 to 20 per cent higher than for travelling in Palestine. The single traveller pays 50-70 fr. a day (including tent, 80-100 fr.). Those who understand Turkish and (still more important) Arabic can get along with a *Servant*, who acts as cook and receives 3-6*l*. Turkish monthly; in this case, however, the traveller has himself to provide for the equipment of the caravan. The charge for a horse is 5-6 fr. per day, including fodder and the wages of the mukâri (p. xxi). The purchase of horses is not advisable.

The health and comfort of the traveller will depend very largely upon suitable nightquarters and good food. Experienced and hardy travellers may possibly limit themselves to a light camp-bed or a native mattress stuffed with wool or cotton, which may be purchased anywhere; but as a general rule, it is certainly desirable to have a tent also (p. xviii). In summer a light tent is indispensable on account of the insects. The notes at p. xvii give some idea of the inconveniences of passing the night in the khâns or in the native huts. To cope with the plague of vermin, many travellers recommend a wide sleeping-bag of thin but strong sheeting, drawn round the neck by a string. Insect-powder, see p. xxii. An abundant supply of woollen or camel's-hair rugs is desirable. The traveller should be well provided with European canned goods, obtainable in Beirût, Damascus, or Jerusalem, and should not forget potatoes and flour; red wine and brandy are also desirable. Wine can be bought only in the Armenian towns in the N. part of the region. The only kinds of fresh food that one can count on procuring *en route* are mutton *(laḥem mâl ghanam)*, poultry (fowl, hen, *dejâjeh;* cock, *dîtsh*), eggs (egg, *bîeḍeh*, plural, *bîeḍ*), tolerable bread *(khubez)*, honey *('asäl)*, and sour ewe-milk *(shinîneh)*. In the bazaars of Urfa and Môṣul, and also in many smaller places, sugar *(shekkär)*, coffee *(gahveh)*, rice *(timmen)*, tea *(tshai)*, and tobacco *(tütün)* may also be obtained; but chocolate, cocoa, and biscuits are nowhere procurable. If a cook is hired for the journey, he generally provides the necessary utensils and dishes. These should include a tea-kettle, drinking-cups, a full supply of cooking-utensils, enamelled tin plates, knives, forks, spoons, napkins, dish-towels, Arabian coffee-

cups for the reception of visitors (p. xxvii), an alcohol-lamp, a native lantern *(fânûs)* protected by wire netting, and matches *(shiḥḥât;* one match, *shiḥḥâta).* The supplies of alcohol and of candles for the lantern can be renewed in the larger towns.

The tourist should take with him his evening-clothes, not only for visiting the pashas and other high Turkish officials, but for use in Baghdad, where all the social forms of Europe are observed. As large trunks cannot be carried by the sumpter-horses, it is advisable to pack one's clothes in Gladstone bags or dress-suit cases. The native saddle-bags (*khurj*, p. xx) will also be found useful.

An escort is imperatively necessary (p. xxvi). As a rule, one or two *Zaptiehs* are enough, their pay (1/2-1 mejîdi per day each) should be agreed upon beforehand. They expect to share the meals of the servants. At the stopping-places, especially in Christian houses, the zaptiehs are prone to make exorbitant demands, for which the host expects compensation from the traveller. The possession of a tent relieves one from this difficulty.

Money for the Tour. The bankers at Aleppo and Baghdad issue letters of credit upon Môṣul and other large towns. As, however, the current expenses *en route* are comparatively small and the rate of exchange constantly changes, the best plan is to carry enough Turkish, English, or French gold (comp. p. xxiii) to supply one's needs from Aleppo to Baghdad. The traveller should have an ample provision of small coins (*i.e.* whole, half, and quarter mejîdis), which he can procure by changing larger pieces at the bazaars. Gold coins should never be displayed in the villages.

Post Offices. Except at Baghdad, Baṣra, and Môsul only letters that bear Arabic or Turkish addresses are dispatched. Letters cannot be registered. — *Telegraph Offices*, see p. xxv.

British or American *Consular Representatives* are to be found at Aleppo, Baṣra (Bassorah), Baghdad, Diârbekr, Môṣul, and Kerbelâ.

Geographical Sketch. — The district watered by the *Euphrates* (Arabic *El-Frât*) and the *Tigris* (Arabic *Shaṭṭ;* also called *Ed-Dijleh* in its lower course), which is bounded on the N. by the Armenian Taurus, on the E. by the Iranian frontier mountains, on the S.E. by the Persian Gulf, and on the S. and W. by the Syrian Steppes, is known to geographers as *Mesopotamia.* The inhabitants apply the name of *El-Jezîreh* (*i.e.* the island) to the upper or N.W. portion of the district, roughly extending to a line drawn from Deli ʿAbbâs (p. 429) to Fellûja (p. 436), while the lower or S.E. portion (the ancient *Babylonia*) is known as *ʿIrâḳ ʿArabi.*

Mesopotamia consists, geologically, of three limestone steps or zones, formed by subsidence in the tertiary age. The N. and highest of these, a Mountainous and Hilly District, with an average breadth of 45-60 M., extends from W. to E. under the high mountains of the Taurus for a distance of 375 M. Part of this region has been overflowed by basaltic lava, which burst through the broken

edges of the terrace. This is the character of the *Karaja Dâgh* (p. 422) and of another district farther to the E. In this hilly region the rapidly flowing yellow waters of the Euphrates and Tigris have at places had to carve channels lying several hundred feet below the general level of the surface. Barren grey mountains rise both to the N.W. (as the *Nimrûd Dâgh* near Urfa, p. 419) and to the N.E. (*Ṭûr 'Abdîn*, p. 425). — Below these foot-hills of the Taurus stretches the Mesopotamian Plain, separated from the N. terrace by a line of faults or dislocations, reaching a height of 1000-2000 ft. The plain is a steppe-plateau 300-1000 ft. above the sea-level, covered in spring with fresh green verdure but arid and bare in summer. The naphtha springs at *Hît* on the Euphrates (p. 436), at *Tell Ḳayâra* on the Tigris (p. 427), and at the base of the Zagros chain in W. Iran, are also results of the above-mentioned catastrophic subsidences. The wild and barren hills rising from the plain indicate the former level of the surface. Among the chief of these are the *Jebel 'Abdu'l 'Azîz*, the *Jebel Sinjâr* (p. 426), the *Karatshok*, and the *Jebel Ḥamrîn* (p. 429). The N. part of the plain, as far as these mountains, usually has a sufficient rainfall to produce abundant crops of wheat and barley. In consequence of this, the country was also thickly populated in antiquity, as is proved by the innumerable '*tells*', or heaps of ruins. Most of the rivers of the Mesopotamian plain, such as the *Belîkh* (p. 420), the *Khâbûr* (p. 422), and the *Jaghjâgh* (p. 425), take their rise in the above-mentioned line of dislocation; the sources of the long *Wâdi Tartâr*, however, lie in the Jebel Sinjâr. The river-beds, as a rule, contain water in spring only. The S. part of the plain, beginning at the Sinjâr Mts., consists mostly of barren Steppes, which are almost destitute of rainfall and are so situated as to make artificial irrigation almost impracticable. Their gravelly surface is covered in spring with a thin growth of grass, which serves the Beduins for pasture. The only arable land is in the narrow strips adjoining the Euphrates and the Tigris. — The third of the above-mentioned zones forms an Alluvial Plain, formerly below the sea and probably changed into dry land by the withdrawal of the Persian Gulf shortly before the historic period. From the yellow slopes of the Syrian tableland to the foot of the Zagros chain its soil is formed by the deposits of the Euphrates and the Tigris. Even here, however, only a comparatively small portion (7700-9600 sq. M.), consisting of the so-called *Sawâd* (*i.e.* black and fruitful earth), is under cultivation. The rest is bog and salt marsh. The gigantic system of irrigation, the extensive embankments of which still stretch between the two rivers, has gradually fallen into decay and disuse since the irruption of the Arabs (p. 417).

The present Population of Mesopotamia and Babylonia is estimated at the most at $1^1/_2$ million souls. About one-third of these live in the towns, while fully one-fifth are nomadic or semi-nomadic in their habits. The rest of the population consists of

peasant-farmers, most of whom occupy N. Mesopotamia. The prevailing language is Arabic, though the only Arabs of pure blood are the nomads of the steppes (comp. p. lviii). The settled population is a mixture of descendants of the ancient Babylonians, Assyrians, and Aramæans, and (in the N.) of immigrant Turks, Kurds, and Armenians. The Kurds, who have generally adopted the Turkish dress and customs, are predominant in the N. parts of the mountainous district and in the province of Serûj (p. 419), but various Armenian villages and districts are interspersed among them. Turkish is spoken in the towns of Bîrejik, Urfa, and Diârbekr; the Arabic district begins immediately to the S. of the first two of these; the people to the S. of Diârbekr speak Kurdish and Armenian. On the Tigris, Kurdish is spoken as far as Jezîret Ibn ʿOmar (p. 424), while upon the left bank it extends almost from the gates of Môṣul to Kerkûk (p. 429) on the S. Beyond these points Arabic is the predominant speech. In and near Baghdad are over 50,000 descendants of Jews, deported hither in the Assyrian-Babylonian period, who have remained true to their religion down to the present day. In the Ṭûr ʿAbdîn (p. 425) and other inaccessible mountain-districts there are also many Syrian Jacobite villages and towns which have preserved their old Christian faith. In the larger towns there are also many Jacobites, Chaldæans, Nestorians, and other sects of early Oriental Christians (pp. lx et seq.).

History. — Our knowledge of the history of Babylonia reaches well into the fourth millenium before Christ. The origin of this prehistoric culture, as well as of the system of cuneiform writing, is commonly attributed to the non-Semitic *Sumerians* or *Akkadians*, the earliest known inhabitants of the country. This people, whose racial affinities are still unknown, possessed considerable mathematical and astronomical learning, as well as a highly developed legal system. They erected palaces, temples, and fortresses, produced statues, and executed carvings in hard stone. In culture and civilization they were superior to the *Semites*, who overran the country between B.C. 4000 and B.C. 3000. The popular tongue soon became Semitic, but the Sumerian language was long used by priests and learned men, very much as Latin was in the middle ages. Among the earliest known kings of N. Babylonia are *Sargon I.* (ca. B.C. 2800) and his son *Narâm-Sin*, who extended their sway to Syria and Arabia. About B.C. 2200 *Hammurapi (Khammurabi, Hammurabi)* of Babylon united the various small states of the alluvial plain into one kingdom, with Babylon as metropolis. The code of laws promulgated by this king is the oldest now extant and exhibits many points of resemblance to the Biblical commandments. The dynasty of Hammurapi ruled also over Syria, as far as the Mediterranean, and probably over the N. districts on the Tigris. Between 1950 and 1650 the *Hittites*, another race of unknown origin and

language (p. lxxvi), entered the land from the N.W. and confined the kings of Babylon to the limits of the alluvial plain. In the second half of the second millenium B.C. we find Babylon under the dominion of the *Cassites*, who probably descended on the S.E. from the Iranian Mts. and quickly accommodated themselves to the Babylonian civilization. About this time, too, the rising star of Assyria, on the N., began to come into evidence. The clay tablets of Tell ʿAmarna mentioned at p. lxxvi also contain letters of the kings of Babylon and Ashur and of the Hittite princes to the Pharaohs, a proof that at the end of the 15th cent. B.C. the language and civilization of Babylonia enjoyed an international vogue extending over the whole of W. Asia as far as Egypt. The hegemony over the territories of the Tigris and Euphrates now oscillated for a prolonged period between Babylon and the vigorously growing Ashur. In the 12th cent. B.C. *Nebuchadnezzar I.* for a short time re-established the dominion of Babylon over the entire territory between the S. sea and the W. sea. Somewhere about 1100 or 1000 B.C. we have to chronicle a last invasion of hordes of Semite warriors in the shape of the *Chaldaeans*, coming probably from the interior of Arabia. Starting at the estuary of the rivers, these warriors spread over the whole of Babylonia and Mesopotamia, establishing a number of small states, among which Babylon was distinguished simply as a centre of religion and culture.

In the reign of *Ashur-naṣir-pal III.* (885-860 B.C.) Assyria attained the position of the leading power in Hither Asia. This king conquered the whole of Mesopotamia and exacted tribute from the small states of Syria and Phœnicia. His successor *Shalmaneser II.* (860-825) broke the power of the Aramæan kingdom of Damascus and extended the protectorate of Assyria over Babylon. Under *Tiglath-Pileser III.* (745-727), *Sargon II.* (722-705), and *Sennacherib* (705-681) the Assyrian power reached its zenith. Though Babylon was feeble in a military sense, its ideal importance (like that of the mediæval Rome) made it a factor to be reckoned with; and consequently Sennacherib curbed its frequent rebellions by inflicting on it the severest penalties (689 B.C.). He razed the city and its temples to the ground and turned the waters of the Euphrates over its site. But the natural conditions and in particular the needs of the international traffic of which this was a focus proved stronger than the decrees of the military monarchy of Nineveh. Sennacherib's own son *Esarhaddon* (681-668) had to order the rebuilding of Babylon. This king divided his dominions between his two sons, assigning Assyria to *Ashur-bani-pal (Sardanapalus)* and Babylon to *Shamash-shum-ukîn*. The latter rebelled against his brother, but perished in 648 B.C. on the capture of Babylon by Ashur-bani-pal. Ashur-bani-pal (d. 626) was followed in succession by his two sons *Ashur-etil-ilâni* and *Sin-shar-ishkun*, the latter of whom succumbed to a combined attack of the Medes and Babylonians.

The fall of Nineveh (p. 426; ca. 607 B.C.) marked the end of the Assyrian kingdom.

Babylon had already attained its independence on the death of Ashur-bani-pal. The founder of this NEW BABYLONIAN EMPIRE was the Chaldæan *Nabopolassar* (625-605). His son *Nebuchadnezzar II.* (605-562) extended his dominion over the whole of Mesopotamia and Syria (comp. p. 415). Soon after this a new power in the shape of the PERSIANS comes into prominence. *Cyrus* (559-529), a member of the dynasty of the Achæmenians, overthrew the power of the Medes and conquered Babylon (539) and Asia Minor. *Cambyses* (529-522) conquered Egypt. *Darius the Great* (522-485) subdued the rebellious Babylon for the second time and extended the bounds of his kingdom to Europe (Thrace, Macedonia). His generals, however, were defeated by the Greeks at Marathon (490), and his son *Xerxes* (485-465) was overthrown at Salamis. The Achæmenian-Persian dynasty ruled over the whole of W. Asia for more than two centuries. In 334 B.C. *Alexander the Great* began his triumphant progress, and the battle of Gaugamela (p. 428) decided the fate of the Persian kingdom. After the death of Alexander, which occurred at Babylon in 323 B.C., Babylonia and Mesopotamia fell to the SELEUCIDÆ (p. xc), who maintained their dominion till ca. the middle of the 2nd cent. B.C.; their capital was Seleucia (p. 434). The PARTHIANS then wrested the sovereignty of the empire in the E. part of Hither Asia from the Syrian monarchs, capturing Seleucia and founding Ctesiphon (p. 434) on the opposite (E.) bank. Their wars with the Romans for the possession of Mesopotamia were endless and bloody. A fortunate campaign brought the Emperor Trajan in 117 A.D. to the neighbourhood of the Persian Gulf; Babylonia became, indeed, nominally a Roman province. On the downfall of the Parthian power in 227 A.D., the NEW PERSIAN KINGDOM OF THE SASSANIDES took up the contest with Rome. The possession of Upper Mesopotamia oscillated constantly between the two great powers of the E. and W. So far as we know, however, the districts of the Euphrates and Tigris attained their highest state of economical prosperity in the later period of the Sassanides.

The decay of this fertile territory begins with the invasion of the ARABS, who shattered the kingdom of the Sassanides in the battles of Ḳâdisîyeh (S. of Babylon) in 636 and of Nehâwend (S. of Ecbatana) about 642. Even in the best days of the caliphate, under *Hârûn er-Rashîd* and *El-Ma'mûn* (p. 430), the fiscal revenues were far below the height previously attained. The downfall of the political power of the caliphate and the appearance of the Turkish migratory tribes in W. Asia sealed the fate of the old civilization. From every side these unruly and predatory nomads spread over the whole district. The last blow was given by the Mongolian irruptions of the 13th and 14th centuries. When the modern TURKS conquered the lands of the two great rivers in 1638, these consisted mainly of

steppe and desert. The soil, however, still retains its capacity for agricultural wealth, the rivers still contain as much water, and the rainfall in the N. part of the territory is still as high as of yore. Political security and the use of modern means of cultivation and transportation are all that is needed to resuscitate the old prosperity. The construction of the Baghdad Railway (p. 411) and the 'regulation' of the rivers are the first steps in this direction.

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48. From Aleppo to Urfa (Edessa).

3-4 days. Carriage 5-8*l*. Turkish, from Alexandretta 9-11*l*. Turkish (the latter fare should include waiting in Aleppo several days). Those who drive only as far as Membij, with the view of making the détour thence viâ Bîrejik (p. 419), would do well to send on saddle-horses in advance from Aleppo in order to avoid delay.

Aleppo, see p. 377. The road strictly so-called extends for only a few leagues to the E. of Aleppo, but the rest of the route offers no special difficulties for carriages. By starting early, travellers may reach Membij in one day. In other cases the night is spent at *Bâb* ca. 20 M. to the E. of Aleppo, where the route turns to the N.E.

Membij (1305 ft.) is a village settled by Circassians after the Russo-Turkish war of 1877-78. Nightquarters may be obtained in the khân or on application to the village-chief; the traveller should be on his guard against pilfering. Membij is the ancient *Mabog* (Greek *Bambyke*), the Græco-Roman *Hierapolis*, and was formerly a chief seat of the manufacture of cotton. [*Pambuk* is to this day the Turkish name for cotton and cotton-wadding.] The outlines of a theatre and a stadium are recognizable. The large pond was once

adjoined by a sanctuary of the Dea Syra (Astarte, comp. p. 420). Hierapolis was the starting-point of the unfortunate oriental campaign of Crassus in 53 B.C., and of the equally unlucky campaign of Julian the Apostate in 363 A.D.

Instead of the route described below, equestrians may proceed from Membij to Urfa viâ Bîrejik (3-4 days). We cross the *Sâjûr* about 10½ M. to the N. of Membij, pass to the W. of the extensive ruined site of *Sreisât*, and reach our nightquarters at (12½ M.) *Jerâbîs* or *Jerablûs*, on the right bank of the Euphrates. The plain which extends N. from this village to (1½ M.) the great Tell of Carchemish (*Jerablûs Kal'a*) was probably the scene of the decisive battle of *Carchemish*, by which Nebuchadnezzar II. (p. 417) checked the conquering career of Pharaoh Necho of Egypt (605 B.C.). In the Græco-Roman period, when the site was probably occupied by the town of *Ninus*, the great military road from W. to E. here crossed the Euphrates. Important Hittite figure-reliefs and an incised Hittite inscription (the longest known), besides the remains of a large Græco-Roman temple, were found here by British excavators in 1911. The interesting route from Jerâbîs to (17 M.; 6 hrs.) Bîrejik ascends along the right bank of the Euphrates. About halfway we cross the little river of *Kerzîn*. We finally cross by ferry to the left bank of the Euphrates at a point which has been one of the most important crossing-places of the great river from time immemorial. — The little town of **Bîrejik** (1245 ft.; Turkish telegraph office), containing 10,000 inhab., most of whom are Turks (comp. p. 415), is surrounded by a wall and protected by a rock-citadel. It was known as *Bîra* in the time of the Crusades and also played a part in the Mongolian contests of the 13th century. — Public Carriages run from Bîrejik to (ca. 50 M.) Urfa (2 days; see below) viâ *Tsharmelik* (nightquarters) and also to 'Aintâb (6 hrs.; p. 378) viâ *Nisib* (3 hrs.; bazaar; khâns).

Those who are driving proceed direct from Membij to Urfa, a distance of about 80 M., taking two long days and necessitating an early start. We cross the *Euphrates*, after a ride of 4 or 5 hrs. through the hilly steppe, at a point about 15 M. to the N.E. of Membij, a little below the mouth of the *Sâjûr*. The ferry is at *Tell el-Aḥmar;* travellers will admire the dexterity of the boatmen. From Tell el-Aḥmar our route (no proper road) traverses first the steppe, which from this point on is inhabited by Kurdish nomads, and then the well-tilled *Plain of Serûj*, with many villages (best nightquarters at *Eski Serûj*, 1685 ft., ca. 28 M. from Tell el-Aḥmar).

There are two routes from Serûj to Urfa, each taking about a day. The shorter and more usual route proceeds to the N.E. across a barren rocky district (ca. 2300 ft. above the sea), strewn with ancient ruins, and at the interesting cavern of *Saghimaghâgha*, with its ancient inscriptions (vaulted cisterns opposite), joins the new road from Bîrejik, and then leads across the barren hills of the *Nimrûd Dâgh* to (2½ hrs.) Urfa. The longer but better route makes a sweep to the S.E. through the plain, skirts the *Serûj Dâgh*, and then runs to the N. along the E. side of the Nimrûd Dâgh to Urfa.

Urfa. — Accommodation may be obtained with the aid of the German Oriental Mission ('Deutsche Orient-Mission'; Dr. Johann Lepsius, Grosse Weinmeister-Str. 45, Potsdam), which possesses an orphanage, with 150 Armenian children, and a clinic and hospital (*Dr. A. Vischer*). There is also a carpet-factory here (manager, *Franz Eckart*). — The horses of Urfa have a good reputation, and travellers who have come thus far by carriage may buy saddle-horses here for the continuation of their journey (but comp. p. 412).

Urfa (1970 ft.), the Greek *Edessa*, the capital of the Sanjak o the same name, contains about 45,000 inhab. (one-fourth Armeniar and Syrian Christians, a few Jacobites, and the rest Turks anc Kurds), and lies at the E. base of the foot-hills of the Nimrûd Dâgh which runs hence towards the S. It is overlooked by the ruins o an ancient citadel. The streets are narrow and crooked.

The Syrian and Armenian name for the town was *Urhai*, and it i still sometimes called *Ruhâ* by the Arabs. The Greeks rechristened i *Edessa*, but also used the form *Orrhoë* or *Osrhoë*. Seleucus I. (p. xc) i said to have greatly enlarged the town. About 136 B.C. Urfa became th seat of a dynasty of its own, the so-called 'Abgars' of *Orrhoëne*, who wer nominally dependent first on the Seleucidæ and then on the Romans The fifth Abgar (13-50 A.D.) is said to have interchanged letters with Jesu Christ; these were issued by Eusebius (p. 37) in a Greek translation, bu have long been recognized as spurious. In 217 A.D. the district was ab sorbed by the Romans and the town converted into a Roman colony unde the name of *Marcia Edessenorum*. The Aramaic dialect of Edessa becam the common written language of the Aramaic Christians. In the Firs Crusade Baldwin (p. lxxxiv) made himself Prince of Edessa in 1097; hi successors held the place as an outlying bulwark against the Moslems dow to 1144, when Jocelyn II. was defeated and slain by Emir Zengi of Môsul At a later period the country was devastated by Mongolians, Egyptians and the hordes of Timur the Tartar (p. lxxxvi). The campaign of Sulta Selîm I. united Syria and Mesopotamia with the Turkish kingdom (1516-17)

The largest building of the town is the *Armenian Gregoria Cathedral*. In 1896, during the terrible massacre of the Armenian perpetrated by Moslems and Kurds, more than 1000 victims too refuge in this building and were suffocated by the smoke of burnin carpets and mats, previously soaked in petroleum. The *Chief Mosqu (Ûlu Jâmi')* has a large octagonal tower, which probably belonge originally to a Christian church of the time of Justinian. The tw *Sacred Ponds* are remnants of the primæval cult of the goddes Atargatis (Astarte, Derketo; comp. p. 418). The outer pond is sur- rounded by fine old trees and inhabited by innumerable carp, to this day regarded as sacred. The inner pond is surrounded by a rectangular wall and enclosed by religious buildings, including the so-called *Mosque of Abraham*, with the traditional birthplace of tha patriarch (comp. below). The square tower on its S. side belonge to a church of the Crusaders. The abrupt rocky ridge upon whic the *Citadel* stands is separated from the rest of the hill by a broad and deep moat hewn in the rock. The two huge columns probabl belong to a vanished temple of Baal-Jupiter.

Excursions. About 25 M. (a ride of 8 hrs.) to the S.E. lies **Harrân** (accommodation at the village chief's), the town from which Abraham se out for Canaan after the death of his father Terah; it is mentioned ir Gen. xi. 31, xii. 5., etc., and in various Assyrian and Babylonian cuneiform inscriptions. The old temple of the moon-god was rebuilt by Nabonidus of Babylon (556-539 B.C.). Harrân is the *Carrhae* of the Greeks and Romans known in history for the terrible defeat inflicted by the Parthians in 53 B.C. on the consul M. Licinius Crassus, who encountered them here on the bank of the Balissos (now *Belikh*). At a later date the town was a chief seat o the Sabæan religion and was also of considerable importance as a trading- place. A number of low 'tells' on both sides of the *Nahr el-Kût*, the chie source of the Belîkh, date from the pre-Roman period. Of a later date are

ie ruins of a Romano-Arabic castle and of a Christian cathedral said to ave been converted by Saladin into a mosque; the lofty bell-tower of the itter is conspicuous for many leagues around. In the vicinity is the so-alled *Well of Rebecca*, where Eleazar met the daughter of Bethuel (Gen. xxiv. 5 et seq.). — About 30 M. to the N.W. of Urfa, on the Euphrates, lies the illage of **Samsât**, the ancient *Samosata*, the capital of the principality of *ommagene*, which is mentioned under the form of *Kummukh* as early as ie 11th cent. B.C., and was afterwards conquered by the Assyrians. After ie downfall of the kingdom of the Seleucidæ, Samosata remained in pos-session of a branch of this dynasty down to 73 A.D. The ancient remains iclude the massive 'tell' upon which the citadel stood and the remains f the Roman aqueduct. Samosata was the birthplace of the Greek author ucian (ca. 126-180 A.D.) and of Bishop Paul of Antioch (p. 388). If the vater be high enough, it is possible to descend the Euphrates on a kelek p. 423) from Samsât to Bîrejik (p. 419; ca. 80 M.) in one day. The abrupt ocky banks of the river are honeycombed by ancient cave-dwellings. On ie right bank are the remains of a Roman road, on which, 50 M. from amsât or ca. 28 M. above Bîrejik, is the ruined rock-fortress of *Rûm Kal'a*, once a Romano-Byzantine stronghold and afterwards the residence f the Patriarchs of Armenia Minor.

49. From Urfa to Diârbekr.

The shorter and more usual route (road) takes 4 days; the longer but nore interesting bridle-path viâ *Verânshehr* (5 days) is more fatiguing.

Urfa, see p. 419. — Riders follow a lonely bridle-path direct to 10 hrs.) *Tsharmuly*, and proceed thence in 8-9 hrs. to *Severek* (see below). The highroad ascends to the N.E. from Urfa to the *Jebel Garmûsh*, crossing several streams. The first stopping-place for the night is (30 M.) *Jaghli Mûsâ* or (36 M.) *Tsharmuly*, a hard and long lay's journey. The second night is spent at *Severek* (2755 ft.), a own with a small bazaar, about 24 M. beyond Tsharmuly, where in Armenian local wine may be obtained. The lower part of the Tell of Severek is still lined with large blocks of stone. Farther on, he road, which is still macadamized, leads along the N.W. slope of he volcanic *Karaja Dâgh* (p. 422), affording a magnificent view of he Armenian Taurus, which is covered with snow till far on in the summer. A drive of 10 hrs. brings us to ***Habeshi***, the stopping-place or the third night, whence Diârbekr is reached in about 6½ hrs. more. — After a ride of 8½ hrs. from Severek equestrians reach the Kurdish village of *Kara Baghtsha* ('Black Garden'), where they spend the third night. Thence to Diârbekr, 8 hrs.

Riding Route to Diârbekr viâ Verânshehr (5 days; escort necess-ary). Almost the whole territory traversed was formerly under the sway of Ibrâhîm Pasha (d. 1908; see p. 422), the chief of the Melli-Kurds, who lived in a constant state of feud with his neighbours. Like most of the migratory Kurdish tribes, the Mellis are organized into so-called Ḥamîdîyeh regiments, and form a kind of yeomanry, which is provided by the Turkish Government with arms and ammunition. — The first day's march crosses the beds of several streams and reaches *Irinjeh*, the stopping-place for the night, in 7 hrs. The route then ascends N.E. to the *Tektek Dâgh*, and next runs E., passing numerous heaps of ancient ruins. About 4 hrs. ride beyond Irinjeh and about 2 M. to the left of the path lie the ruins of *Mehmed Khân*, consisting of massive vaults of hewn stone (with primitive, very ancient drawings of triumphal and sacrificial processions), surrounded by

many ancient cisterns and other chambers hewn in the rock. This w probably a Roman military station for guarding the road. [Travell sometimes make this their first nightquarters, but in late summer t cisterns are often empty, and fuel must also be brought.] The next p of the route is entirely destitute of water, and the march is somewh fatiguing for both men and beasts.

Verânshehr, which is built almost entirely among the ruins and wi the hewn stones of the Roman *Antoninupolis (Tela)*, was the winter-seat Ibrâhîm Pasha (p. 421), who, through the introduction of industrious A menians, converted this well-watered locality into a thriving little to (10-12,000 inhab.). In 1908, after his death, the town was nearly destroy by plundering Kurds and Turks, and many of the inhabitants were murd ed. — Accommodation may be found either with the Armenian-Catholic the Armenian-Gregorian priest. The lower courses of the Roman city-w have been preserved in almost their entire circuit. A few arches of t main or E. gate are still standing and are now occupied by a family Kurds. The ruins of a large church to the W. of the town, built of bla basalt, date from the early Byzantine period. The guide will also poi out various mosaic floors, capitals of columns, vaults, and other 'antik in the interior of the courts and buildings.

The route from Verânshehr to Diârbekr traverses the S.E. slope of t *Karaja Dâgh* (6070 ft.), and takes two days of difficult and fatiguing tr elling. Water is very scarce in summer and autumn, as the wells (indeed some nearer Urfa) were filled up by the Turks in 1832 to hind the march of the Egyptian army (p. lxxxvi). There are no villages, and t nights are spent either in the open air or in the tents of the Kurds.

The Route from Verânshehr to Mârdîn (p. 425) takes 2¼ days. T first night is spent at (8 hrs.) *Heleli Tepeh*, the second at (9 hrs.) *Tell Erm* (accommodation at the house of the Armenian-Catholic priest), which often identified with the Roman *Tigranocerta.* It possesses a large 'te and ca. ¾ M. to the W. of the village is an important group of rui among which a Christian basilica, afterwards converted into a mosq is conspicuous. Mârdîn is reached from Tell Ermen in 3 hrs. more.

About 50 M. to the S. of Verânshehr, on the *Khâbûr* (p. 414), lies t village of **Râs el-ʿAin** (comp. p. 411), the ancient *Resaina*, near which, the *Tell el-Halâf*, the remains of a palace of the Hittite period (p. 415) wi interesting sculptures have been brought to light. Excavations are n being carried on here.

Diârbekr (2165 ft.; Brit. vice-consul, *W. D. W. Matthews*), capi of the vilâyet of the same name, is the ancient *Ámida*, and is st often called by the surrounding inhabitants *Kara* (*i.e.* black) *Am* on account of the dark-hued basalt of which the city-wall is bui The town, which contains 35,000 inhab. (comp. p. 415), has be important since ancient times as the meeting-point of the roads fr the Mediterranean viâ Aleppo and Damascus, from the Black S viâ Amasia- Kharput or Erzerum, and from the Persian Gulf v Baghdad. It lies upon a basaltic mound rising above the right ba of the *Tigris*, which is crossed a few miles lower down by a ston arched bridge, the buttresses of which are perhaps of Roman origi The value of its imports and exports in 1907 amounted to abo 750,000*l.* each. — The climate of Diârbekr has a bad reputatio and typhus and other fevers are rife in summer.

Constantius, the son of Constantine the Great, made Amida the ch stronghold of the Romans in the district of the upper Tigris, but it w soon taken from him by the Sassanide Shâpûr II. (310-379 A.D.). T campaign of Emperor Julian the Apostate in 362-3 was without resu In the 5th cent. the place fell into the hands of the Byzantines, who ma tained possession of it, with the exception of a short Persian interregn

ı 503, until the Arabs captured it in 638. After various other vicissitudes, ıe town came finally into the hands of the Turks in 1517 (p. 420).

The *City Wall*, with about 90 massive round and square towers, sembles the Aurelian Wall at Rome, and in its lower courses dates rtainly not later than the time of Justinian — a fact which the aveller should not be led to doubt by the numerous stones with rabic inscriptions which have been let into the wall. The four ıtes, one at each of the main points of the compass, are closed at ınset. The citadel is a mass of ruins.

The streets of the town are narrow and crooked, but it contains fairly well-stocked bazaar and public baths. The chief object of ıterest is a ruined *Palace*, falsely ascribed to Tigranes the Great of rmenia (d. B. C. 56), but probably dating from the Sassanide eriod. The remains include a court about 140 yds. broad, with a retty fountain in the middle of it, and a façade on each of two des, with pointed arches in the two lower stories and curious-oking columns overloaded with sculptural decoration. A third de is adjoined by the *Ûlu Jâmiʿ*, the chief of the 50 mosques of e town; owing, however, to the fanatic character of the Moslem ppulation, the interior of none of them is accessible.

About one-fourth or one-third of the inhabitants of Diârbekr are hristians, including Gregorian, Catholic, and Protestant Armenians, ıcobite Syrians (comp. p. lxi), and members of the Greek Church. here is also a Jewish community. The apse of the Jacobite church *SS. Cosmas and Damian* is perhaps of ancient date.

From Diârbekr to Kharput, 3 days. Highroad through the magni-ent scenery of the Armenian Taurus. The first night is spent at *Argni* 280 ft.: khân), at the entrance to the mountains, and the second at *Khân hesîn* (4315 ft.), in the vicinity of the mountain-lake of *Göljik* (4200 ft.). — rom Kharput to Erzerum, 7 days, fatiguing bridle-path.

50. From Diârbekr to Môṣul.

Diârbekr, see p. 422. — The traveller may choose between float-g down the Tigris on a raft and several different land-routes. The ver-route is preferable and especially charming in spring. An es-rt is necessary as well by water as by land.

a. Voyage on the Tigris.

The length of the course of the Tigris between Diârbekr and Môṣul nounts to about 270 M. The means of transport to-day are the same as remotest antiquity, as is evidenced both by Assyrian sculptures and by e account of Xenophon, and consist of so-called *Keleks*, *i.e.* rafts con-ructed of poplar logs and supported by the bladders of sheep or goats *Burdyuks*). In the time of high water (April-June) the journey to Môṣul ı a raft of this kind takes about 4 days, but when the water is low (Sept.-ın.) at least double the time is necessary. For one or two travellers, ith two or three 'Kelektshis' or boatmen and the escort, a kelek of 0-200 bladders suffices. As the bladders are inflated simply by the force the human lungs, it will take about two days to construct the raft, and bout as long a time will probably be consumed by repairs on the way.

The tent of the traveller, or a little native cabin, is set up in the cent of the raft and the baggage is arranged around it, leaving scarce any room for moving about. At high water the charge for the kel from Diârbekr to Môṣul is 3*l.* Turkish, to Baghdad (comp. p. 427) 5-6 while at low water these amounts are at least doubled. A charge is al made for the cabin, varying from 2*l.* to 5*l.* Turkish according to the r quirements of the traveller, but about one-fourth or one-fifth of this m be regained by sale at the end of the trip. The Kelektshis, usually Kur or Armenians who understand a little Arabic, generally petition for small extra gratuity on passing difficult spots, and an occasional gift tobacco will help to keep them in good humour. At night the kelek moored to the bank for a few hours.

The starting-point is on the right bank of the river, about 1½ M to the S. of Diârbekr and below the bridge mentioned at p. 42 The first day's journey is comparatively uninteresting. About 50 M from Diârbekr the valley contracts between the mountains of t *Boḥtân* on the N. and the *Ṭûr ʿAbdîn* (p. 425) to the S. T abrupt rocky banks are honeycombed with cave-dwellings. T voyage down the rushing stream, the cross-currents of which som times turn the raft completely round, will probably give the travell all the excitement he craves; the dexterity of the steersma however, obviates any serious danger. On a narrow plain to t right (below the cliffs), about 80 M. below Diârbekr, lies the villa of *Ḥasan Keif;* opposite this, on the left bank, are some relics o stone bridge upon which the road from Vân to Mesopotamia v Bitlis formerly crossed the river. The cliffs now hem in the riv closely on both sides. On the left we are joined by the *Boḥtân* or E. Tigris, the *Kentrites* of antiquity, which sometimes contai more water than the W. branch. The combined river soon tur towards the S. In 401 B.C., after the battle of Cunaxa (p. 43 the 10,000 Greeks under Xenophon marched to the N. along t left bank and then diverged into the valley of the Kentrites, whe they found a ford a little above the mouth of the stream.

The scenery continues to be imposing. On the left bank ri the *Jûdi Mountains* (ca. 13,000 ft.), which were inhabited by t warlike Carduchi. Tradition avers that it was here that the A of Noah came to rest, and both Moslems and Jews still offer sacrific at a decayed sanctuary on the top of the mountains. About 48 below the Boḥtân Su lies **Jezîret Ibn ʿOmar,** the ancient *Bezab* where Alexander the Great crossed the Tigris 12 days before t battle of Gaugamela (p. 428); at a later date it was one of the m advanced frontier-fortresses of the Romans, and it is now a di little town with a dilapidated citadel built of blocks of black basa Mustapha Pasha, an independent Kurd chief, has his seat here. little below Jezîret Ibn ʿOmar are two arches of a Roman bridge.

The Tigris now enters the flatter part of Mesopotamia, the cra of the Assyrian Empire, extending to the S. to the greater Z (p. 428). The banks become lower and are more thickly populat On the left is the mouth of the *Khâbûr* (not to be confounded w the tributary of the Euphrates mentioned at pp. 414, 422). Beyo

Feishâbûr the river flows for a short time with a rapid current through a narrow ravine. Farther on the voyage is monotonous. To the right lies *Eski Môsul*, with a 'tell' and an old fortress. — *Môsul*, see p. 426.

From Jezîret to Bitlis, viâ *Sört*, a ride of 4 days through attractive scenery. — From Bitlis to Vân, 4 days; to Erzerum, 6 days.

b. Land Route viâ Mârdîn and Nesîbîn.

This is a trying journey of 8 days by carriage and of 8-10 days on horseback; the escort needs to be strengthened.

Diârbekr is connected with (ca. 60 M.) Mârdîn by a rough road, which is not practicable for carriages in the rainy season. The night is spent at *Khâneki Taht* or at *Khâneki Fôk*.

Mârdîn (3050 ft.), the ancient *Marde*, is picturesquely situated halfway up a conical limestone mountain rising abruptly from the N. margin of the Mesopotamian plain and belonging to the Tûr Abdîn (see below), of which the summit (4265 ft.) is crowned by the ruins of a citadel built upon Roman foundations. The town contains 30,000 inhab., most of whom are Christians (a few Moslems and Kurds). It is the official residence of the United-Greek Patriarch and the seat of a Roman Catholic and of an American mission, whose hospitality may be counted upon. The prevalent language is Turkish, but Arabic is understood. The air, owing to the lofty situation of the town, is pure and bracing. The view extends over the steppes of Mesopotamia to Sinjâr (p. 426).

From Mârdîn to Jezîreh viâ Midyât, 4-5 days. The fatiguing and difficult route leads through the mountainous district of *Tûr 'Abdîn*. *Midyât* (3510 ft.) is the capital of a district, most of the inhabitants (6000) of which have professed Christianity since the 4th cent., containing several mediæval churches and convents. Among these may be mentioned those of *Sâlah*, $1\frac{1}{4}$ hr. to the N. of Midyât, and of *Hâh*, about 7 hrs. to the N.E., both quite aside from the travelling-route. *Jezîret Ibn 'Omar*, see p. 424.

The journey from Mârdîn to Nesîbîn (10-11 hrs.) is best made viâ ($5\frac{1}{2}$ hrs.) *Dara* (accommodation at the Sheikh's), with some ancient ruins and an extensive necropolis. The Byzantine frontier-fortress of *Dara-Anastasiopolis* was destroyed in 573 A.D. by the Sassanide King Chosroes I. The march from Dara to Nesîbîn also takes $5\frac{1}{2}$ hrs.

Nesîbîn, now a poverty-stricken and fever-ridden village on the small river *Jaghjâgh*, is the ancient *Nisibis*, mentioned in Assyrian cuneiform inscriptions as *Nasibina*. Under the Seleucide dynasty it was named *Antiocheia Mygdonia*, and was the seat of a flourishing Greek colony. In 149 B.C. it was ceded to the Armenians and in 68 B.C. it was captured by the Romans. After its second capture by Lucius Verus in 165 A.D. it became the most important frontier-fortress of the Roman kingdom and of Christendom against the Sassanides, who vainly besieged it on three different occasions. Jovian, however, ceded it to them in 363 A.D. The ruins are extensive but insignificant. The course of the old wall is indicated by

masses of hewn stone. The Syrian-Jacobite church of *Mâr Ya'kûb* dates from the 4th cent., and was rebuilt in the time of Justinian.

A little-traversed route (escort of 4-5 horsemen necessary) leads from Nesîbîn to the S., crossing (7 hrs.) the deep and muddy river *Er-Radd* to the (9 hrs.) N. slope of the *Jebel Sinjâr*, and then crosses this range to (9 hrs.) Sinjâr, the ancient *Singara*, situated in a fertile oasis on the S.E. slope of the mountains. It is the seat of a Kâimmakâm. The inhabitants o this district belong to the semi-independent tribe of the Yezides, a sect of so-called devil-worshippers which arose in the 9th cent. and mixes in its religious belief many relics of ancient paganism with Jewish, Moslem and even Christian ideas. From Sinjâr to (ca. 20 hrs.) Môsul the escort may be dispensed with. There are innumerable 'tells' not only to the N. of the Sinjâr Mts. but also along the whole of the route to Môsul.

From Nesîbîn to Môsul. The shortest but totally featureless route traverses the desert to the S.E., passing numerous 'tells' and the villages of *Tshilparât* and *Högna*. The journey takes 5 days. — A longer route leads viâ *Jezîret Ibn 'Omar* (p. 424), which is reached viâ the S. slope of the *Tûr 'Abdîn* (p. 425) in 3 short or 2 long days marches. Numerous villages are passed on the way, and the Tigris is crossed just short of our destination. Beyond Jezîreh the route follows the left bank, but at some distance from the river, passing (6 hrs.) *Nahravân*, (6 hrs.) *Zâkhô*, (8 hrs.) *Sîmeil*, and (9 hrs.) *Filfil*. From the last we reach *Môsul* in 6 hrs. more.

Môsul. — Accommodation at the khâns; better at the German Consulate, near the river, 1 M. to the S.E. of the town.

British Vice-Consul, *C. A. Greig;* also French, German, and Russian vice-consuls. — Agency of the *Banque Ottomane.*

Môsul (820 ft.), the capital of a vilâyet, lies on the right bank of the Tigris, which is here crossed by a long bridge resting partly on arches of masonry and partly on pontoons. It contains a strong garrison and 40,000 inhab., of whom 7000 are Christians (chiefly Jacobites and Chaldæans; see pp. lxi, lxii). The municipal distric is enclosed by a wall and includes many pieces of waste land. The interesting *Market Place*, adjoining the bridge, contains some curious-looking cafés and the mosque of *Jâmi' el-Kebîr*. The town also possesses a few churches. The French Roman Catholic Mission has several institutions. Traces of decay are rife, and the trade of the town (so important in the middle ages) has now sadly fallen off (in 1908: value of imports 325,000*l.*, of exports 537,500*l.*). Muslin takes its name from this town. — At the N.E. corner of the town are some warm sulphur springs.

Opposite Môsul, on the left bank of the Tigris, lie the ruins o **Nineveh** (Assyrian *Ninua*, Greek *Ninos*, Arabic *Nênua*), the latest and greatest capital of the Assyrian Empire, which was the residence o the Assyrian kings from ca. 900 B.C. till its destruction about 607 B.C (p. 417). The city wall, which still stands to a height of 40-50 ft., ha a circuit of about 12 M. Its most important features are the two citadel on the side next the Tigris. That to the S., the *Tell Nebi Yûnus*, is adjoined by a picturesquely situated village; the mosque (no admission incorporates the remains of an old church and contains the alleged coffin of the prophet Jonah (Jonah iii). The name of the other, the *Tell Kuyunjik* (to the N.), has been made widely known by the English and French excavations, which brought to light the remains of the Palace of Sennacherib

(p. 416) and his successors, and were resumed by the British Museum (1903-1905). The scene of the excavations now offers nothing of interest. — About 15 M. to the N. are the ruins of **Khorsâbâd**, the ancient *Dûr Sharrukîn* (that is, Fortress of Sargon; Sargon II., see p. 416), discovered and excavated by a French expedition in 1843. About 10 M. farther to the N.E. is the Kurd village of *Baviân*, with rock-sculptures and inscriptions of Sennacherib. — About 20 M. to the S.W., near the Tigris, are the ruins of **Nimrûd**, the ancient *Calah* (Gen. x. 11), founded by Shalmaneser I. about 1300 B.C. and afterwards alternating with Ashur and Nineveh as the capital of the Assyrian Empire. — These four places may be easily visited on horseback from Môṣul in about 4 days.

51. From Môṣul to Baghdad.

The easiest but very monotonous way of making the journey is to descend the Tigris by kelek, which takes 3-4 days at high water and 12 days at low water. Those who go by kelek all the way from Diârbekr to Baghdad must allow at least one or two days for repairs *en route* (comp. p. 423). — The Land Route viâ Tekrît takes 8-9 days, that viâ Erbil and Kerkûk, 11-12 days.

a. Viâ Tekrît. — The route descends along the right bank of the Tigris. We ride from Môṣul direct to the S. through a hilly limestone region to (6 hrs.) *Jâineh*, a somewhat extensive group of ruins, whence we reach the new settlement of *Tell Ḳayâra*, with its petroleum-wells, in 6 hrs. more. Or from Môṣul we may first follow the left bank of the Tigris to the ruins of *Nimrûd* and then cross the river by ferry. From Tell Ḳayâra the route leads to (8-9 hrs.) *Ḳalʿat Shergâṭ* (see below), along the high part of the Mesopotamian steppes and through the fields in the river-bottom.

A détour of 1-2 days takes in *El-Ḥaḍr*, the ancient *Hatra*, with interesting ruins, among which is a gigantic example of waggon-vaulting. Hence to *Ḳalʿat Shergâṭ* in 10 hrs.

Ḳalʿât Shergâṭ is the Arabic name for the extensive ruins of **Ashur**, or *Assur*, the earliest capital of the Assyrians. The German excavations, begun in 1903, have by no means borne out the exaggerated ancient reports of the greatness of the town. Among the graves found here is that of Sennacherib II. Numerous sculptures of great artistic value have been discovered, and also urns, vases, enamels, and a multitude of greater and smaller inscriptions. The shorter inscriptions occur on flints or on mushroom-like knobs of terracotta, the shafts of which are embedded in the walls. The most important of the larger inscriptions, on a slab of alabaster, dates from the time of Shalmaneser I.; it contains a complete history of the great temple of Ashur, the national sanctuary. The remains of a Parthian palace of singular ground-plan and of two rows of monumental steles (one of them $11^1/_2$ ft. high) have also been discovered. The row of large steles contains the names of Assyrian rulers, including that of Sammuramat, who most probably was the original of the Semiramis of Greek legend, while the smaller steles mention several governors and other officials.

Beyond Ḳalʿat Shergâṭ the route leads over the barren *Jebel*

Ḥamrîn and through the steppes to the *Ḳishla Kharnîneh.* This part of the journey (1½-2 days) is by no means safe, and the escort has to be increased. Near the Ḳishla lies the ruin of a mosque, with a prettily ornamented prayer-niche. — A ride of 7 hrs. brings us hence to *Tekrît*, a forlorn place of 4-5000 inhab., with extensive but uninteresting ruins. — In 10 hrs. more we reach —

Sâmarrâ (the seat of a Ḳâimmaḳâm), situated within the mighty town of *Old Sâmarrâ*, which was the second capital of the Abbaside caliphs from 836 to 876 (comp. p. 430). The ruins extend for a distance of 20 M., chiefly on the left bank. Among the remains are the extensive chief mosque (of the columnar type), the minaret (Malviyeh), and two palaces of the caliphs. The centre of the present town, on a height on the left bank, is formed by the pilgrimage-church of the Shiites (p. lxxiii), with a gleaming gilded dome and two gilded minarets. On the right bank lie some khâns and shops. A bridge-of-boats (generally, however, open) connects the banks of the river. The old quay-wall of burned brick is noteworthy. Public carriages, and occasionally a small pilgrimage-steamer, ply between Sâmarrâ and Baghdad. — In 7-8 hrs. we reach *Beled*, where the zone of date-palms begins. 9 hrs. *Khân Mushâideh*, with barracks. 7 hrs. *Gâtim;* 1 hr. *Baghdad* (p. 429).

b. Viâ Erbil and Kerkûk. This is the usual caravan-route, and is also that followed by the telegraph-wires. As the first day's march is pretty long, an early start is necessary. We cross the Tigris bridge and traverse the ruins of Nineveh. In 4½ hrs. we reach the village of *Keremlîs.* The *Kayun Tepeh*, a mound of ruins ¼ M. from the village, commands a survey of the plain extending on the N. to the mountains; this was the battlefield of *Gaugamela* or *Arbela*, where Alexander the Great, on Oct. 2nd, 331 B.C., put an end to the Persian Empire by his victory over Darius Codomannus. We find our nightquarters 4½ hrs. farther on, in a poor khân at *Yeni Kelek*, which lies at the ferry across the *Zâb el-Aʿlâ* (*i.e.* the upper or greater Zâb); this was the ancient *Lykos*, in the waves of which thousands of the Persian army found their death in fleeing from the Macedonian horsemen. During the period of high water the river is about 1 M. broad, and a good deal of time is spent on crossing it the following morning. Another early start is therefore necessary in order to reach our next stopping-place, Erbil, in the course of the afternoon (7 hrs.).

Erbil (1410 ft.), the ancient *Arbaʿil*, Greek *Arbela*, is the only great Assyrian settlement which has been continuously inhabited and has retained its ancient name down to the present day. Most of the present village still lies on the round 'tell' which bore the ancient citadel, where Darius left his treasures before the battle. Alexander fixed his headquarters here after his victory.

The third day's march (ca. 10 hrs.) brings us to *Altyn Köprü*

(920 ft.), a small Kurdish town with several poor khâns, situated on an island in the *Zâb es-Saghîr* or *el-Asfal* (*i.e.* the little or lower Zâb), which is here crossed by a lofty arched bridge of stone.

The march from Altyn Köprü to Kerkûk takes 9 hrs. A few miles short of Kerkûk, we pass a brook with bluish-green sulphur water and several naphtha springs, the product of which affords a usable petroleum after a primitive process of purification. The workmen offer to ignite the gas rising from the ground at the principal well, and the imposing spectacle this offers is well worth the small gratuity expected. About 3/4 M. to the left of the route is a spot named *Baba Gurgur*, where numerous flames of burning hydrogen gas issue from the ground with a loud roaring noise. In antiquity this was perhaps the site of a temple of the Iranian earth-goddess Anâhita. — **Kerkûk** (1200 ft.; tolerable khân), the ancient *Corcura*, now the capital of a sanjak of the same name, contains 15,000 inhab., nearly one-third of whom are Christian Chaldæans, with three churches and convents. Date-palms now occur in large groves; oranges, citrons, and lemons abound.

From Kerkûk we descend along the small river *Kissa* to *Taza Khurmaty* (835 ft.) and (8-9 hrs.) *Tauk*. The next nightquarters are (7 hrs.) *Tuz Khurmaty*, (7 1/2-8 hrs.) *Kifri* (755 ft.), and (6 1/2-7 hrs.) *Karatepeh*. About 2 1/4 hrs. beyond the last we cross the *Narin Tshai* by a stone bridge (410 ft.), and then traverse the *Jebel Hamrîn* (855 ft.), a low and broad range of hills consisting of conglomerate. Farther on we pass extensive salt-marshes, and in 6 1/2-7 hrs. from the bridge reach *Deli ʿAbbâs*, situated upon the *Nahr Khâliṣ*, a broad canal running S.W. from the copious *Diyâlâ* to the Tigris.

We then cross the Nahr Khâliṣ by a bridge and proceed to the S.W., keeping not far from the right bank of the Diyâlâ. The journey to Baghdad, which requires 22 hrs. of riding, occupies 2-3 days. The route crosses numerous water-courses and passes many small villages. The usual stopping-place for the last night is *El-Jedeideh*, a village of some 300 clay huts, about 6 hrs. from Baghdad. — As an alternative route we may proceed due S. from the bridge over the Khâliṣ and cross the Diyâlâ by a ford (guide necessary). In this case we arrive in 10 hrs. at the little town of *Baʿkûbâ*, lying on the left bank of the Diyâlâ, which is here crossed by a road coming from *Khânikîn* on the Persian frontier. The march from Baʿkûbâ to Baghdad takes 10-11 hrs. A little less than half-way is the large khân of *Benî Saʿad*, where the Persian pilgrims on their way to Kerbelâ (p. 433) usually pass the night.

52. Baghdad.

Accommodation. Hôtel de l'Europe, beautifully situated on the Tigris, fitted up partly in the European style, pens. 10-12 fr., servants half-price; special arrangements should be made for a prolonged stay. — Numerous Coffee Houses.

Consulates. Great Britain (p. 431), *J. G. Lorimer* (consul-general); United States, *E. Sauer;* Norway, *T. D. Cree;* Sweden, *F. W. Parry;* also Dutch, French, German, etc.

Banks. *Banque Ottomane; Baghdad & London Banking Association; Berk, Püttmann, & Co. (German Bank of the Orient).* Turkish and Persian money are both current.

Post Offices. *Turkish Post Office* (ordinary letters sent straight across the desert to Damascus in 9 days, to Europe in about 3 weeks); *British Post Office*, in the British General Consulate (letters sent to Europe viâ Bombay in about 6 weeks). — **Telegraph Offices.** *Turkish; British* (viâ Baṣra and Fâo).

English Club, admission only on introduction by a member. — **Divine Service.** *Roman Catholic*, in the Church of the Latin Carmelites; *Protestant*, at the English Mission. — **Physician**, *Dr. Härle* (German).

Baghdad or *Bagdad*, capital of the vilâyet of the same name and seat of the Commandant of the VI. Turkish Army Corps, lies mainly on the left bank of the Tigris, which is here about 275 yds. broad and very deep, and is crossed by two bridges-of-boats communicating with the smaller quarter of the town on the right bank. The population, including the suburbs, is estimated at nearly 200,000 souls. This number embraces 120,000 Moslems, divided between the sects of the Shiites (much the more numerous; p. lxxiii) and Sunnites (p. lxxii); 50,000 Jews (comp. p. 415), settled in the N.E. quarter of the town; and 15,000 Christians, chiefly so-called Chaldæans but also including Jacobites, Armenians, and members of the Greek Church. There are in all six Christian churches. The number of resident Europeans is about 100. Baghdad is an emporium for Arabic and Persian products on the one side and for European manufactures on the other. The chief local articles of export are wool, grain, and dates (the last from Sept. onwards); large quantities of horses are also exported to India. The large white saddle-donkeys of the so-called 'Mâskat' breed are famous. In 1910 the value of Baghdad's exports was 853,963*l.*, of its imports 2,736,414*l.*

The site of Baghdad was occupied in remote antiquity by the Babylonian settlement of *Baghdadu;* part of its quays along the banks of the Tigris, built of bricks stamped with the name of Nebuchadnezzar, are still visible. The present city, however, was founded in 763 A.D. by the great *El-Manṣûr* (754-775 A.D.), the second caliph of the Abbaside dynasty. Its most flourishing period was during the rule of his successors (*El-Mahdi*, 775-785; *Hârûn er-Rashîd*, 786-809, the familiar figure of 'The Arabian Nights'; *Moḥammed el-Amîn*, 809-813; *'Abdallâh el-Ma'mûn*, 813-833), who erected numerous magnificent buildings, fostered the sciences, poetry, and music, and summoned to their courts the most eminent men of the Mohammedan world. The later Abbaside rulers transferred their residence for a time to Sâmarrâ (p. 428). An end was put to the caliphate in 1258 by the capture and pillage of Baghdad by the Mongols under Hûlagû (p. lxxxv). During the 16th and 17th cent. the city was alternately in the possession of the Turks and the Persians, but it was permanently annexed to the Turkish empire by Sultan Murâd IV. in 1638. Comp. 'Baghdad during the Abbasid Caliphate', by *Guy Le Strange* (Oxford; 1900).

Little remains of the buildings which adorned the town at the height of its prosperity. From the period of the caliphs date the gate (upper part built up) of the *Jâma' Merjân* ('Coral Mosque'),

the *Khân el-Ortman* (with its singular brackets), and the *Bâb Telâsim* ('Gate of the Talisman'), to the N.E. of the town, with figures of lions and of a woman grasping two snakes by the tongue. From the 13th cent. date the *Medreseh el-Mustanṣirîyeh* situated on the Tigris below the bridge-of-boats, now practically rebuilt and used as a custom-house, and the minaret of *Sûḳ el-Ghazl* in the S.E. part of the city, of which it is the highest building. The numerous mosques are almost all of recent erection; most of them are surmounted by bright-coloured cupolas and minarets. They are practically inaccessible to strangers. — The *Citadel* in the N. part of the town is surrounded by a high wall; its lofty clock-tower commands an excellent view. To the S. of the citadel, also on the Tigris, is the *Serâi*, the residence of the Turkish governor, and a little farther on is the imposing *General Consulate of Great Britain*. The *German Consulate* also lies on the Tigris. — The covered *Bazaars* are very extensive, but of recent erection and no better stocked than those of Aleppo. The houses of the town are built of brick and consist of basement and groundfloor surmounted by terraced roofs, on which everyone sleeps in summer. The outer walls are entirely blank, the windows all opening on the inner court. Many houses of a more European type have been erected since the time of the reforming governor Midḥat Pasha (1868-1872; comp. pp. 304, 311).

In the suburb of *Muʿaẓẓam*, to the N. of the town, is the large mosque of *El-Ḥanafîyeh*, an almost wholly modern building with a painted dome and a minaret. This contains the tomb of Abu Ḥanîfeh (d. 767), the founder of the orthodox sect of Moslems (p. lxxii) to which the modern Turks belong. A bridge-of-boats leads from Muʿaẓẓam to *Kâẓimein* (*i. e.* 'the two Ḳâzim'), on the right bank of the Tigris. Here stands the chief mosque of the Shiites (no admission), enshrining the tombs of Imâm Mûsâ el-Ḳâzim and his grandson. This mosque was restored with great magnificence in the 19th cent.; its gilded minarets and cupolas are conspicuous far and wide. Kâẓimein is connected with the suburb of *Maḥaly* (also on the right bank) by a tramway. — In front of the W. gate of the town on the right bank lie the mosque of the *Sheikh Maʿrûf el-Karkhi* and the alleged tomb of *Sitt Zubeideh (Zobeideh)*, the wife of Hârûn er-Rashîd. The latter consists of a tower-like superstructure upon an octagonal basement, but has been so often restored that probably little more than the foundations of the original structure remain.

The ride from Baghdad to *Ctesiphon* (p. 434) or to *Seleucia* (p. 434) takes one day (there and back). Steamer, see p. 433.

From Baghdad to Babylon.

The distance is about 53 M. and is accomplished by carriage with four mules, with three relays, in 8-10 hrs. (fare 10 mejîdis). At the time of high water, the drive through the flooded region of the *Euphrates* is far from comfortable. It is advisable to take provisions for the journey. — The best plan is to combine this excursion with that to *Kerbelâ* (p. 433).

1st Day, from Baghdad to Kerbelâ; 2nd Day spent at Kerbelâ; 3nd Day, from Kerbelâ to Babylon; 4th Day, at Babylon; 5th Day, back to Baghdad. The price of a carriage to Kerbelâ (and Nejef, p. 433) varies greatly; in the pilgrimage-season in spring 100 fr. or more is demanded. The risk of contagion makes it very undesirable to take a seat in one of the pilgrim-coaches. — At Babylon accommodation will be found, so far as space permits, in the building of the German Expedition engaged in the excavation of the ruins (German Oriental Society of Berlin). The director of the excavations is *Dr. Robert Koldewey.*

The ruins of **Babylon** (Hebrew *Babel*, the *Babilu* of the cuneiform inscriptions), as they now lie before us, date almost entirely from the period of the New Babylonian Empire (p. 417). During a period of three centuries, reaching down to the end of the Persian Empire, the city took the first place in Asia in population, wealth, and magnificence of architecture, perhaps even excelling the Egyptian Thebes, which had then passed its zenith. Babylon lay on both sides of the Euphrates, the more important quarters being on the E. bank. According to Herodotus, it had a circumference of 480 stadia, *i.e.* about 55 M., or as much as London and Paris combined. The same authority states that the city-wall was 200 cubits (ca. 330 ft.) in height and 50 cubits in width. At the entry of Alexander the Great, the circuit of the occupied part of the city is reported as 90 stadia (ca. 10 M.), which corresponds with the present extent of the ruins. The smaller part of the city on the right bank has been almost entirely carried away by the river, the only remains here being some fragments of the city-wall. Even on the left bank the only remains are those of structures below the level of the ground, as the city was already a heap of ruins in the first cent. of the present era, and from that time onward was used as a quarry on account of the excellence of its bricks (comp. p. 433).

Several hills or mounds are distinguished within the city-limits. In the middle, to the E. of the village of *Koweiresh*, is the *Kaṣr*, the starting-point of the German excavations, which attains a height of about 50 ft. above the Euphrates. On the S. slope of this elevation stood a palace of Nebuchadnezzar, the lower parts of the walls in several chambers of which have been laid bare. The chief of these is the great so-called *'Mene-Tekel' Throne Room* (Dan. v. 1-30), measuring 170 ft. in length and 60 ft. in breadth. On the N. slope of the mound is a terrace with retaining walls and a few brick pillars belonging to another palace of Nebuchadnezzar. To the E. of the two ruined palaces the excavations have brought to light the so-called Processional Road of the god Marduk, which was adorned with reliefs in glazed and coloured tiles (lion, bull, dragon); also the triumphal gateway named after the goddess Ishtar (with admirably executed reliefs of fabulous animals) and the Temple of E-makh. In the heart of the mound of *'Amrân Ibn 'Ali*, to the S. of the Kaṣr, lies the chief sanctuary of the Babylonians, *viz.* the Temple of Esagila, to which the step-pyramid of E-temen-ana-ki, known as the Tower of Babel (comp. p. 433), belonged. The site of this tower

has been recognized in Eṣ-Ṣaḥen (the Bowl), a hole of about 330 ft. square on the N. front of Esagila. The lowest layers of brick were not removed till ca. 1887. To the E. of the Ḳaṣr, with its axis running N. and S., lies the mound of *Ḥomeirâ*, on the E. side of which a long line of wall is recognizable. About 1¼ M. to the N. of the Ḳaṣr rises the isolated mound of *Bâbil* (not yet excavated), probably the site of a third palace of Nebuchadnezzar, with the so-called Hanging Gardens of Semiramis (comp. p. 427). The course of the *City Wall*, enclosing this mound on the N. and E., runs for 2¼ M. to the S.E. and then turns at a right angle.

On the Euphrates, about 5 M. to the S., lies **Ḥilleh**, a town of 15-20,000 inhab. and the seat of a Kâimmaḳâm, which is built entirely of brick taken from the ruins of Babylon. — A ride of 2½-3 hrs. from Ḥilleh toward the S.W. brings us to the ruin of **Birs** or *Birs Nimrûd*, which is often identified with the Tower of Babel; it is, in fact, the step-pyramid of the chief temple of the city of *Barsip (Borsippa)*, named *Ezida;* its present remains date from the time of Nebuchadnezzar. This tower and a portion of the adjoining temple have been excavated by Sir Henry Rawlinson and others.

About 25 M. to the W. of Babylon, beyond the great canal of Hindîyeh (here forming the main channel of the Euphrates), lies **Kerbelâ** (Brit. vice-consul), a town of 50,000 inhab., containing the *Mosque of Sidnâ Ḥusein* (no admission), with the tomb of Ḥusein or Ḥosein, who here fell in 680 A.D. in battle with the enemies of his father ʿAli (p. lxxxii). Kerbelâ is therefore regarded by the Shiites as inferior in sanctity to Mecca alone. On the anniversary of Ḥusein's death (10th Moḥarrem; see p. lxxv) a funeral procession is held, at which the dervishes cut their bodies with knives. The town is visited annually by 150-200,000 pilgrims, about 10,000 of whom bring corpses for interment within its sacred precincts. Visitors should bring introductions from their consul at Baghdad to the British vice-consul or some private citizen, as the risk of contagion at the khâns is considerable. — From Kerbelâ a road leads to the S. to (56 M.) **Nejef** or *Meshed ʿAli*, where the shrine of ʿAli (see above), equally inaccessible to unbelievers, is another of the chief sanctuaries of the Shiites.

A journey of 3 days along the E. bank of the Euphrates brings us from Ḥilleh to *Niffer* or *Nuffar*, with the ruins of the Babylonian city of **Nippur**, the Biblical *Calneh* (Gen. x. 10). Excavations were carried on here by the University of Philadelphia in 1889-1900 under Dr. John P. Peters, Dr. John H. Haynes, and Prof. H. V. Hilprecht. The objects found are partly in the Imperial Museum at Constantinople and partly in the Museum of Fine Arts in Philadelphia. They consist mainly of inscriptions on clay, principally tablets, of which about 40,000 are reported to have been dug up on this site. The inscriptions found here, with those at Tell Lô (p. 434), excavated by the French, are the oldest yet discovered in Babylonia. — About 8 or 9 hrs. farther to the S.E. lies **Bismyah**, the ancient city of *Udnun*, which is now being excavated by the University of Chicago. A large number of extremely ancient Babylonian inscriptions have been discovered here. — Still farther to the S., about 70 M. from Nippur, near the Euphrates, are the sites of **Warka**, the ancient *Erech* of the Bible (Gen. x. 10) and *Uruk* of the Babylonian inscriptions, and of **Senkereh**, the *Ellasar* of the Bible (Gen. xiv. 1) and *Larsa* of the inscriptions. Both of these have been partly explored by Loftus.

From Baghdad to Baṣra.

Distance as the crow flies 310 M., by the Tigris 500 M. English and Turkish steamers ply on the Tigris between BAGHDAD AND BAṢRA. The English steamers (S. Lynch & Co.) perform the journey in 4-5 days, but often take considerably longer when the water is low (first-class fare 2*l*.

10*s*.; meals ca. 5 rupees a day). The Turkish steamers are somewhat cheaper, but take more time and are deficient in point of cleanliness.

The banks are generally flat, and the view on the E. is bounded only by the mountains of Persia. About 4 hrs. after leaving Baghdad (a day's trip on donkey-back), beyond the mouth of the Diyâlâ, the imposing ruin of *Ṭâḳ-i-Kesrâ* (Arch of Chosrau) comes into sight on the left bank. This is the only relic of **Ctesiphon** (p. 417). The vaulted hall, 121½ ft. high, 82 ft. wide, and 164 ft. long, was the audience-room of the 'White Palace' of the kings. Some insignificant heaps of rubbish on the right bank mark the site of the town of **Seleucia**, which was founded by Seleucus I. and built of the materials of Babylon. This city, which is said to have contained at its zenith 600,000 inhab., was captured by the Parthians in 140 B.C. and was destroyed by Lucius Verus in 162 A.D. The river here forms a loop about 3 M. long, the neck of which may be crossed on foot in ½ hr. Passengers who visit the ruins of Ṭâḳ-i-Kesrâ rejoin the steamer at the other end of the loop.

At *Kût el-ʿAmâra* (pop. 4000) nearly half the volume of the water flows to the right through the *Shaṭṭ el-Ḥai* into the Euphrates.

About three days' journey down the Shaṭṭ el-Ḥai, near the modern town of *Shatra*, is the ruin-mound of **Tell Lô** or *Tello*, the site of the primæval city of *Shirpurla* or *Lagash*, an almost inexhaustible source of the most ancient inscriptions. French excavations have been conducted here since 1877. — About 30 M. farther to the S., near the junction of the Shaṭṭ el-Ḥai with the Euphrates, lies the town of *Nasrîyeh* (pop. 10,000), from which we may visit the ruins of *El-Muḳaiyar*, the ancient *Ur* (Gen. xi. 28), about 6 M. to the W., on the opposite bank of the Euphrates.

The Tigris now contracts. We pass the villages of *ʿAmâra*, *Ḳalʿat Ṣâleḥ*, and *El-ʿOzeir*, the last containing the alleged tomb of the Prophet Ezra. Farther on is *Ḳornah* (*Gurneh;* pop. 2000), at the confluence of the Euphrates and Tigris. The united stream, flanked by luxuriant palm-groves, is known as *Shaṭṭ el-ʿArab*.

Baṣra (*Bassorah*, *Balsora;* Brit. consul, *F. E. Crow;* U. S. com. agent, *H. P. Chalk*), the 'harbour' of Mesopotamia and capital of a vilâyet, contains 60,000 inhab. and lies about 56 M. above the mouth of the Shaṭṭ el-ʿArab in the Persian Gulf. The climate is unhealthy. The town is intersected by numerous canals, which are crossed, where bridges are lacking, by elegant little boats (Arabic *belem*, plur. *eblâm*). The river here is deep enough for sea-going steamers. In 1910 the harbour was entered and cleared by 561 vessels of 223,739 tons. Value of imports 2,634,596*l.*, of exports (chiefly dates) 1,168,714*l.* The wholesale trade is almost entirely in British hands, and the British Consulate is the finest building in the town, which also contains an agency of the Banque Ottomane, and British and Turkish post and telegraph offices. The English Club is open to visitors provided with an introduction. Those who reach Baṣra by sea or from Persia have to undergo a 5 days' quarantine. The quarantine station is on the E. bank of the river. — About

75 M to the S. of Baṣra, on the Persian Gulf, is the thriving port of *El-Koweit* or *El-Kuweit*, which is in the British sphere of influence. It has 20,000 inhab. and a picturesque bazaar, and is the projected terminus of the Baghdad railway (comp. p. 411).

British Mail Steamers run weekly from Baṣra to the ports of the Persian Gulf and to *Bombay* (7 days). — Some of the Freight Steamers plying direct to Europe also carry passengers, including steamers of the 'Anglo-Algerian Steamship Co.' (Frank C. Strick & Co., 24 Leadenhall St., London, E.C.), which run once a month (fare from London to Baṣra 36*l.* 15*s.*, from Marseilles 31*l.* 10*s.*, incl. food), and of the 'Hamburg-American Line'.

53. From Aleppo to Baghdad along the Euphrates.

The whole route, which is a regular caravan-route, is practicable for carriages, although at no part of it is there a properly made road in the European sense. The district traversed is uninteresting. Carriages accomplish the distance in 8-14 days. An ample supply of provisions should be taken in the carriage, as little or nothing can be obtained *en route*. A tent is indispensable. — The route is protected by Turkish military stations *(Kishla)*. — In the time of high water (April-June) the traveller between Meskeneh and Fellûja may use large flat-bottomed boats called *Kaiks (Caïques)*. These take 8-12 days (at low water 20-25 days), and the fare is about 7-12*l.* Turkish (comp. p. 423).

Aleppo, see p. 377. — The distance from Aleppo to *Meskeneh* (Turkish telegraph), where we reach the Euphrates, is about 56 M., equivalent to a ride of 19 hrs. The night is spent at *Deir Ḥâfir*, about halfway. To the S. of Meskeneh lie the extensive ruins of *Eski Meskeneh*, on the site of the ancient *Barbalissus* and the mediæval *Balis*. — Beyond Meskeneh the route descends along the right bank of the broad *Euphrates*, which is here studded with islands.

4 hrs. *Dibseh* is supposed to occupy the site of the ancient trading-town of *Thapsacus*, the *Tiphsah* of the Old Testament (1 Kings iv. 24), where Alexander the Great crossed the Euphrates. — 7½ hrs. *Abu Ḥreireh*, a Circassian village. About 1 hr. farther on are the ruins of *Ṣiffîn*, with a lofty round tower. Ṣiffîn was the site of the decisive battle between ʿAli and Muʿâwiya, fought in July, 657 A.D., and lasting for three days (p. lxxxii). — A little beyond (10 hrs.) *Abu Gbâ* or *El-Ḥammâm*, the small town of *Er-Raḳḳa* is seen on the left bank, on the site of *Nikephorion* or *Kallinikos*, which was founded by Seleucus I. — 8 hrs. *Es-Sabkha*, a small hamlet; 6½ hrs. *El-Ḥammâda*, beyond which are the picturesque ruins of *Zenobia*, founded by the queen of that name (p. 345); 7 hrs. *Ṭreif.*

In 8½ hrs. more we reach **Ed-Deir** or *Deir ez-Zôr*, a little town on the right bank of the Euphrates, with 7-8000 inhab., of whom 700 are Christians. It contains a Turkish postal telegraph office and since 1867 has been the capital of a now independent Liwa, through which the Beduins of the Syrian and Mesopotamian steppes are to some extent held in check. The trade of the place is considerable. Carriages may generally be hired at Ed-Deir.

It is possible to drive from Ed-Deir direct to Môṣul through the

steppes (7 days). The district traversed is dull and contains little water. Tents are necessary, as no settlements are passed for 4 days.

From Ed-Deir through the desert to *Palmyra* (5 days), see p. 354.

Our route continues to follow the right bank of the river, through a neglected district which it will be easy to reclaim for culture. 9 hrs. *Meyâdîn*, a village built of bricks of grey clay. On an abrupt rocky knoll, 2½ M. to the W. and 245 ft. above the Euphrates, is the well-preserved castle of *Râḥaba*, resembling that of Palmyra. — Farther on the abrupt edge of the Assyrian steppe-plateau abuts so closely on the river that the road has to leave the bank and ascend to the top of the ridge. It regains the valley-bottom near (9½ hrs.) the picturesque ruins of *Ṣâliḥîyeh* (ancient name unknown). — 4 hrs. *Abu'l-Kemâl*, a small modern town; 4½ hrs. the ruins of *Jabrîyeh* (ancient name unknown), surrounded by mud-brick walls, with picturesque towers and mounds; 1½ hr. Kishla of *El-Gâim*, with a khân; 9 hrs. Kishla of *Nahîyeh*. The road now again ascends to the level of the plateau, as the lateral ravines are formidable obstacles to carriages. — 8 hrs. *'Aneh* (poor khân in the middle of the town), with its suburb of *Jumeileh* straggling over 5 M. The gardens are luxuriant. The road is at places very rough. — 7 hrs. Kishla of *Ḳal'at Ifhîemi*. — 9 hrs. *Ḥadîtheh*, a small town built chiefly on an island in the Euphrates. The group of houses on the bank is named *Jibbeh*. Travellers unprovided with a tent may pass the night in a house on the right bank. About ½ hr. lower down is the lonely house of *Baghdâdi*. — 8 hrs. *Hît*, a small town on a steep rock, with 8000 inhab., is mentioned by Herodotus as *Is*. The smoke of its bitumen-pits (2 M. to the S.W.) is visible from a great distance. Hît is connected by camel-post with Damascus (comp. p. 430). — 13 hrs. *Ramâdîyeh*, a town with a large khân and a small bazaar. The lofty edge of the Syrian plateau now diminishes in height, and about 2 hrs. before we reach Fellûja (see below) it bends to the S. A level district of arable land, irrigated by small canals, now begins. After a march of 9 hrs. we cross the Euphrates by a frail bridge-of-boats and reach —

Fellûja, on the left bank, with a khân and bazaar. Close by lies the battlefield of *Cúnaxa*, on which Cyrus the Younger was slain by his brother King Artaxerxes Mnemon, against whom he had rebelled (401 B.C.).

Our route now quits the Euphrates and turns towards the E., reaching the khân of *Abu Ghorâb* in 5 hrs. — To the left is seen the conspicuous ruin of *'Aḳer Ḳûf* (perhaps a step-pyramid), which formed part of the Cassite (p. 416) town of *Dûr Kurigalzu*, situated ca. 4 hrs. to the N.W. of Baghdad. Finally we pass the tomb (left) of Sitt Zobeideh (p. 431).

9-10 hrs. *Baghdad*, see p. 429.

INDEX.

Besides the names of places the Index contains a number of names of persons and words mentioned in the Handbook. The ancient names are printed in *Italics*.

5.2-12

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